



CHINESE HERITAGE ON THE WEST COAST OF SOUTHERN THAILAND: A HOLISTIC  
APPROACH TO IDENTIFICATION AND CONSERVATION



By

Mr. Suthi WONGMONGKONDATE

A Thesis Submitted in Partial Fulfillment of the Requirements  
for Doctor of Philosophy Architectural Heritage Management and Tourism (International  
Program)

Graduate School, Silpakorn University

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โดย

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Field of Study Architectural Heritage Management and Tourism  
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Advisor William Chapman

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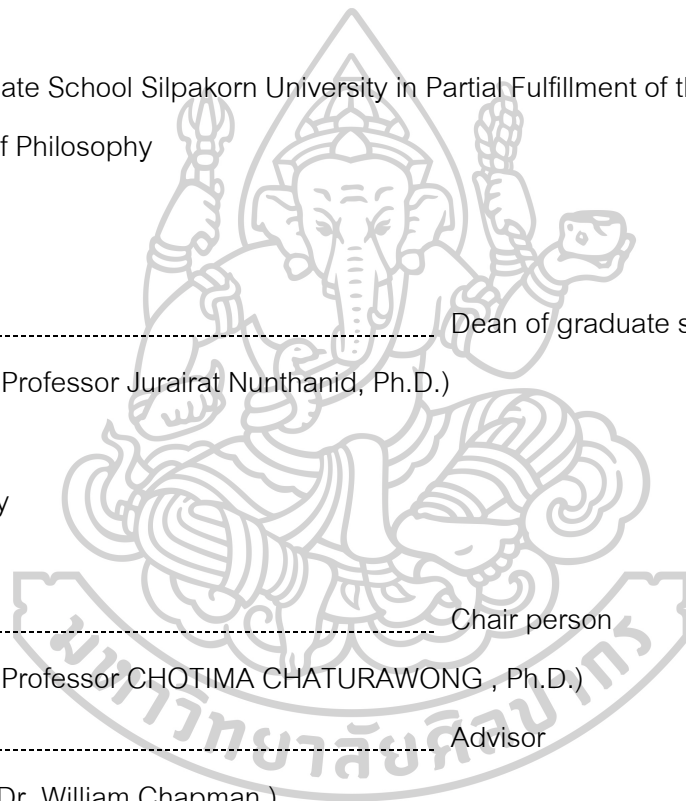
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Keyword : CHINESE-HERITAGE ARCHITECTURE PERANAKAN CHINESE ARCHITECTURAL STYLE PERANKAN CHINESE APPAREL UNIQUE CHINESE CUISINE CHINESE CULTURAL AND RELIGIOUS ACTIVITIES THE WEST COAST OF SOUTHERN THAILAND

MR. SUTHI WONGMONGKONDATE : CHINESE HERITAGE ON THE WEST COAST OF SOUTHERN THAILAND: A HOLISTIC APPROACH TO IDENTIFICATION AND CONSERVATION THESIS ADVISOR : PROFESSOR DR. WILLIAM CHAPMAN

The West Coast or Andaman Coast of Southern Thailand comprises six provinces: Ranong, Phang-nga, Phuket, Krabi, Trang, and Satun has a long history which have Chinese Cultural Heritage with very significant features. There are some very fine examples of Chinese-heritage architecture such as shophouses, Chinese Shrines, the first Governor's Tomb and wooden houses showing the signs of Chinese clans over the doors that have significant features in this region. Moreover, one part of this Chinese culture is a hybridization called Peranakan Chinese which deeply blends customs and traditions from Thai, Malay, and Western culture along with its own indigenous Chinese culture. In addition, one of the most significant Chinese cultural influences on the architecture is Peranakan Chinese style which blends Chinese and European styles and this Peranakan Chinese Architecture has existed for more than one hundred years in this area. Another significant feature in this region is Peranakan Chinese Apparel. The women have exquisite dresses of flower-patterned blouses with sarongs called "Pa-tae", which have very beautiful and graceful patterns. Furthermore, Chinese food is used for offering to deities and the local people's ancestor to seal vows and to mark the different seasons and festivals. There are different kinds of food in this region that have significant features such as Chinese Roast Pork and Hokkien Fried Noodles. In addition, there are Chinese snacks such as Khanom Morlao and Roti Kapai. Moreover, there are Chinese sweetmeats such as Khanom Anggoo, Khanom Pak Tong Koh, and Khanom Khao Niao Aut. Furthermore, the significant Chinese cultural and religious activities in this area are

Chinese God Worship Day, Chinese Ancestor Worship Festival or Hungry Ghost Festival, The Moon Festival, and Chinese Vegetarian Festival. Furthermore, all of these Chinese cultural and religious activities have been taking place for over a hundred years in this area. In addition, most of these Chinese cultural and religious activities has significant rituals which are different from other places in Thailand.

The purpose of this research project is to study Chinese history, Chinese cultural heritage and the background of the Chinese communities of the West Coast of Southern Thailand including conservation heritage management in this area. The result of this study will be to analyze the aforementioned aspects in order to recommend and contribute to interpretation plan, streetscape upgrades, conservation heritage management, and cultural tourism for Chinese Heritage on the West Coast of Southern Thailand.

The research gained in this paper involved many lengthy interviews with local people from the area over a period of many visits. In addition, to the first hand sources, a lot of information with comes from data revealed in literature associated with particular aspects which were important to describe details when the personal interviews were found to be insufficient for adequate descriptions of certain points.

It is hoped that this paper will be useful for those who want to study and conserve Chinese Heritage and pass their community identity on to future generations.

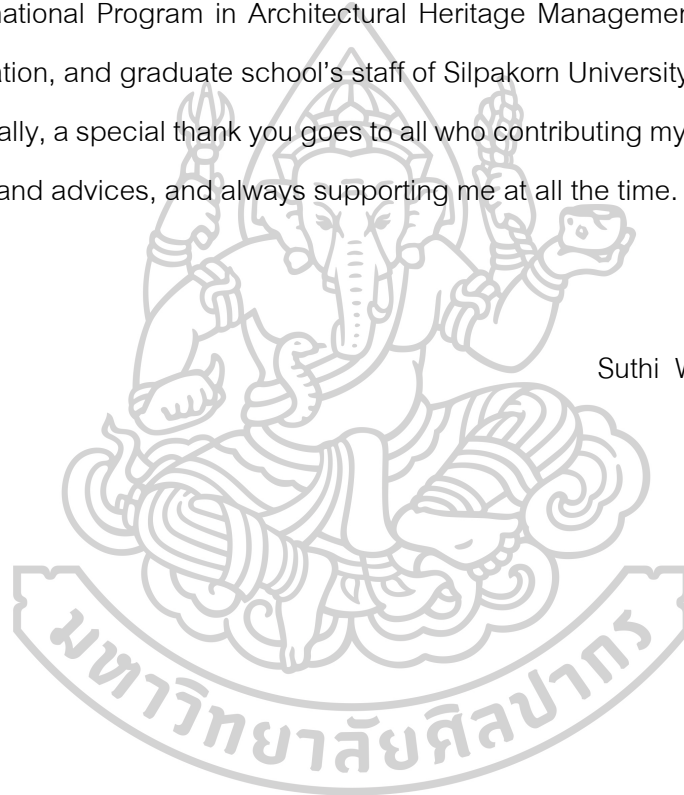
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## TABLE OF CONTENTS

	Page
ABSTRACT.....	D
ACKNOWLEDGEMENTS .....	F
TABLE OF CONTENTS .....	G
LIST OF FIGURES.....	O
Chapter 1.....	1
Introduction.....	1
1.1 Statement and Significance of the Problem.....	1
1.2 Goals and Objectives.....	3
1.3 Scope of the study.....	4
1.4 Research Question.....	7
1.5 Research Methodology.....	7
1.6 Process of the Study .....	8
Chapter 2.....	9
Historic Background of the Site .....	9
2.1 By Period .....	10
2.1.1 The Relationship between China and the West Coast of Southern Thailand during the Srivijaya Period and Tambralinga Period.....	10
2.1.2 The Relationship between China and the West Coast of Southern Thailand during Sukhothai Period and Ayutthaya Period. ....	18
2.1.3 The Relationship between China and the West Coast of Southern Thailand during the Thonburi Period and Early Rattanakosin Period. ....	22

2.2 Overseas Chinese People composing of Five Dialect Groups from Southern China to Thailand during 19 <sup>th</sup> Century .....	26
2.2.1 The Hokkien .....	28
2.2.2 The Cantonese .....	30
2.2.3 The Hainanese or Hailam .....	31
2.2.4 The Chaozhou or Teochew .....	32
2.2.5 The Hakka .....	33
2.3 Chinese settled down in Each Province of the West Coast of Southern Thailand from the 19 <sup>th</sup> Century to Early 20 <sup>th</sup> Century .....	35
2.3.1 Chinese in Ranong Province from the 19 <sup>th</sup> Century to Early 20 <sup>th</sup> Century....	35
2.3.2 Chinese in Phang-nga Province from the 19 <sup>th</sup> Century to Early 20 <sup>th</sup> Century .....	40
2.3.3 Chinese in Phuket Province from the 19 <sup>th</sup> Century to Early 20 <sup>th</sup> Century .....	47
2.3.4. Chinese in Krabi Province from the 19 <sup>th</sup> Century to Early 20 <sup>th</sup> Century.....	59
2.3.5 Chinese in Trang Province from the 19 <sup>th</sup> Century to Early 20 <sup>th</sup> Century.....	64
2.3.6 Chinese in Satun Province from the 19 <sup>th</sup> Century to Early 20 <sup>th</sup> Century .....	77
Chapter 3 .....	84
Chinese Architecture of the Site .....	84
3.1 Traditional Architecture and Fengshui Principles .....	84
3.2 The Symbolism in Chinese Architecture .....	88
3.2.1 The symbolism from animals.....	89
3.2.2 The symbolism from trees and flowers.....	92
3.2.3 The symbolism from nature .....	95
3.2.4 The symbolism from things .....	96

3.3 Chinese-Heritage Architecture on the West Coast of Southern Thailand .....	98
3.3.1 Chinese Shophouses .....	98
3.3.2 Chinese Shophouses in Takuapa Old Town, Phang-nga Province.....	100
3.4 Chinese Shrine .....	104
3.4.1 Chinese Shrine's Chinese Letter-Shaped Plan.....	105
3.4.2 Chinese Shrine's Weight-Bearing Structures .....	108
3.5 Chinese Shrine on the West Coast of Southern Thailand .....	109
3.5.1 Mazhu Shrine or Ma Zhor Po Shrine (Goddess of Sea's Shrine), Phang-nga City.....	109
3.5.2 Sang Tham Shrine (The Shrine of Serene light), Phuket Old Town .....	126
3.5.3 Kew Ong Ear Shrine, Trang City .....	134
3.5.4 108-109 Chinese Folk Heroes Shrine, Yongstar town, Trang Province.....	143
3.6 Chinese Tomb or Grave and Fengshui Principle.....	154
3.6.1 Khaw Su Jiang's Tomb (The First Governor of Ranong's Tomb), Ranong City .....	157
3.7 Peranakan Chinese Architectural Style.....	165
3.7.1 The Meaning of Peranakan Chinese .....	165
3.7.2 History of Peranakan Chinese Architectural Style .....	168
3.7.3 Peranakan Chinese Architectural Style's Characteristics.....	172
3.8 The European style that influences Peranakan Chinese Architectural Style on the West Coast of Southern Thailand can categorize as follow .....	176
3.9 Peranakan Chinese Architectural Style on the West Coast of Southern Thailand	178
3.9.1 Peranakan Chinese Architecture on Thamueng Road and Rueang Rat Road, Ranong City .....	178

3.9.2 Peranakan Chinese Architecture in Takuapa Old Town, Phang-nga Province	186
3.9.3 Peranakan Chinese Architecture in Phuket Old Town.....	190
3.9.4 Peranakan Chinese Architecture in Trang Province.....	213
3.9.5 Peranakan Chinese Architecture in Satun City.....	230
3.10 The Chinese Sign over the Door of each Wooden Shophouse Representing the Chinese Clan in Nuaklong Community, Krabi Province .....	234
Chapter 4 .....	238
Peranakan Chinese Apparel and Unique Chinese Cuisine on the West Coast of Southern Thailand .....	238
4.1 Peranakan Chinese Apparel.....	238
4.1.1 History of Peranakan Chinese Apparel .....	238
4.1.2 The Category of Peranakan Chinese Apparel.....	239
4.2 Unique Chinese Cuisine on the West Coast of Southern Thailand .....	255
4.2.1 Chinese Food.....	255
4.2.2 Chinese Snack.....	257
4.2.3 Chinese Sweetmeats.....	258
Chapter 5.....	265
Chinese Cultural and Religious Activities on the West Coast of Southern Thailand .....	265
5.1 Chinese God Worship Day in Chinese New Year Festival in the Phuket Old Town and Tukuapa Old Town, Phang-nga Province. ....	265
5.2 Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town .....	269
5.3 Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival. ....	272



5.4 The Moon Festival in ThungYao community, Palian District, Trang Province.....	275
5.5 Chinese Vegetarian Festival on the West Coast of Southern Thailand.....	279
5.5.1 Significant Rituals of the Chinese Vegetarian Festival on the West Coast of Southern Thailand.....	282
5.5.2 The Chinese Vegetarian Festival in Ranong Province.....	295
5.5.3 The Chinese Vegetarian Festival in Phang-nga Province.....	296
5.5.4 The Chinese Vegetarian Festival in Phuket Province.....	301
5.5.5 The Chinese Vegetarian Festival in Krabi Province.....	307
5.5.6 The Chinese Vegetarian Festival in Trang Province.....	308
5.5.7 The Chinese Vegetarian Festival in Satun Province.....	313
Chapter 6.....	318
Analysis and Value .....	318
6.1 Criteria for Assessment of Cultural Significance of Chinese Heritage on the West Coast of Southern Thailand.....	319
6.1.1 The Cultural Significance of Chinese shophouses in Takuapa Old Town.	319
6.1.2 The Cultural Significance of Mazhu Shrine (Goddess of the Sea's Shrine), Phan-nga City.....	320
6.1.3 The Cultural Significance of Sang Tham Shrine (The Shrine of Serene Light), Phuket Old Town.....	321
6.1.4 The Cultural Significance of Kew Ong Ear Shrine, Trang City.....	321
6.1.5 The Cultural Significance of 108-109 Chinese Folk Heroes Shrine, Yonstar Town, Trang Province.....	323
6.1.6 The Cultural Significance of 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province.....	323



6.1.7 The Cultural Significance of Khaw Su Jiang's Tomb (The First Governor of Ranong's Tomb), Ranong City.....	324
6.1.8 The Cultural Significance of Peranakan Chinese Architectural style on the West Coast of Southern Thailand.....	325
6.1.9 The Cultural Significance of the Chinese Sign over the Door of each Wooden Shophouse Representing the Chinese Clan in Nua Klong Community, Krabi Province. ....	326
6.1.10 The Cultural Significance of Peranakan Chinese Apparel on the West Coast of Southern Thailand.....	326
6.1.11 The Cultural Significance of Unique Chinese Cuisine on the West Coast of Southern Thailand.....	327
6.1.12 The Cultural Significance of Chinese God Worship Day in Phuket Old Town and Takuapa Old Town.....	329
6.1.13 The Cultural Significance of Chinese Ancestor Worship Festival or Por Tor Festival, Phuket Old Town.....	329
6.1.14 The Cultural Significance of Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province. ....	330
6.1.15 The Cultural Significance of The Moon Festival in Thung Yao Community, Trang Province.....	330
6.1.16 The Cultural Significance of Chinese Vegetarian Festival on the West Coast of Southern Thailand. ....	331
6.2 Analysis of Strengths and Weaknesses of Chinese Heritage Conservation Management including Cultural Tourism on the West Coast of Southern Thailand. ....	332
6.2.1 Analysis of Strengths and Weaknesses of Chinese Heritage Conservation Management including Cultural Tourism in Ranong City.....	332

6.2.2 Analysis of the Strengths and Weaknesses of Chinese Heritage	
Conservation Management including Cultural Tourism in Phang-nga City and Takuapa Old Town, Phang-nga Province. ....	334
6.2.3 Analysis of the Strengths and Weaknesses of Chinese Heritage	
Conservation Management and including Cultural Tourism in Phuket Old Town and Kathu Town, Phuket Province.....	336
6.2.4 Analysis of the Strengths and Weaknesses of Chinese Heritage	
Conservation Management and including Cultural Tourism in Nuaklong Community Nuaklong District, Krabi Province. ....	340
6.2.5 Analysis of the Strengths and Weaknesses of Chinese Heritage	
Conservation Management including Cultural Tourism in Tubtiang Town or Trang City, Kantang Town, Huai Yod Town, Yongstar Town, and Yantakhao Town, Trang Province. ....	341
6.2.6 Analysis of the Strengths and Weaknesses of Chinese Heritage	
Conservation Management and Cultural Tourism in Satun City and Thungwa Town, Satun Province. ....	344
Chapter 7 .....	346
Conclusion and recommendation.....	346
7.1 Conclusion.....	346
7.2 Recommendation of the Site.....	356
7.2.1 Chinese shophouses in Takuapa Old Town and Peranakan Chinese Architectural Style on the West Coast of Southern Thailand such as Ranong City, Takuapa Old Town, Phang-nga Province, Phuket Old Town, Tubtiang Town or Trang City, Kantang Town, Trang Province, and Satun City including The Chinese Sign for Chinese Clan over the Door of each wooden shophouse in Lat Nai Market in Nuaklong Community, Krabi Province. ....	356

7.2.2 Chinese Shrines on the West Coast of Southern Thailand such as Mazhu Shrine Phang-nga City, Sang Tham Shrine, Phuket Old Town, Kew Ong Ear Shrine, Trang City, 108-109 Chinese Folk Heroes Shrine, Yongstar Town, Trang Province, 109 Chinese Folk Heroes Shrine, Yan Takhao Town, Trang Province including Khaw Su Jiang Tomb, Ranong City.....	358
7.2.3 Peranakan Chinese Apparel on the West Coast of Southern Thailand. ....	358
7.2.4 The Unique Chinese Cuisine on the West Coast of Southern Thailand. ...	359
7.2.5 The Chinese God Worship Day in Phuket Old Town and Takuapa Old Town. ....	359
7.2.6 The Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town. ....	360
7.2.7 The Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province.....	360
7.2.8 The Moon Festival in ThungYao community Palian District, Trang Province. ....	361
7.2.9 Chinese Vegetarian Festival on the West Coast of Southern Thailand. ....	361
REFERENCES .....	363
VITA .....	379

## LIST OF FIGURES

	Page
Figure 1 : Map of the West Coast of Southern Thailand.....	4
Figure 2 : Map of Southeast Asia.....	11
Figure 3: Map of Thailand in the past. ....	11
Figure 4 : Map of Thailand in the present. ....	11
Figure 5 : Map of Trans – Peninsula Routes of Southern Thailand in the past. ....	12
Figure 6 : Map of Srivijaya Kingdom during 7 <sup>th</sup> – 8 <sup>th</sup> century.....	12
Figure 7 : Map of Takkola, a port city on the west coast of Southern Thailand in the past. .....	14
Figure 8: Map of Takuapa – Ban Don Bay Route.....	15
Figure 9 : Map of Klontom – Ban Don Bay Route. ....	16
Figure 10 : The symbol of Zodiac Cities of Tambralinga Kingdom (Nakorn Si Thammarat).....	17
Figure 11 : Map of Siam or Thailand Show the Location and the trade route of Sukhothai, Ayutthaya, and Nakhon Si Thammarat including Trang.....	19
Figure 12 : Map of Southeast Asia in 1635 during Ayuthaya kingdom Period.....	20
Figure 13 : Map of “Junk Ceylon” or Phuket in 1753 during Ayutthaya Kingdom Period. .....	21
Figure 14 : Map of “Junk Ceylon” or Phuket in the past.....	22
Figure 15 : Map of Phuket and Phang – nga at Present. ....	22
Figure 16: Map of Thonburi Kingdom Period.....	23
Figure 17 : King Taksin. ....	23
Figure 18: Map of Rattanakosin or Bangkok at Present.....	24

Figure 19 : Main Tin Deposits in Phuket.....	25
Figure 20 : Chinese Dialect Groups in Southern China. ....	27
Figure 21 : Map of Five Chinese Dialect Groups in Southern China Emigrated to Thailand. ....	28
Figure 22: Map of Hokkien or Fujian Province China. ....	29
Figure 23: Map of Hokkien Chinese People China, Emigrated to Thailand. ....	29
Figure 24 : Map of Guangdong Province, China. ....	30
Figure 25 : Map of Hainanese People, Hainan Island, China, Emigrated to Siam or Thailand.....	31
Figure 26 : Map of Guangdong Province, China, Showing Some Districts of Chaozhou or Teochew Prefecture such as Chaoan, Chenghai, Chaoyang, Puning, and Jieyang. .	33
Figure 27 : Map of Hakka Speech Areas in Southern China.....	34
Figure 28 : Map of Ranong Province indicate Ranong City.....	35
Figure 29: Phraya Damrong Sucharit Mahison phakdi (Khaw su Jiang).....	36
Figure 30: The tin mining industry of Ranong in the past.....	37
Figure 31: Luang, Pot Vijit and his wife.....	38
Figure 32 : Lim Boon Tui, a wealthy Hokkien Chinese man of Ranong City in the past.....	38
Figure 33 : Luang Pot Vijit's mansion.....	38
Figure 34 : Lim Boon Tui's Peranakan Chinese Building. ....	38
Figure 35: Hainanese Association of Ranong City in 1964.....	40
Figure 36 : Map of Phang – nga Province.....	41
Figure 37 : Takuapa Canal in Takuapa old Town in the past.....	43
Figure 38: Tian Yuan Gong Shrine in Takuapa Old Town.....	43
Figure 39: Kuan Yu Shrine in Takuapa Old Town. ....	43

Figure 40: Late – 19th or early 20th century triad or secret society members.....	44
Figure 41 : Weapons that secret society member carried on their person. ....	45
Figure 42 : Mazhu Image and her servants in Mazhu Shrine, Phang - nga City.....	46
Figure 43: Mazhu Shrine in Phang – nga City.....	47
Figure 44: Map of Thailand and Phuket. ....	49
Figure 45 : Map of Phuket.....	49
Figure 46 : Map of Phuket indicate Kathu Town and Phuket City. ....	49
Figure 47 : The tin mining industry of Phuket in the past. ....	50
Figure 48 : Pra Phuket Lohakasate Trarakctat or Phraya Wichitsongkhram (thad).....	50
Figure 49 : Luang Bumroongjeenprathed, one of the heads of Puntaogong Gongsee.	52
Figure 50: Tong Yong Soo Shrine or the Secret society shrine in Kathu Town, Phuket Province.....	52
Figure 51: SangTham Shrine in Phuket Old Town .....	53
Figure 52: Luang Amnat Nararak or Tan Yokkaud.....	53
Figure 53 : Kathu Shrine in Kathu Town, Phuket.....	53
Figure 54: Kathu Town in the past. ....	53
Figure 55 : Chin Pracha’s Mansion.....	55
Figure 56: Rommanee Lane.....	55
Figure 57: Jui Tui Tao Bo Keng Shrine.....	55
Figure 58: Bang Niao Tao Bo Keng Shrine. ....	55
Figure 59: Phraya Ratsadanupradit Mahisornpakdi (Khaw Sim Bee Na Ranong).....	56
Figure 60: Peranakan Chinese shophouses in Phuket old Town, in the past.....	56
Figure 61: Phuket Hainanese Association in Thalang Road, Phuket old Town.....	57

Figure 62 : Phuket ThaiHua Museum at present or Thai Hua School in the past.....	58
Figure 63: Luang Amnat Navavak's mansion .....	58
Figure 64: Map of Krabi Province. ....	60
Figure 65: Map of Nuaklong District, Krabi Province .....	60
Figure 66: LatNai Market, Nuaklong Community, Krabi Province .....	61
Figure 67: Qing Shui Zhu Si Image.....	61
Figure 68: The old Qing Shui Zhu Si Shrine at Nuaklong Town in the past.....	62
Figure 69: Qing Shui Zhu Si Shrine in Nuaklong Town, Krabi Province, at Present. ....	62
Figure 70: In 1909, many local people sailing boats to welcome Prince MahaVajiravudh at chao Fa Pier area, Krabi River, in front of Krabi Town.....	63
Figure 72: Map of Trang Province showing Trang City of Tubtiang Town and Khuan Thani .....	64
Figure 71: Map of Trang Province .....	64
Figure 73: Map of Khuan Thani Town during King Rama V era.....	65
Figure 74: Trang River at Khuan Thani area .....	65
Figure 75: Tachin Village, port of Chinese.....	67
Figure 76: "Chare Tao Jun" or Hokkien Chinese Junk.....	67
Figure 77: 108-109 Chinese Folk Heroes shrine in Yongstar sub-district, Trang Province.....	69
Figure 78: Phraya Ratsadanupradit Mahisornphakdi (khaw Sim Bee Na Ranong).....	69
Figure 79: "Gong Guan" or The Oversea Chinese Association on Kantang Road, Tubtiang Town or Trang City, in 1936.....	71
Figure 80 : SaeYub Association (one of the Cantonese Groups) on Kantang Road in Tubtiang Town or Trang City.....	71



Figure 81: Kantang Hokkien Chinese Association in Kantang, Town. ....	71
Figure 82: Kantang Hainanese Association in Kantang Town. ....	71
Figure 83: Worship table for the Moon Festival in Thung Yao Town, Trang Province. ..	72
Figure 84: The First Para Rubber of Thailand in Kantang Town, Trang Province. ....	72
Figure 85: Chinese Vegetarian Festival at Kew Ong Ear Shrine in Tubtiang Town of Trang City in the past.....	74
Figure 86: Kew Ong Ear Shrine in Tubtiang Town or Tang City in 2016. ....	74
Figure 87: Poo Tiang Tui, a Chief Engineer from Hainan Island. ....	74
Figure 88: Kantang Railway station in Kantang Town in 1963. ....	74
Figure 89: Ong Sae Beng's Peranakan Chinese Shophouses in Tubtiang Town or Trang City.....	75
Figure 90: Peranakan Chinese Shophouses in Kantang Town. ....	75
Figure 91: 109 Folk Heroes Shrine in Yanta Khao Town.....	76
Figure 92: Trang Hakka Association in Tubtiang Town or Trang City in 1959. ....	76
Figure 93: Trang Hakka Association in Tubtiang Town or Trang City in 2012. ....	76
Figure 94: Map of Satun Province indicate Satun City and Thung Wa Town.....	78
Figure 95: Baosheng Tati Image in Po Jay Keng Shrine in Satun City.....	78
Figure 96: PoJay Keng Shrine of Baosheng TaTi Shrine in Satun City. ....	78
Figure 97: Khunpoon Panich or Liga Huat, a wealthy Hokkien Chinese man.....	79
Figure 98 : Phraya Phumnatphakdi or Kuden BinKumae.....	79
Figure 99: Gang SengHin, a chinese leader of Trading in Satun City in the past.....	79
Figure 100: Ang Ba Ji, a Chinese leader of defece in Satun City in the past. ....	79
Figure 101: Sungaiupae of Thung wa Town in the past.....	80
Figure 102: Chinese Junk at Sungaiupae or Thunwa Port in the past. ....	80



Figure 103: Thungwa Town in 2013.....	81
Figure 104: Ancestor Worship Festival or Waipibo Festival in Thung wa Town, Satun Province.....	81
Figure 105: Peranakan Chinese Shophouses on Buriwanit Road in Satun City.....	82
Figure 106: Lim Tian Ew or Khun Chin Turakarn, a wealthy Hokkien Chinese man.....	82
Figure 107: Chinese Vegetarian Festival in Satun City .....	83
Figure 108 : The symbol of Yin and Yang.....	85
Figure 109 : Five Element : wood, fire, earth, metal, and water. ....	86
Figure 110: Fengshui, wind and water, that raised landforms or mountains. represent the green dragon, the white tiger, the red phoenix, and the black tortoise. ....	87
Figure 111 : Wood (angular in shape).....	87
Figure 112: Fire (pointed in shape).....	88
Figure 113: Earth (Square in shape).....	88
Figure 114: Gold or metal (round in shape).....	88
Figure 115 : Water (wavy in shape) .....	88
Figure 116 : The Kylin or Unicorn or dragon horse.....	90
Figure 117 : The vase holding peonics and apples locating on the back represent wealth and safety that Chinese called "Fu Gui Ping An". ....	93
Figure 118: Lotus.....	94
Figure 119 : The peach surrounding with the bats. ....	94
Figure 120 : One of the Cloud patterns.....	95
Figure 121 : Key-pattern or thunder pattern. ....	96
Figure 122 : The Vase.....	97
Figure 123: Coins.....	98

Figure 124 : Tian Jing or skywell.....	99
Figure 125: Takuapa Town in the past.....	101
Figure 126 : Chinese Shophouses in Takuapa Old Town. ....	102
Figure 127 : Traditional Chinese paintings on the facade of Chinese Shophouses in Takuapa Old Town.....	102
Figure 128: The row of Chinese shophouses on Udomtara Road is one of the areas that the core zone cover for the conservation and development Takuapa Old Town (The core zone is the red line). ....	103
Figure 129 : The pair of lions are located at the entrance of The Chonese shrine.....	105
Figure 130 : Er-Shaped Plan in three-dimensional drawing.....	106
Figure 131: The Chinese letter of “er”, two. ....	106
Figure 132: San-Shaped. Plan in three-dimensional drawing.....	106
Figure 133: The Chinese letter of “san”, three. ....	106
Figure 134 : Ding-Shaped Plan.....	107
Figure 135 : The Chinese letter of “ding”. ....	107
Figure 136 : Gong-Shaped Plan in three-dimensional drawing.....	108
Figure 137: The Chinese letter of “gong”. ....	108
Figure 138 : "Cha Liang", insert crossbeam, is the kind of weight-bearing structure...	109
Figure 139 : Image of Mazhu, the Goddess of the Sea, in Mazhu Shrine, Phang-nga City.....	110
Figure 140 : The map showing location of the origin of Mazhu in Fujian Province, China. Source : Lao tang [pseud.], The Story of Teochew People, 2008, 123.....	110
Figure 141 : Map of Phang-nga City showing the location of Mazhu Shrine .....	111
Figure 142 : Mazhu Shrine, Phang-nga City. ....	112

Figure 143 : The incense burner in front of the Mazhu Image, Mazhu Shrine, Phang-nga City, that explained how king Rama VI devoted merit to King Rama V in 1910.....	112
Figure 144: The plaque which has Chinese character, shows Mazhu Shrine, Phang-nga City was established in 1913. ....	112
Figure 145 : Mazhu Shrine, Phang-nga City. ....	114
Figure 146 : Plan of Mazhu Shrine,Phang-nga City. ....	114
Figure 147: "Chaliang", insert crossbeam, at Mazhu Shrine, Phang-nga City. ....	115
Figure 148: Phoenix and Kylins or Dragon houses on the walls adjoining the portal of the Mazhu Shrine, Phang-nga City.....	116
Figure 149 : White tiger at Mazhu Shrine, Phang-nga City. Source : Researcher, 2015 .....	116
Figure 150: Green Dragon at Mazhu Shrine, Phang-nga City. ....	116
Figure 151 : The murals show the event of the birthday celebration of Xi Wang Mu, Mother Empress of the West and the evidence from Chinese Letters show all of interior wall murals in the shrine painted in 1913 in Mazhu Shrine, Phang-nga City. ....	117
Figure 152 : The murals show the event of the birthday celebration of Xi Wang Mu, Mother Empress of the West including a pair of Childen and Eight Immortals in Mazhu Shrine, Phang-nga City.....	118
Figure 153 : The mural depict the story of Fighting with the Tiger to Save the Father in Mazhu Shrine, Phang-nga City. ....	119
Figure 154 : The mural depict the story of Filial Piety Moving Heaven in Mazhu Shrine, Phang-nga City. ....	120
Figure 155: Wall murals inside Mazhu Shrine, Phang-nga City, tell the story of "Hongsin", the creation of the Gods .....	121
Figure 156 : Wall murals inside Mazhu Shrine , Phang-nga City, tell the story of the Romance of the Three Kingdoms. ....	122

Figure 157: Twenty - eight groups of fixed Stars. ....	122
Figure 158 : the committees of Mazhu Shrine reconstruc the front building that serve as entrance hall in 1995. ....	123
Figure 159 : The Mazhu Shrine, Phang-nga City in 1983.....	123
Figure 160 : Fine Arts Department strengthen the stucco including fixed murals in Mazhu Shrine, Phang-nga City. ....	124
Figure 161: Fine Arts Departments using method of moving murals in order to repair murals in Mazhu Shrine, Phang-nga City.....	125
Figure 162 : The guidebook of 8 Chinese Shrines and 9 Thai Temples in Phang-nga Province.....	126
Figure 163: Map of 8 Chinese Shrines and 9 Thai Temples in Phang-nga Province... ..	126
Figure 164: Map of Phuket Old Town Indicate Sang Tham Shrine.....	127
Figure 165: Ong Sun Tai Sai Image in Sang Tham Shrine, Phuket Old Town.....	127
Figure 166 : Tan Sheng Ong Image in Sang Tham Shrine, Phuket Old Town (The Image locate in the middle and has red face). ....	128
Figure 167: The entrance of Sang Tham Shrine in 2009.....	129
Figure 168: The entrance of Sang Tham Shrine in 2014.....	129
Figure 169: Sang Tham Shrine in the past.....	129
Figure 170 :Sang Tham Shrine in 2009.....	130
Figure 171 : Sang Tham Shrine in 2014.....	130
Figure 172 : Sang Tham Shrine. Source : Researcher, 2014.....	131
Figure 173 : The entrance door of Sang Tham Shrine. ....	131
Figure 174: The roof of Sang Tham Shrine after renovation in 2004.....	131
Figure 175: Inside of Sang Tham Shrine .....	132

Figure 176 : Wall murals describe Xue Ren Gui Story in Sang Tham Shrine. ....	132
Figure 177: Map of Trang City indicate Kew Ong Ear Shrine. ....	135
Figure 178 : Dou Mu Tian Jun, The Goddess of North Stars, and Kew Ong Tai Tay, Nine Emperor Gods. ....	136
Figure 179: The seven stars pointing to the North Star in North Direction. ....	136
Figure 180 : Kew Ong Ear Shrine in 1949. ....	137
Figure 181: Kew Ong Ear Shrine, Trang City. ....	139
Figure 182: the Plaque above the main entrance door of Kew Ong Ear Shrine. ....	139
Figure 183: Kew Ong Ear Shrine in 2003. ....	141
Figure 184: Kew Ong Ear Shrine Building. ....	141
Figure 185 : Tian Jing or Skywell of Kew Ong Ear Shrine. ....	141
Figure 186: Cha Liang, insert crossbeam, in Kew Ong Ear Shrine. ....	142
Figure 187: The bottle gourd on the roof of Kew Ong Ear Shrine. ....	142
Figure 188: Kew Ong Ear Shrine in 2006. ....	143
Figure 189 : Map of Trang Province indicate Yongstar Town. ....	144
Figure 190: The tablet of 108-109 Chinese Folk Heroes in the Shrine in YongStar Town. ....	145
Figure 191: 108-109 Chinese Folk Heroes Shrine in Yongstar Town, Trang Province. ....	145
Figure 192 : 108-109 Chinese Folk Heroes Shrine area in Yongstar Town. ....	146
Figure 193: The evidence of the stone tablet reveal that the shrine was built by Hainanese people in 1891. ....	147
Figure 194 : The plaque above the main entrance door of 108-109 Chinese Folk Heroes Shrine, Yongstar Town. ....	148

Figure 195 :Tian jing or skywell of 108-109 Chinese Folk Heroes Shrine, Yongstar Town. .....	149
Figure 196:ChaLiang, insert crossbeam, in 108-109 Chinese Folk Heroes Shrine, Yongstar Town. ....	149
Figure 197 : 108-109 Chinese Folk Heroes Shrine, show the wooden walls and stone base. ....	149
Figure 198 : The back of 108-109 Chinese Folk Heroes Shrine, Yongstar Town. ....	149
Figure 199 : Map of Trang Province indicate Yantakhao Town. ....	151
Figure 200 : 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province. ....	151
Figure 201 : The plaque above the main entrance door of the main shrine. ....	152
Figure 202 : The three-storey buildings of 109 Chinese Folk Heroes Shrine .....	152
Figure 203 :The Thai style corbels of Chinese dragons on the row of the first storey of the building. ....	153
Figure 204 :The second storey of the building. ....	153
Figure 205 :The third storey of the building. ....	154
Figure 206 :The roof of three-storey building of the shrine. ....	154
Figure 207 : Watercourse in good Fengshui principle. ....	155
Figure 208 : The productivity of the Five Elements is shown in the diagram. ....	155
Figure 209 : A single graveyard or tomb that has a landscape with high back left and right arms, and low, open front. ....	156
Figure 210 :Khaw Su Jiang or Phraya Damrong Sucharit Mahisonphakdi, the Governor of Ranong in the past. ....	157
Figure 211 : Khaw Su Jiang's Tomb at RakangTong Mountain in Ranong City area...	158
Figure 212 : Khaw Su Jiang and his sons. ....	160

Figure 213: Map of Khaw Su Jiang's Tomb, Ranong City area. ....	161
Figure 214 : The back of Khaw Su Jiang's Tomb has a mountain which symbolizes supports.....	161
Figure 215 : The stone tablet of the tomb-stone and the tomb altar. ....	162
Figure 216 : "Fushen" the spirit protects the tomb .....	163
Figure 217 : A warrior statue in Khaw Su Jiang's Tomb.....	164
Figure 218: A scholar statue in Khaw Su Jiang's Tomb.....	164
Figure 219: 3 of 6 stone – carved statues of horses, tigers, and sheeps or goats in Khaw Su Jiang's Tomb. ....	164
Figure 220: The stone posts and the stone tablet in front of Khaw Su Jiang's Tomb. .	164
Figure 221 : The eight West Coast States of Peninsular Malaysia including Malacca and Penang. ....	166
Figure 222 : Map of Malacca including Bukit China. ....	167
Figure 223 : The Peranakan Chinese Shophouse on Heeren Street, Malacca, Malaysia. ....	169
Figure 224 : Map of George Town, Penang, Malaysia.....	169
Figure 225 : Francis Light.....	169
Figure 226 : Sir Thomas Stamford Raffles.....	169
Figure 227: Shopkeepers used five-foot way to their advantage by displaying their products.....	170
Figure 228 : Peranakan Chinese Shophouses, George Town, Penang, in the past. ...	171
Figure 229 : Zhang Bi Shi or Cheong Fatt Tze, a wealthy Hakka man from Dubu County, Guangdong Province.....	172
Figure 230: Cheong Fatt Tze's Blue Mansion, Penang, Malaysia. ....	172



Figure 231 : Peranakan Chinese Architectural Style.....	173
Figure 232: Peranakan Chinese Shophouse Features.....	174
Figure 233 : "Ngor-Kha-Kee", the five-foot way arcade.....	175
Figure 234 : The door is the mouth and the windows are the eyes of dragon. ....	175
Figure 235 : Map of Ranong City area. ....	179
Figure 236 : Map of Ranong City. ....	180
Figure 237 : Lim Bun Tui Peranakan Chinese building.....	180
Figure 238 : Khun Rat Narathron's Peranakan Chinese Shophouses.....	180
Figure 239 : Khaw Sui Bi's Peranakan Chinese Shophouse in Ranong City.....	182
Figure 240 : Chinese auspicious signs on the façade of Khaw Sui Bi's Peranakan Chinese Shop houses.....	182
Figure 241 : The famous literature the Romance of the Three Kingdoms above shuttered windows.....	182
Figure 242 : Khaw Sui Bi's Peranakan Chinese Shophouses on Rueng Rat Road in Ranong City.....	183
Figure 243 : Rueng Rat Road in Ranong City in the past. ....	183
Figure 244 : Luang Pot Vijit.....	184
Figure 245 : Luang Pot Vijit's mansion in Ranong City.....	184
Figure 246 : the main entrance of Luang Pot Vijit's mansion shows two Chinese letters "Ying Chuan" that is the name of the origin of Chen Clan or Tan Clan in China. ....	185
Figure 247 : Inside of Luang Pot Vijit's mansion. ....	185
Figure 248 : The Peranakan Chinese buildings on Tha Mueng Road and Rueng Rat Road are part of heritage buildings the core zone covers. (The core zone is the red line). ....	186



Figure 249 : Map of Takuapa Old Town.....	187
Figure 250 : Takuapa Old Town.....	188
Figure 251 : Khun Jumnongphakdi's Peranakan Chinese Shophouses in Takuapa Old Town in the past.....	188
Figure 252 : Khun Jumnongphakdi's Peranakan Chinese Shophouses in Takuapa Old Town at present. ....	188
Figure 253 : Cultural Street on Sri Takuapa Road, Takuapa Old Town.....	189
Figure 254 : Map of Phuket.....	191
Figure 255 : Map of Phuket in 1910.....	192
Figure 256 : Phraya Ratsadanupradit (Khaw Sim Bee Na Ranong).....	192
Figure 257 : Map of Phuket Town area.....	193
Figure 258 : Map of Phuket Old Town.....	194
Figure 259 : Thalang Road in 1917.....	194
Figure 260 : Krabi Road in Phuket Old Town in the past.....	194
Figure 261 : The Great Dragon in the Legend with its heart in the central part of Phuket Old Town.....	195
Figure 262 : Thalang Road, Phuket Old Town, in 2016.....	195
Figure 263 : Phra Pitak Chinpracha and his wife.....	196
Figure 264 : Hub Long Huat Building.....	197
Figure 265 : Hub Long Huat or China Inn entrance.....	197
Figure 266 : The detail of Hub Long Huat's ground floor entrance.....	198
Figure 267 :Luang Anuphas Phuketkarn.....	199
Figure 268 : Luang Anuphas Phuketkarn's shophouse on Krabi Road, Phuket Old Town.....	199

Figure 269 : The section of Luang Anuphash Phuketkarn's shophouse.....	200
Figure 270 : Khunwiset Nukulkit. Source: .....	201
Figure 271 : Mine Owner's shophouses on Dibuk Road.....	202
Figure 272 : Phra Pitak Chinpracha or Mr. Tan Ma Siang.....	203
Figure 273 : Chin Pracha's mansion on Krabi Road, Phuket Old Town. ....	203
Figure 274 : Ground floor plan of Chin Pracha's mansion. ....	204
Figure 275 : "Tianjing or Skywell" in the mansion. ....	205
Figure 276 : The parlor in the mansion. ....	205
Figure 277 : Luang Amnat Nararak.....	206
Figure 278 : Luang AmnatNararak and his family in front of the mansion. ....	206
Figure 279 : Luang Amnat Nararak's mansion on Dibuk Road, Phuket Old Town.....	207
Figure 280 : Ground floor Plan of Luang Amnat Nararak's mansion.....	207
Figure 281 : Phuket Thai Hua Museum.....	208
Figure 282 : The museum's floor plan.....	209
Figure 283: Peranakan Chinese building in Phuket Old Town are part of heritage building the core zone covers (The core zone is the red line).....	213
Figure 284 : Map of Trang City. ....	215
Figure 285 : "Tachin", the port of Chinese, Trang City area , Before 1967.....	215
Figure 286 : Map of Tubtiang Town or Trang City. ....	216
Figure 287 : Tubtiang Town or Trang City in 2015.....	217
Figure 288 : Tubtiang Town or TrangCity in the past (This location close to Trang Train Station).....	217
Figure 289 : Tubtiang Market or Trang Market in 1956.....	217
Figure 290 : Ong Sae Beng. ....	218

Figure 291 : Ong Sae Beng's Peranakan Chinese Shophouses on Kantang Road, Trang City.....	218
Figure 292 : Fong Saingam's four storey Peranakan Chinese building on Koa Road, the old road, in Tubtiang Town or Trang City.....	220
Figure 293 : A plaque above the main entrance of Fong Saingam's four storey Peranakan Chinese building.....	220
Figure 294 : Phraya Ratsadanupradit Mahisornphadi (Khaw Sim Bee Na ranong).....	223
Figure 295 : Map of Kantang Town area.....	223
Figure 296 : Map of Kantang Town.....	225
Figure 297 : Kantang Hokkien Chinese association and Shrine in Kantang Town. ....	225
Figure 298 : Khun Nited Mahinksacalm or Duan Kirirat. Source : Researcher, 2013. .	226
Figure 299 : Mazhu Altar in the new shrine, Tian Mei Gong, locate behind Kantang Hokkien Chinese Association and Shrine building. ....	226
Figure 300 : The main entrance of Kantang Hokkien Chinese Association and Shrine. ....	227
Figure 301 : Inside the building. ....	227
Figure 302 : The second storey of the building. ....	227
Figure 303 :Ong Tong Guan's Peranakan Chinese Shophouse at the end of the row of Peranakan Chinese Shophouses in Kantang Town. ....	228
Figure 304 :Peranakan Chinese Shophouses in Kantang Town. ....	228
Figure 305 : In 2018, Venadoc, venacular documentation, exhibited in Kantang Hokkien Chinese Association and Shrine in Kantang Town. ....	230
Figure 306 : Map of Satun City area. ....	231
Figure 307 : Map of Satun City indicate Buriwanit Road.....	231
Figure 308 : Phraya Phumnatphakdi.....	232

Figure 309 : Peranakan Chinese Shophouses on Buriwanit Road.....	233
Figure 310 :The building shows angular shape of gable ends symbolizing the wood element. ....	233
Figure 311 : Peranakan Chinese Shophouses in Satun City are part of heritage buildings the core zone covers (The core zone is the red line).....	234
Figure 312 : Map of NuaKlong Community area.....	235
Figure 313 : NuaKlong Community area.....	236
Figure 314 : The Chinese Sign over the Door of each wooden shophouse representing the Chinese Clan. ....	236
Figure 315 : The entrance gate in Chinese style in front of LatNai Market. ....	237
Figure 316 : A wedding photo of Peranakan Chinese couple in the past.....	239
Figure 317 : Baju Panjang.....	240
Figure 318 : A Nyonya dressed in a Baju Panjang. ....	241
Figure 319 : Kebaya in the Past.....	243
Figure 320 : Kebaya at present.....	244
Figure 321 : Batik Sarong.....	246
Figure 322 : Several beaded shoes.....	247
Figure 323 : Kerongsang, a set of three broodches. ....	249
Figure 324 : 'Pintang', brooch.....	250
Figure 325: Peranakan Chinese Wedding in Phuket in the past.....	250
Figure 326 : Peranakan Chinese Wedding in Takuapa, Phang-nga Province, in 2018. ....	251
Figure 327 : The 2005 Mass Peranakan Chinese Wedding or Baba Wedding in Phuket Old Town.....	252

Figure 328 : one couple of the mass Peranakan Chinese Wedding or Baba Wedding in Phuket Old Town in 2014. ....	252
Figure 329: Peranakan Chinese apparel in Kantang Town, Trang Province. ....	255
Figure 330 : Roast Pork.....	256
Figure 331 : Hokkien Fried Noodles .....	257
Figure 332 : Khanom Morlao.....	257
Figure 333 : Roti Kapai .....	258
Figure 334 : Khanom Anggoo.....	259
Figure 335: Khanom Tua Anggoo (big red turtle) .....	259
Figure 336 : Khanom Pak Tong Koh .....	260
Figure 337 : Khanom Khao Niaoaut.....	261
Figure 338 : In 2016, The opening ceremony of Chinese Roast Pork Festival in Tubtiang Town or Trang City.....	261
Figure 339 : Chinese Roast Pork Festival in Tubtiang Town or Trang City in 2016.....	262
Figure 340 : Phuket Thai Hua Museum exhibit Chinese cuisine such as Hokkien Fried Noodles and so on.....	263
Figure 341 : The Jade Emperor, the Emperor of heaven.....	266
Figure 342 : Chinese God Worship Day in Sang Tham Shrine, Phuket Old Town, 2016. ....	267
Figure 343 : Chinese God Worship Day in Kuan Yu Shrine, Takuapa Old Town, 2015. ....	267
Figure 344 : Chinese God Worship Day in, Phuket Old Town, 2016.....	267
Figure 345 : Chinese God Worship Day in, Takuapa Old Town, 2015.....	267
Figure 346: The event of Chinese God Worship Day took place in Phuket Old Town. ....	268

Figure 347 : Por Tor Kong Shrine in Bangniao Area, Phuket Old Town. ....	270
Figure 348: The God of the dead in Por Tor Kong Shrine. ....	270
Figure 349 : Tua Anggoo or big red turtle in Por Tor Kong Shrine. ....	271
Figure 350: Map of Thung Wa Town, Satun Province. ....	272
Figure 351 : Thung Wa town during Wai Pi Bo Festival. ....	273
Figure 352 : Wai Pi Bo's altar at Thung Wa Market. ....	274
Figure 353 : A procession of Wai Pi Bo Festival, Thung Wa Town. ....	275
Figure 354 : Map of Thung Yao Community, Trang Province. ....	276
Figure 355: Thung Yao Community area. ....	276
Figure 356: The Moon Goddess. ....	277
Figure 357 : The Moon Goddess's altar in Thung Yao Community area. ....	278
Figure 358: Many artistically-design Chinese sweet meats on the decorative worship table in the Moon Festival, Thung Yao area. ....	278
Figure 359 : Dou Mu Tian Jun, Goddess of North Stars. ....	280
Figure 360: Kew Ong Tai Tay, Nine Emperor Gods. ....	280
Figure 361 : Seven Stars pointing to the North Star (Big Dipper). ....	281
Figure 362: The Spirit Soldier Camps in Taitay Ear Shrine, Ranong City. ....	282
Figure 363 : The Release of the Spirit Soldier Camps Ritual in Bang Niao Tao Bo Keng, Phuket Old Town. ....	282
Figure 364 : The Tall Lantern Pole Raising Ritual in Kew Ong Ear Shrine, Trang City. ....	283
Figure 365: The Tall Lantern Pole in Kew Ong Ear Shrine, Trang City. ....	283
Figure 366 : The Tall Lantern Pole in Kuan Yu Shrine, Takuapa Old Town. ....	284
Figure 367: The Tall Lantern Pole in Jui Tui Tao Bo Keng, Phuket Old Town. ....	284

Figure 368 : The Tall Lantern Pole in Qing Sui Zhusi Shrine, Nuaklong community, Krabi Province. ....	284
Figure 369: The Tall Lantern Pole in Po Jay Keng Shrine, Satun City. ....	284
Figure 370 : The Nine Emperor Gods Invitation or Welcoming Ritual at Kew Ong Ear Shrine, Trang City. ....	285
Figure 371 : Food Offering to Spirit Warriors Ritual in Kew Ong Ear Shrine, Trang City. ....	286
Figure 372 : Food Offering to Spirit Warriors Ritual in Kuan Yu Shrine, Takuapa Old Town. ....	286
Figure 373 : Food Offering to Spirit Warriors Ritual in Kathu Shrine, Kathu Old Town, Phuket Province. ....	286
Figure 374: Food Offering to Spirit Warriors Ritual in Qing Sui Zhusi Shrine, Nuaklong Community, Krabi Province. ....	287
Figure 375 : Food Offering to Spirit Warriors Ritual in Po Jay Keng Shrine, Satun City. ....	287
Figure 376: Kew Ong Ear Shrine Street processin, Trang City. ....	288
Figure 377: Bang Niao Tao Bo Keng Shrine Street procession, Phuket Old Town. ....	288
Figure 378 :Qing Sui Zhusi Street procession, Nuaklong Community, Krabi Province. ....	288
Figure 379 : Fire Walking Ritual at Kathu Shrine, Kathu Old Town, Phuket Province... ..	289
Figure 380: Fire Walking Ritual at Qing Sui Zhusi Shrine, Nuaklong Community, Krabi Province. ....	289
Figure 381 : The Propitiation of the Seven Stars Ritual in Jui Tui Tao Bo Keng Shrine, Phuket Old Town. ....	290
Figure 382: The Bridge-Crossing Ritual at Kathu Old Town, Phuket Province. ....	291
Figure 383: The Sending-off the Jade Emperor at Kew Ong Ear Shrine, Trang City. ..	292



Figure 384: The Sending-off the Jade Emperor at Jui Tui Tao Bo Keng Shrine, Phuket Old Town.....	292
Figure 385: The Sending-off the Jade Emperor at Kathu Shrine, Kathu Old Town, Phuket Province.....	292
Figure 386 : The Sending-off the Nine Emperor Gods by Jui Tui Tao Bo Keng Shrine in Phuket Old Town area near the sea.....	293
Figure 387 : The Sending-off the Nine Emperor Gods by Kathu Shrine, Kathu Old Town, Phuket Province.....	293
Figure 388 : The Lantern Pole Lowering Ritual at Jui Tui Tao Bo Keng Shrine, Phuket Old Town.....	294
Figure 389: The Return of the Spirit Soldier Camps Ritual at Bang Niao Tao Bo Keng Shrine, Phuket Old Town.....	294
Figure 390 : Taitay Ear or PaoSheng Ta Ti, the patron deity of herbalist.....	295
Figure 391: Taitay Ear Shrine, Ranong City, in the past.....	296
Figure 392: Taitay Ear Shrine, Ranong City, in 2016.....	296
Figure 393 : Mazhu Shrine, Phang-nga City.....	297
Figure 394: The Old Tian Yuan Gong Shrine, Takuapa Old Town.....	298
Figure 395: The New Tian Yuan Gong Shrine or Kuan Im Shrine, Takuapa Old Town.....	298
Figure 396 : Kuan Yu Shrine, Takuapa Old Town, in the past.....	299
Figure 397 : Kuan Yu Shrine, Takuapa Old Town.....	299
Figure 398 : Map of Phang-nga area showing the location of Krasoam Tao Bo Keng Shrine.....	300
Figure 399 : The red wooden board at Krasoam Tao Bo Giong Shrine showing the Chinese Vegetarian Festival occurred before 1895.....	300
Figure 400 : Krasoam Tao Bo Giong Shrine, Phang-nga Province.....	301



Figure 401 : Jui Tui Tao Bo Keng Shrine, Phuket Old Town, around 1962. ....	302
Figure 402: Jui Tui Bo Keng Shrine, Phuket Old Town, in 2016.....	302
Figure 403 : Kew Ong Tai Tay's altar or Nine Emperor Gods'altar in Jui Tui Bo Keng Shrine.....	303
Figure 404: Bang Niao Tao Bo Keng Shrine, Phuket Old Town, in the past. ....	304
Figure 405 : Bang Niao Tao Bo Keng Shrine, Phuket Old Town, in 2016. ....	304
Figure 406 : The Jade Emperor God's altar and Nine Emperor God's altar or Kew Ong Tai Tay in Bang Niao Tao Bo Keng Shrine.....	305
Figure 407: The Black wooden board at Kathu Shrine, Phuket Province, showing Chinese Vegetarian Festival occurred before 1892.....	306
Figure 408 : Kathu Shrine, in the past.....	306
Figure 409 : Kathu Shrine, Kathu Old Town area.....	307
Figure 410: Kew Ong Tai Tay's altar or Nine Emperor Gods' altar in Kathu Shrine. ....	307
Figure 411 : The Old Qing Sui Zhusi Shrine, Nuaklong Community, Krabi Province. ..	308
Figure 412: The new Qing Sui Zhusi Shrine, Nuaklong Community, Krabi Province. ..	308
Figure 413 : The ritual master and the committee of Kew Ong Ear Shrine, Trang City. During Chinese Vegetarian Festival in the past. ....	309
Figure 414 : Before Street Procession of Kew Ong Ear Shrine in the past. ....	309
Figure 415 : Tiao Yan Shu a well known Hokkien Chinese ritual master in Trang city. ....	310
Figure 416 : The Chinese tablet in Kew Ong Ear Shrine was built in 1911. ....	310
Figure 417: Kew Ong Ear Shrine, Trang city, after the street procession.....	310
Figure 418: Kew Ong Ear's altar or Nine Emperor Gods' altar in Kew Ong Ear Shrine, Trang City. ....	310
Figure 419: Map of Trang Province indicate Huai Yod Town.....	311

Figure 420: Li Gib Hock or Khun Chon Chanupatham. ....	312
Figure 421: Li Sum.....	312
Figure 422: Kew Ong Tai Tay Shrine, HuaiYod Town, Trang Province, during Chinese Vegetarian Festival. ....	312
Figure 423: Kew Ong Tai Tay's altar or Nine Emperor Gods' altar in Kew Ong Tai Tay Shrine, Huai Yod Town.....	312
Figure 424 : Po Jay Keng Shrine, Satun City. ....	313
Figure 425 : Researcher being a speaker in order to give information and promoted Mazhu Shrine including Chinese Vegetarian of the Shrine in 2018. ....	315
Figure 426: Tourism Authority of Thailand, Phang-nga Office, made a familiarization trip in order to promote Mazhu Shrine including Chinese Vegetarian Festival of the shrine. ....	315
Figure 427 :Researcher being a speaker in order to give information and promoted Kuan Yu Shrine including Chinese Vegetarian of the Shrine in 2018.....	315
Figure 428: Researcher being a speaker in order to give information and promoted Krasoam Tao Bo Giong Shrine including Chinese Vegetarian Festival of the Shrine ...	315
Figure 429: Tourism Authority of Thailand, Phang-nga Office made a familiarization trip in order to promote Krasoam Tao Bo Giong including Chinese Vegetarian Festival of the shrine. ....	316
Figure 430 : Tourism Authority of Thailand, Phang-nga orgnized the Chinese Vegetarian Festival trips of Krasoam Tao Bo Giong Shrine in 2018.....	316

## Chapter 1

### Introduction

#### 1.1 Statement and Significance of the Problem

The West Coast or Andaman Sea Coast of Southern Thailand is comprised of six provinces : Ranong, Phang-nga, Phuket, Krabi, Trang, and Satun which all have Chinese culture with very significant features. In addition, Chinese heritage in this region has a long history including architecture such as Chinese shophouses in Takuapa Old Town. Mazhu Shrine in Phang-nga City, SangTham Shrine in Phuket Old Town, Kew Ong Ear Shrine in Tubtiang Town or Trang City. 108-109 Chinese Folk Hero's Shrine in Yongstar Town, Palian District, and 109 Chinese Folk Hero's Shrine in Yantakhao Town, Trang Province, and Khaw Su Jiang's Tomb or the First Governor of Ranong's Tomb in Ranong City area has a rich Chinese style including some technological, creative or scientific processes. Most of these Chinese-heritage buildings have existed for more than one hundred years. There are some Chinese shrines in this region such as Mazhu Shrine, Phang-nga City and Sang Tham Shrine, Phuket Old Town that have significant of interior wall murals and these wall murals depict several stories of legendary Chinese folk heroes. Furthermore, Khaw Su Jiang's Tomb in Ranong City area designed around Fengshui Principles. As a result, the landscape matches harmoniously with the natural surroundings. Moreover, Peranakan Chinese architecture on the West Coast of Southern Thailand has rich Chinese and European styles which illustrates some technological creative or scientific processes. Furthermore, the very unique Chinese sign over the door of each wooden shophouse represents the Chinese clan in Nuaklong Community, Krabi Province.

Peranakan Chinese apparel in this region deeply blends several customs and tradition from Chinese, Malay, and Western cultures and these are expressions of rich culture. Furthermore, unique Chinese cuisine in this area is used for offering to the dieties to seal vows and to mark the different seasons and festivals and the art of Chinese cooking in this area is expression of rich culture. Moreover, the West Coast of Southern Thailand is a place that has a rich Chinese culture and local Chinese people come to make Chinese cultural and religious activities, for instance Chinese God Worship Day in Phuket Old Town

and Takuapa Old Town, Phang-nga Province, Chinese Ancestor Worship Festival or Por Tor Festival, Phuket Old Town, Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province, and the Moon Festival in ThungYao Community, Trang Province. In addition, Chinese Vegetarian Festival on the West Coast of Southern Thailand has significant rituals which are unique from other places in Thailand. Furthermore, most Chinese cultural and religious activities took place in this region over one hundred years ago. Chinese heritage on the West Coast of Southern Thailand has a long history behind it and has many significant Chinese heritage buildings, Peranakan Chinese Architecture, Chinese sign for Chinese clan over the door of each wooden shophouse, Peranakan Chinese apparel, unique Chinese cuisine, and Chinese cultural and religious activities. As a result, they have aesthetic, historic, scientific, and social values.

Up until now, the research of Chinese heritage on the West Coast of Southern Thailand is still very limited. Mostly, research only focuses on Chinese heritage that has significant features in Phuket. Therefore, this research aims to interpret and identify Chinese heritage that has significant features, not only Phuket, but also Ranong, Phang-nga, Trang, Krabi, and Satun because these six provinces have the same Peranakan Chinese culture including the unique Chinese Vegetarian Festival and have significant Chinese culture that is different from others. In contrast, there was no similar Chinese heritage culture including architecture on the East Coast of Southern Thailand because the provinces were not culturally linked as they are on the West Coast of Southern Thailand. In addition, this research including how to conserve and connect together Chinese heritage that has significant features in each province of the West Coast of Southern Thailand which are Ranong, Phang-nga, Phuket, Krabi, Trang, and Satun.

Right now, Chinese heritage in this region has depreciated because people do not understand the value of this area, and the buildings in this area lack conservation and maintenance such as the inappropriate signage and utility cables, which are seen all over most of this region and the damage to the facades of the buildings caused by humidity problems and natural decay due to old age. Furthermore, there is a lack of promotion for cultural tourism in some parts of this area. As a result, there should be some kind of

Chinese cultural management that can form the basis of further work such as interpretation plans, streetscape upgrades, Cultural tourism, for continued conservation and maintenance for culturally-important sites on the West Coast of Southern Thailand. Moreover, these should be Chinese cultural routes that link together Chinese cultural heritage of each place on the West Coast of Southern Thailand for cultural tourism.

## 1.2 Goals and Objectives

1.2.1 To understand the history, Chinese cultural heritage, and the background of the Chinese communities on the West Coast of Southern Thailand whilst also educating this awareness to others.

1.2.2 To understand and educate others regarding Chinese settlement on the West Coast of Southern Thailand.

1.2.3 To understand existing conditions of the Chinese communities on the West Coast of Southern Thailand and to impart this knowledge to other people.

1.2.4 To understand the residents and the stake holders in the Chinese communities on the West Coast of Southern Thailand for cultural heritage management.

1.2.5 To recommend and contribute to interpretation plans, streetscape upgrades, and cultural tourism for the Chinese communities on the West Coast of Southern Thailand for continued conservation and maintenance for culturally important sites on the West Coast of Southern Thailand.

### 1.3 Scope of the study

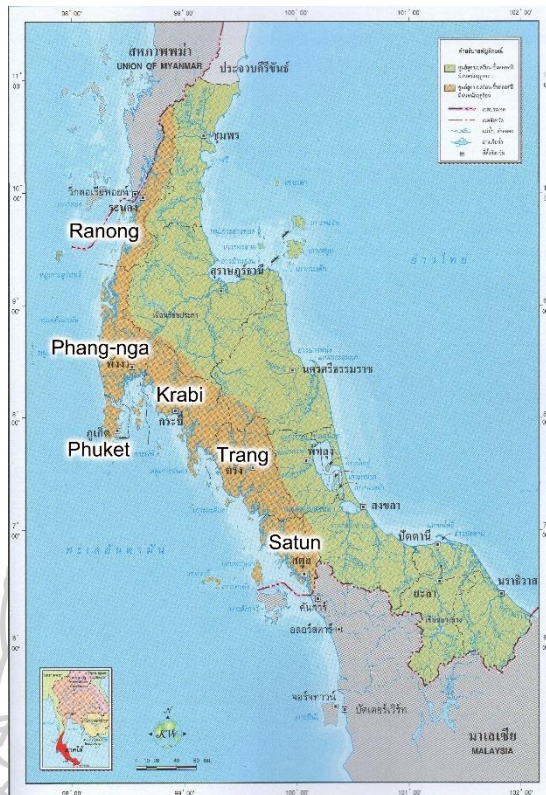


Figure 1 : Map of the West Coast of Southern Thailand.

Source : Kawi Warakawin, Knowledgeable Thai local Map : SoutherPart, 2010.

#### 1.3.1 Ranong Province

- Ranong City.
- Khaw Su Jiang's Tomb (The First Governor of Ranong's Tomb).
- Peranakan Chinese Architecture on Tha Mueng Road and Rueang Rat Road.
- Peranakan Chinese Apparel.
- Unique Chinese Cuisine.
- Chinese Vegetarian Festival at Taitay Ear Shrine.



### 1.3.2 Phang-nga Province

- Phang-nga City.
  - Mazhu Shrine (Goddess of Sea's Shrine).
  - Chinese Vegetarian Festival at Mazhu Shrine.
- Takuapa Old Town, Takuapa District.
  - Chinese Shophouses.
  - Peranakan Chinese Architecture.
  - Peranakan Chinese Apparel.
  - Unique Chinese Cuisine.
  - Chinese God Worship Day.
  - Chinese Vegetarian Festival at Kuan Yin Shrine (Goddess of Mercy Shrine) or Tian Yuan Gong Shrine.
  - Chinese Vegetarian Festival at Kuan Yu Shrine (God of War's Shrine).
- Krasoam Sub-District, Takuathung District.
  - Chinese Vegetarian Festival at Krasoam Tao Bo Giong Shrine.

### 1.3.3 Phuket Province

- Phuket Old Town
  - Sang Tham Shrine.
  - Peranakan Chinese Architecture on Thalang Road, Krabi Road, Yaowarat Road, Phang-Nga Road and Dibuk Road.
  - Peranakan Chinese Apparel.
  - Unique Chinese Cuisine.
  - Chinese God Worship Day.
  - Chinese Ancestor Worship Festival or Por Tor Festival.
  - Chinese Vegetarian Festival at Jui Tui Tao Bo Keng Shrine.
  - Chinese Vegetarian Festival at Bang Niao Tao Bo Keng Shrine.
- Kathu Old Town, Kathu District
  - Laithu Tao Bo Keng Shrine or Kathu Shrine.

#### 1.3.4 Krabi Province

- Nuaklong Community, Nuaklong District
- The Chinese Sign over the Door of each Wooden Shophouses Representing the Chinese Clan in Lat Nai Market.
- Peranakan Chinese Apparel.
- Unique Chinese Cuisine.
- Chinese Vegetarian Festival at Qingsui Zhusi Shrine.

#### 1.3.5 Trang Province

- Tubtiang Town or Trang City.
- Kew Ong Ear Shrine.
- Chinese Vegetarian Festival at Kew Ong Ear Shrine.
- Peranakan Chinese Architecture.
- Peranakan Chinese Apparel.
- Unique Chinese Cuisine.
- Kantang Town, Kantang District.
- Peranakan Chinese Architecture.
- Peranakan Chinese Apparel.
- Unique Chinese Cuisine.
- Huai Yod Town, Huai Yod District.
- Chinese Vegetarian Festival at Kew Ong Taitay Shrine.
- Yong Star Town, Palian District.
- 108-109 Chinese Folk Hero's Shrine.
- Thung Yao Community, Palian District.
- The Moon Festival.
- Yantakhao Town, Yantakhao District.
- 109 Chinese Folk Heroes Shrine.

#### 1.3.6 Satun Province

- Satun City.
- Peranakan Chinese Architecture.



- Peranakan Chinese Apparel.
- Unique Chinese Cuisine.
- Chinese Vegetarian Festival at Po Jay Keng Shrine.
- Thungwa Town, Thungwa District.
- Chinese Ancestor Worship Festival or Wai Pi Bo Festival.

#### 1.4 Research Question

1.4.1 Why the West Coast of Southern Thailand has the same Peranakan Chinese Culture.

1.4.2 Why the West Coast of Southern Thailand has the same the Unique of Chinese Vegetarian Festival.

1.4.3 How to conserve Peranakan Chinese Heritage on the West Coast of Southern Thailand; especially, in the old town and other significant places?

1.4.4 How to conserve Chinese Heritage that has significant features in each province of the West Coast of Southern Thailand.

1.4.5 How to connect the old town and significant places on the West Coast of Southern Thailand to cultural routes.

#### 1.5 Research Methodology

1.5.1 Collect and analyses data from existing publications, old maps, journals, articles, letters of Chinese Heritage on the West Coast of Southern Thailand.

1.5.2 Site visits will focus on Peranakan Chinese Heritage and Chinese Heritage that have significant features in each province of the West Coast of Southern Thailand.

1.5.3 Interview people who work with government agencies and organizations that involve the Chinese communities on the West Coast of Southern Thailand.

1.5.4 Interview local and knowledgeable people, including experts of Chinese communities on the West Coast of Southern Thailand.

1.5.5 Interview owners and residents of Chinese Communities on the West Coast of Southern Thailand.

#### 1.5.6 Mapping.

- The transportation route that connect Chinese Heritage on the West Coast of Southern Thailand.
- The walking tour in the old town and significant places for Chinese Heritage on the West Coast of Southern Thailand.
- Chinese- Heritage Architecture that has significant features and Peranakan Chinese Architecture on the West Coast of Southern Thailand.

#### 1.6 Process of the Study

1.1.1 Collecting Preliminary research, Secondary sources, and case study.

1.1.2 Analysis and evaluation of the Preliminary research, Secondary sources and case study.

1.1.3 Conclusion of Preliminary research, Secondary sources, and case study.

1.1.4 Reporting Chinese cultural heritage management on the West Coast of Southern Thailand.

Recommend and contribute to interpretation plans, streetscape upgrades, and cultural tourism for the Chinese communities on the West Coast of Southern Thailand for continued conservation and maintenance for culturally important sites on the West Coast of Southern Thailand



## Chapter 2

### Historic Background of the Site

The Historic Background of the West Coast of Southern Thailand categorise as follow :

#### 2.1 By Period

2.1.1 The relationship between China and the West Coast of Southern Thailand during the Srivijaya Period and Tambralinga Period

2.1.2 The relationship between China and the West Coast of Southern Thailand during Sukhothai Period and Ayutthaya Period

2.1.3 The relationship between China and the West Coast of Southern Thailand during the Thonburi Period and Early Rattanakosin Period

#### 2.2 Overseas Chinese People composing of Five Dialect Groups from Southern China to Thailand during 19<sup>th</sup> Century

2.2.1 The Hokkien

2.2.2 The Cantonese

2.2.3 The Hainanese or Hailam

2.2.4 The Chaozhou or Teochew

2.2.5 The Hakka

#### 2.3 Chinese settled down in Each Province of the West Coast of Southern Thailand from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

2.3.1 Chinese in Ranong Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

2.3.2 Chinese in Phang-nga Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

2.3.3 Chinese in Phuket Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

2.3.4 Chinese in Krabi Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

2.3.5 Chinese in Trang Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

2.3.6 Chinese in Satun Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

## 2.1 By Period

### 2.1.1 The Relationship between China and the West Coast of Southern Thailand during the Srivijaya Period and Tambralinga Period.

The relationship between China and the west coast of Southern Thailand has a Chinese maritime history dating back beyond the first century. As the Chinese recorded in the chronicle of ChieinHanshu in Han Dynasty (around 143-93 BC.), the Chinese sailed for reasons of maritime trade from China to India. When they sailed to the Southern peninsula of Thailand, they used the overland route at Khokhodkra (Isthmus of Kra) , the narrowest land of the Malay peninsula, that currently covers the area of Chumporn province, which is located on the east coast of Southern Thailand, and Ranong province, which is located on the west coast of Southern Thailand. During the overland route at Khokhodkra, they travelled for 10 days on foot from the east coast of Southern Thailand, which is located on the South China Sea, to the west coast of Southern Thailand, which is located on the Indian Ocean. After that, they continued the journey to India by Arab-Persian or Indian boats, which took 2 months to sail to India.<sup>1</sup>



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<sup>1</sup> Dilok Wuttiapanit and Prasit Chinnakarn Suthiwong Phongphaiboon, สุทธิวงศ์ พงศ์ไพบุลย์, ดิลก วุฒิพานิชย์ และประสิทธิ์ ชินการณณ์, จีนทักษิณ: วิถีและพลัง [*the Southern Chinese: Ways and Powers*] (Bangkok: The Thailand Research Fund, 2001).17.



Figure 2 : Map of Southeast Asia.

Source: William Chapman Ancient Sites of Southeast Asia: A Traveler's Guide through History, Ruins, and Landscapes, 2018, 18



Figure 3: Map of Thailand in the past.

Source: Panya Sinak, Thalang Phuket and Towns of West Coast, 2003, 74.

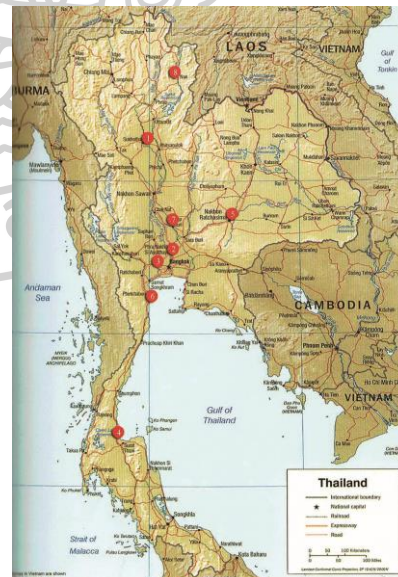


Figure 4 : Map of Thailand in the present.

Source: William Chapman, Ancient Sites of Southeast Asia: A



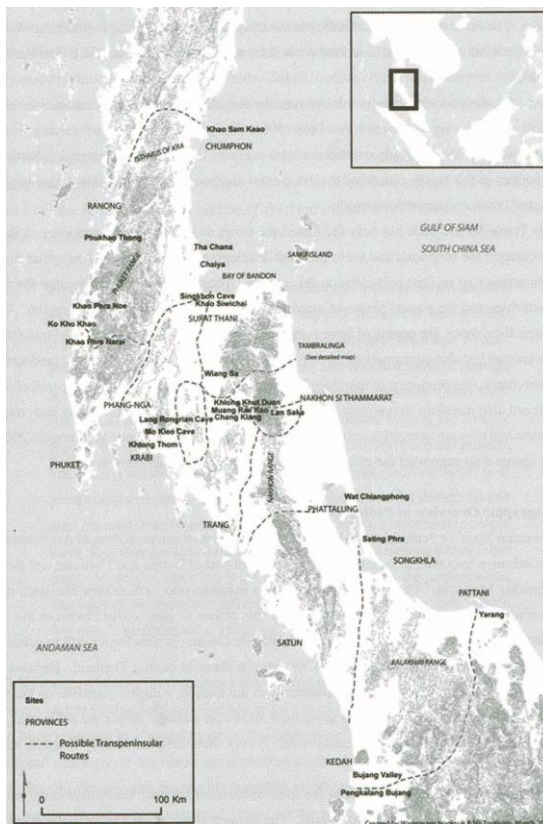


Figure 5 : Map of Trans – Peninsula Routes of Southern Thailand in the past.

Source: Wannasarn Noonsuk, Tambralinga and Nakhon Si Thammarat: Early Kingdoms on the Isthmus of the Southeast Asia, 2013, 16.



Figure 6 : Map of Srivijaya Kingdom during 7<sup>th</sup> 8<sup>th</sup> century.

Source: Sippanan Nuanla – ong, Dindang Country is a Prototype of Srivijaya's Civilization in Luang Basin (Tapi River), 2014, 70.

During ancient times, sailing to and from China was only possible once a year following the Northeast monsoon during January and February and returning in the Southeast monsoon during June and August. In addition, Indian merchants sailed to the Southern peninsula of Thailand during April and August and returned in December during the Northeast monsoon. Moreover, the Southern peninsula of Thailand is located near the doldrum lines, where all boats and junks had to sail close to the shore.<sup>2</sup>

<sup>2</sup>Paramaporn Sirikulchayanont, "Chinese Settlement in Thailand: Form, Character and Cultural Influence" (Silpakorn University, 2009). 88.

The prosperous time for the relationship between China and the west coast of Southern Thailand began in the Srivijaya period. The Srivijaya Kingdom's existence was postulated in 1918 by George Coede's a French historian and expert of ancient Southeast Asia. He proposed the article of the Srivijaya Kingdom which was published in a French journal. He mentioned that Palembang, a city in Sumatra in Indonesia, was the capital of the Srivijaya Kingdom.<sup>3</sup> However, some scholars argue that Palembang is not the center of the Srivijaya Kingdom, and instead believe that it is more probably a different place such as Chaiya, the City in Southern Thailand, Jambi or Java, cities in Indonesia, and Kalantan, a city in Malaysia.<sup>4</sup> Moreover, in recent years, there has been a new theory by some Thai scholars who claim the center of Srivijaya was established in SinghaNakhon, Songkla province, Thailand.<sup>5</sup>

The Srivijaya Kingdom has used various names from chronicles and other sources such as San-fo-chi, Shi-l-fo-shi, NakonFosi, Kantholi, Sa Bak, Se Ba Za, and Cha WaKa.<sup>6</sup> From 143 B.C. until 56 A.D., some ancient documents reveal a port city called "Takkola", which is located on the west coast of Southern Thailand at present.<sup>7</sup> An important document that shows this port city was Ptolemy's geography, written around the year 150 A.D. has information from Alexander, a Greek sailor heading to the Malay Peninsula to trade. Not just only Takkola, but also the place that called Dalanda, Palian town in Trang province at present that he mentioned<sup>8</sup>. Ptolemy also makes mention of an

<sup>3</sup> Nongkran Srichai นางศรฉาย, ตามรอยศรีวิชัย: ศึกษาเชิงวิเคราะห์ประวัติศาสตร์ศรีวิชัย. *Following the Path Tracing of Srivijaya: Studying and Analyzing Srivijaya History* (Bangkok: Matichon Press, 2001).3.

<sup>4</sup> Ibid., 91.

<sup>5</sup> Prajit Prasertprasart ประจิต ประเสริฐประศาสน์ and Prasit Eurtragoonvit ประสิทธิ์ เอื้อตระกูลวิทย์, "เมื่อ "เซ-ลิ-โฟ-ชิ" ไม่ใช่ "ไชยา" เมืองหลวงของ "อาณาจักรศรีวิชัย" จะอยู่ที่ไหน?". "Shi-Li-Fo-Shi Is Not Chaiya, the Capital of Srivijaya Kingdom. So, Where Is It?," ศิลปวัฒนธรรม. *Art & Culture Magazine* 36, no. 9 (July 2015). 159-169.

<sup>6</sup> Sippanan Nuanlaong สิปปนนท์ นวลละออง, ประเทศดินแดง ต้นเค้าอารยธรรมศรีวิชัยในลุ่มแม่น้ำหลวง (แม่น้ำตาปี), [*Dindang Country Is a Prototype of Srivijaya's Civilization in Luang Basin (Tapi River)*] (Bangkok: Silpakom, 2014)., 79.

<sup>7</sup> Amara Srisuchat อมรา ศรีสุชาติ, สหายจากภาคใต้: ภูมิภาคถิ่น รูปลักษณ์ จิตลักษณ์. *Southern Root Lineage: Ecological, Physical, and Psychological Traits* (Bangkok: The Thailand Research Fund, 2000)., 10.

<sup>8</sup> Paladisai Sitthithanyakit พลาดิศัย สิทธิธัญกิจ, ประวัติศาสตร์ไทย *History of Siam*, 2 ed. (Bangkok: Tathata Publication Co., Ltd, 2005).166-169.

island on the west coast of Malay peninsula called “Saline” or “Junk Ceylon” a name which may have derived from Salang or Thalang, the former capital of Phuket province, which is located on the west coast of Southern Thailand at present.<sup>9</sup>

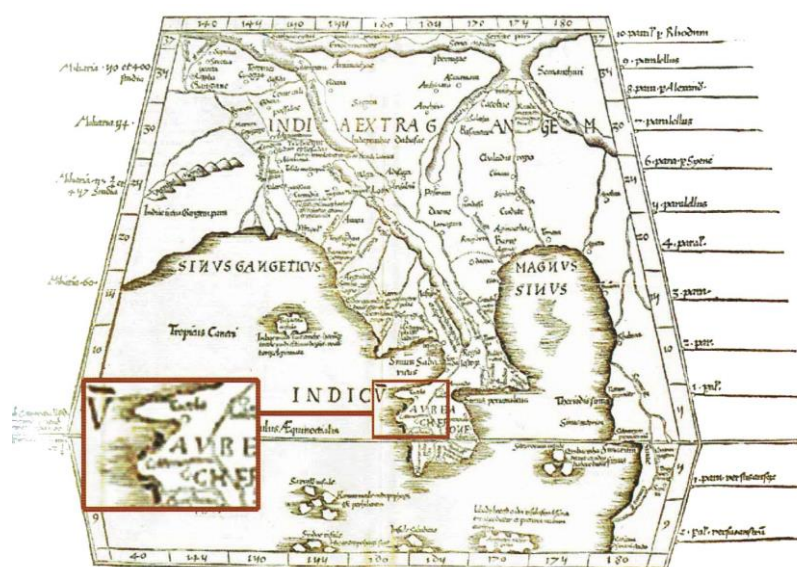


Figure 7 : Map of Takkola, a port city on the west coast of Southern Thailand in the past. Source: Boonyarit Chaisuwan, Thungtuek: The Ancient Port City, 2007,161.

In 671 A.D., I – Ching, a Chinese monk, left Canton, the port city in Southern China, to India to learn Buddhism. Before he reached India, he stayed in Fo-shih or Srivijaya Kingdom for 6 months in order to learn Sanskrit, an ancient language of India. When he stayed in Srivijaya Kingdom, he recorded that this kingdom was inhabited by a thousand monks. From 670 A.D. to 1778 A.D. there were several Kings of the Srivijaya Kingdom from different times who sent ambassadors to the emperor of China to receive his recognition of his empire and to maritime trade.<sup>10</sup> For maritime trade, there were several famous trans – peninsular routes of Southern Thailand during that time, such as Takuapa – Ban Don Bay route, Khlong tom – Ban Don Bay route, and Trang – Nakhon Si

<sup>9</sup>Colin Mackay, *A History of Phuket and the Surrounding Region* (Bangkok: Amarin Printing & Publishing Public Co., Ltd, 2013), 15.

<sup>10</sup> Nongkran Srichai, นคราณู ศรีชาย, ตามรอยศรีวิชัย: ศึกษาเชิงวิเคราะห์ประวัติศาสตร์ [Following the Path Tracing of Srivijaya: Studying and Analyzing Srivijaya History, 12-17.



Thammarat route. All of these routes were hubs of international commerce, and they were entrepots to control the east – west trade that were direct lines of communication with China and India. For Takuapa – Ban Don Bay route, Chinese traders who sailed from China, started using the route from Chaiya town on Ban Don Bay, which is currently in the Thai province of Surat Thani, and departed to the Indian Ocean from Takuapa town, which is currently in the Thai province of Phang – nga. For Klongtom – Ban Don Bay route, Chinese merchants who sailed from China, started using the route from Chaiya town on Ban Don Bay, north of Surathani then loaded their trade on to boats which was taken downstream to Klongtom town, which is currently in the Thai province of Krabi and departure to the Indian Ocean.<sup>11</sup> For Trang – Nakhon Si Thammarat, Chinese tradesmens who sailed from China, started using the route from Nakhon Si Thammarat then portaged goods across to Chongkoi valley where the border area between Nakhon Si Thammarat and Thang town lie. After that, the trade was loaded on to boats and sailed along Trang River, and then departure to the Indian Ocean at Trang's delta.<sup>12</sup>

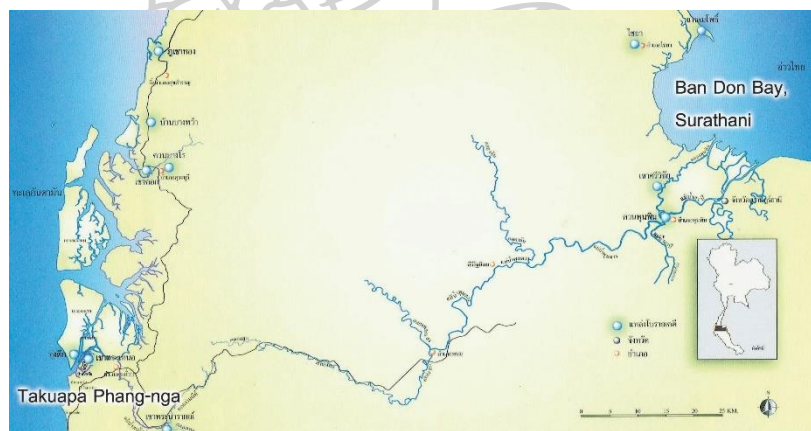


Figure 8: Map of Takuapa – Ban Don Bay Route.

Source: Boonyarit Chaisuwan, *Thungtuek: The Ancient Port City*, 2007,158.

<sup>11</sup>Chaiwit Puangsuwan, ""The Colorful Activities of the 9th Annual Old Phuket Town Festival," *Phuket scape* 1, no. 1 (March – May 2007).., 50-51.

<sup>12</sup>Prathum Choopengpan ประทุม ชุ่มเพ็งพันธุ์, *สวัสดิ์ตามพรลิงค์: นครรัฐ วัฒนธรรมอินเดียยุคแรกเริ่ม สำคัญและเก่าแก่บนคาบสมุทรทะเลใต้. Sawaddee Tambralinga: The First Important Ancient India Culture State City on Southern Peninsular* (Bangkok: Duangkamon Publishing Co., Ltd., 2014).., 239.



Figure 9 : Map of Klongtom – Ban Don Bay Route.

Source: Chaiwut Phiyakut and Klin Kongmueanpech, “Across Malay Peninsula : From Klongtom, Krabi Province, to Ban Don Bay, Surathani Province, Taksin Kadee, 2003,53.

During the Srivijaya period in the 12<sup>th</sup> century, Nakhon Si Thammarat was known at Tamparaling or Tambralinga kingdom. The inscription No. 24 found at Wiang temple or Wat Wiang in Chaiya, Surathani province, is written with old khmer scripts in Sanskrit language and dated 1230. It shows Chandrabhanu Sri Dhawaraja of the Padmavansa, the King of Tambralinga and a great supporter of Buddhism. In addition, this King established zodiac cities.<sup>13</sup> There were four such zodiac cities at that time which still exist today. They are Trang, Kraburi, Phuket, and Takuapa, which are located on the west coast of Southern Thailand. Trang town represented the city of the horse at that time. In addition, Kraburi town, Ranong province, represented the city of the pig. Moreover, Phuket which was known as Thalang at that time and Takuapa, Phang-nga province, represented the city of the dog.<sup>14</sup>

<sup>13</sup>Wannasarn Noonsuk, *Tambralinga and Nakhon Si Thammarat: Early Kingdoms on the Isthmus of the Southeast Asia* (Nakhon Si Thammarat: Time Printing, 2013)., 59,188-189.

<sup>14</sup> Paladisai Sithithanyakit, พลาดิษฐ์ สิทธิชัย, *ประวัติศาสตร์ไทย*, พิมพ์ครั้งที่ 2 History of Siam, 166-169.



Figure 10 : The symbol of Zodiac Cities of Tambralinga Kingdom (Nakorn Si Thammarat).

Source: Panya Sinak, *Thalang Phuket and Towns of West Coast*, 2003,63.

The main link between Tambralinga and Srivijaya is the inscription No.23 found at SemaMuang Temple or Wat SemaMuang in Nakhon Si Thammarat town. It is written in Sanskrit with modified Pallava scripts and is dated to 775. It showed that the foundation of Buddhist buildings and donations by the King of Srivijaya to a Mahayana Buddhist. In addition, the Tanjore inscription of 1030 in South India, during the period of the Chola Dynasty, also mentioned that Tabralinga Kingdom was under the targets in the expedition against Srivijaya. Moreover, a Chinese document, *Shu-fan-zhi* which showed the situation in either the late 12<sup>th</sup> or early 13<sup>th</sup> century mentioned that Tambralinga was a dependency of Srivijaya.<sup>15</sup> By the late 13<sup>th</sup> century the Srivijaya Kingdom and the Tambralinga Kingdom seemed to fade away. The new kingdom arose in Northern Thailand.<sup>16</sup>

<sup>15</sup> Wannasarn Noonsuk, *Tambralinga and Nakhon Si Thammarat: Early Kingdoms on the Isthmus of the Southeast Asia*, 181.

<sup>16</sup> Colin Mackay, *A History of Phuket and the Surrounding Region*, 44, 48-49.

### 2.1.2 The Relationship between China and the West Coast of Southern Thailand during Sukhothai Period and Ayutthaya Period.

The Sukhothai Kingdom was established in 1253 in the area of Northern Thailand today. The relationship between China and the west coast of Southern Thailand during Sukhothai period began when Ramkamhang, who was the son of Sri Indraditya, the first King of Sukhothai, ascended the Sukhothai throne in 1279.<sup>17</sup> It was then that the Sukhothai Kingdom had a good relationship with Nakhon Si Thammarat. As a result, Sukhothai open a trade route to the South from Sukhothai to Nakhonswan, which passed Supanburi and then to Phetburi and Finally to Nakhon Si Thammarat, which is located on the east coast of Southern Thailand.<sup>18</sup> During that time, Chinese junks often visited the eastern Thailand and the Malay peninsula, because they wanted to take advantage of overland transshipment routes. The old trade routes did not go around the Straits of Malacca because of the pirates. Moreover, the long waiting time for the necessary winds made it difficult to navigate the Straits. Instead, Chinese junks would sail from China to the east coast of Thailand and unload their goods for overland transshipment to the west coast of Southern Thailand, and then reship them to India and the West.<sup>19</sup>

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<sup>17</sup> Ibid., 50.

<sup>18</sup>Kanokwan Soponwattanavijit กนกวรรณ ไสภณวัฒน์วิจิตร, ชุดถาม-ตอบเสริมความรู้สาระประวัติศาสตร์: ประวัติศาสตร์สมัยสุโขทัย. *Question and Answer Enrich Knowledge of History: The History of Sukhothai Period* (Bangkok: Sarakadee Press, 2011)., 74, 94-95.

<sup>19</sup>Jeffery SNG and Primraphai Bisalputra, *A History of the Thai-Chinese* (Singapore: Editions Didier Millet, 2015)., 19.

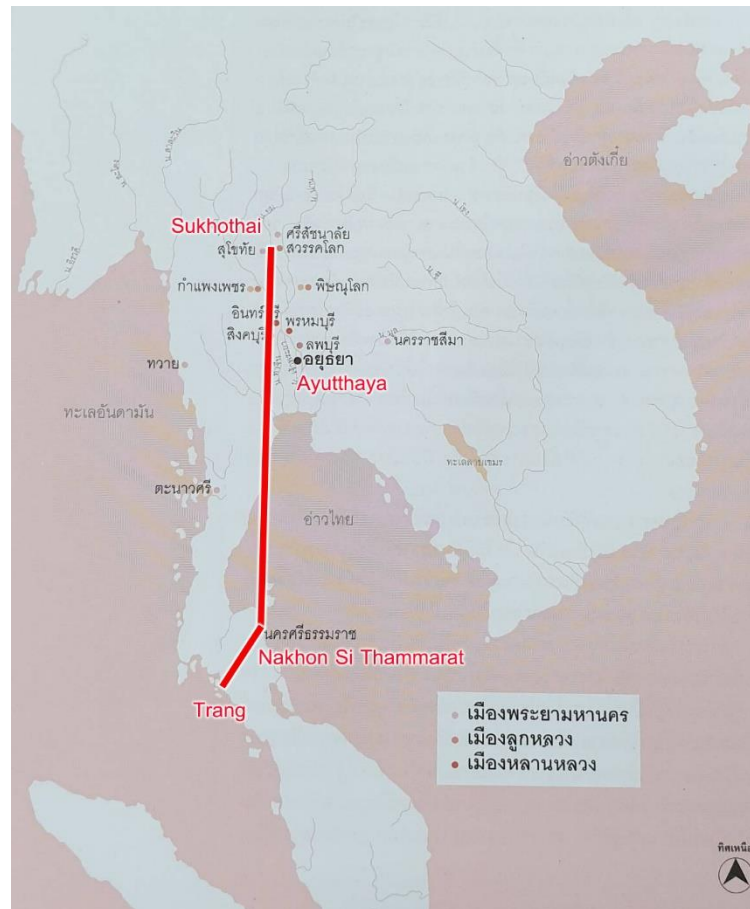


Figure 11 : Map of Siam or Thailand Show the Location and the trade route of Sukhothai, Ayutthaya, and Nakhon Si Thammarat including Trang.

Source: Warangkana Nipatsookkit, Question – Answer in order to add the knowledge of the history: Ayutthaya Period, 2017,138.

In addition, Sukhothai opened trade route to Nakhon Si Tammarat because this city was one of the most famous trans-peninsular routes in Southern Thailand at that time. It connected the port of Nakhon Si Thammarat on the east side and the port of Trang on the west side.<sup>20</sup> As Sukhothai's power faded, after King Ramkamhang's death, the rise of Ayutthaya Kingdom began in the late 14<sup>th</sup> century by a man called U-tong, who was born

<sup>20</sup> Prathum Choopengpan, ประทุม ชุ่มเพ็งพันธุ์, สวัสดิ์ตามพรลิงค์: นครรัฐ วัฒนธรรมอินเดียยุคแรกเริ่ม สำคัญและเก่าแก่บนคาบสมุทรทะเลใต้ [Sawaddee Tambralinga: The First Important Ancient India Culture State City on Southern Peninsular], 239.



in Petchaburi in 1351 to a wealthy family consisting of a father who was a Chinese trader and a Thai mother. His Kingdom settled on an island in the Chao Praya River.<sup>21</sup>



Figure 12 : Map of Southeast Asia in 1635 during Ayutthaya kingdom Period.

Source: Panya Sinak, *Thalang Phuket and Towns of West Coast*, 2003, 18.

In 1620, during King Songtham era, King of Ayutthaya Kingdom Westerners arrived into the Ayutthaya Kingdom and they found that Chinese trading networks were already well established in many towns including Phuket, a city located on the west coast of Southern Thailand at the current time.<sup>22</sup> There was not only an established Chinese trading networks, but also a Chinese governor of Phuket, which was known as Thalang at that time. A Chinese governor of Phuket, whose name was Phraya ThalangKhangseng, was sent by the capital of Ayutthaya to Phuket in 1691 during King Phetracha in Ban Pluluang era of Ayutthaya period. Moreover, Phuket may still have had Chinese governors

<sup>21</sup> Colin Mackay, *A History of Phuket and the Surrounding Region*, 51.

<sup>22</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 27.

until 1733 during King Borommakot era.<sup>23</sup> However, some Phuket scholars argue that Phraya Thalangkhangseng became a Chinese governor in 1769. It seemed like this Chinese governor was a leader of Phuket, who was sent by the capital of Thonburi, a new Kingdom of Thailand, because the Ayutthaya Kingdom had already been destroyed by Burmese in 1767.<sup>24</sup>

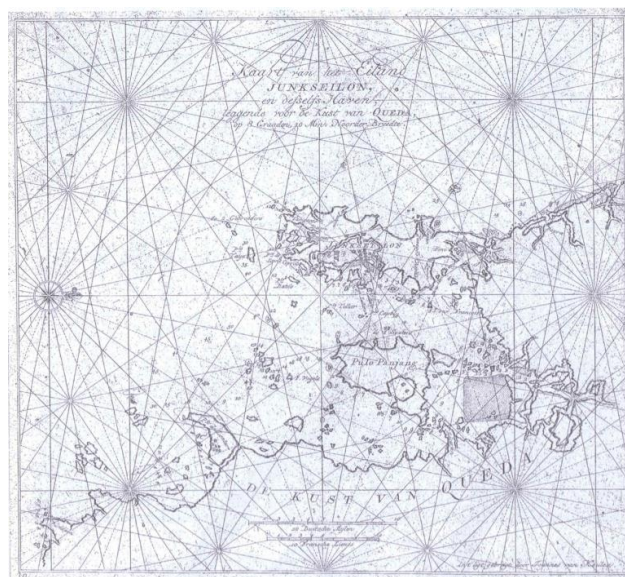


Figure 13 : Map of “Junk Ceylon” or Phuket in 1753 during Ayutthaya Kingdom Period.

Source: Panya Sinak, *Thalang Phuket and Towns of West Coast*, 2003, 19.

Later in the 18<sup>th</sup> century, during the late Ayutthaya period, Phuket was not the only town which was visited by Chinese merchants for trading, but also Phang-nga. In 1745, during the King Borommakot era, the Chinese already controlled much of the trade on the east coast of Southern Thailand, and they also began to take control over trade on the west coast of southern Thailand, and many of them became familiar with the country and established themselves there. In addition, at that time, the industrial tin-mines became prosperous in Phuket. As a result, 1764, there was tin trade between Phuket and

<sup>23</sup> The Committee of Collecting Documents and Archives คณะกรรมการฝ่ายประมวลเอกสารและจดหมายเหตุ, *วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์ และภูมิปัญญาจังหวัดภูเก็ต [Culture, Historical Development, Identity and Knowledge of Phuket]* (N.P.: n.p., 2001); *ibid.*45.

<sup>24</sup> Panya Sinak ปัญญา ศรีนาค, *กลาง ภูเก็ตและบ้านเมืองฝั่งทะเลตะวันตก. Thalang Phuket and Towns of West Coast* (Bangkok: : Matichon Press, 2003), 103, 235.

China.<sup>25</sup> In the same year, the Burmese invaded the Ayutthaya Kingdom and by 1767, a huge Burmese army had surrounded and besieged the capital of Ayutthaya. After that, Ayutthaya fell and King Ekatat, the last King of the Ayutthaya Kingdom, was killed, and his royal palaces temples and most of the city were destroyed and burnt.<sup>26</sup>

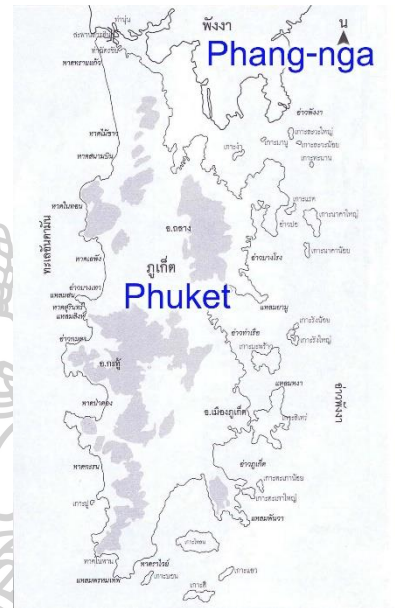
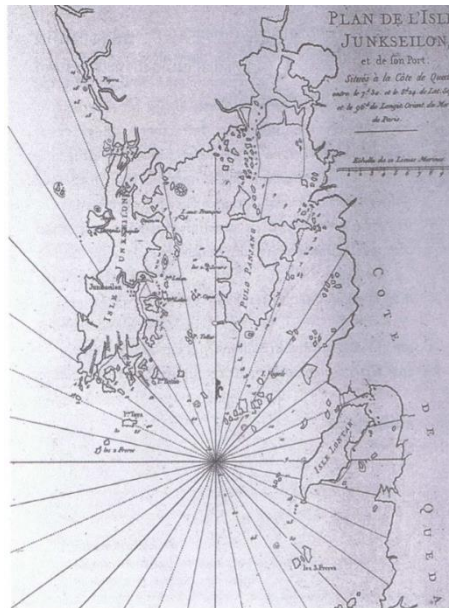


Figure 14 : Map of “Junk Ceylon” or Phuket in the past.

Source: Panya Sinak, Thalang Phuket and Towns of West Coast, 2003, 2.

Figure 15 : Map of Phuket and Phang – nga at Present.

Source: Panya Sinak, Thalang Phuket and Towns of West Coast, 2003, 62.

### 2.1.3 The Relationship between China and the West Coast of Southern Thailand during the Thonburi Period and Early Rattanakosin Period.

After the fall of the Ayutthaya Kingdom in 1767, the rise of the Thonburi Kingdom began in 1768 by King Taksin, the new ruler of the new Kingdom. King Taksin,

<sup>25</sup> Colin Mackay, A History of Phuket and the Surrounding Region, 124,170.

<sup>26</sup> Ibid., 193.



who was the King of Thonburi Kingdom, was born in 1734, and his father, Tae Yong, was a Teochew immigrant from Hua – fu village, Chenghai County, Shantou, Guangdong Province. However, his mother, NokYiang, was a Thai woman. Therefore, he was half Chinese and Thai.<sup>27</sup> In the late 18<sup>th</sup> century during King Taksin of Thonburi Kingdom, Phuket received a new Chinese governor, whose name was Khangseng. He was a citizen from the capital, and was sent out to become Phuket's governor. Because of being half-Chinese King Taksin may have felt the Chinese were more likely to be loyal to him. As a result, he installed several Chinese as governors in many of the Southern peninsular ports including Phuket. At that time, Kokkloi town, Phang-nga province was a crossroads between the main regional tin mining centers and ports of Phuket, and several towns of Phang-nga including Takuapa town. It seemed like there were many Chinese people who lived in this area.<sup>28</sup>

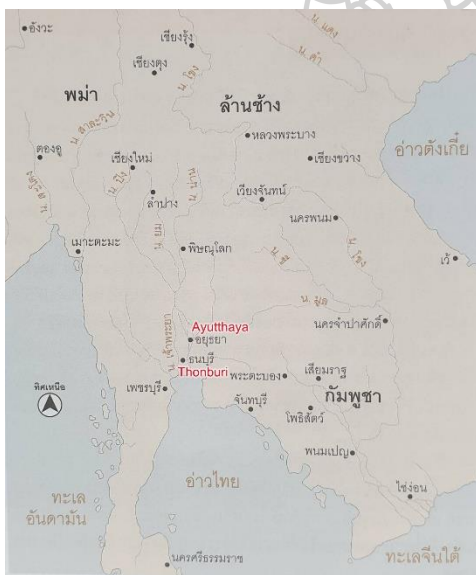


Figure 16: Map of Thonburi Kingdom Period.

Source: Sudara Sutchaya, Question – Answer in order to add the Knowledge of the history: Thonburi Period, 2007, 66.

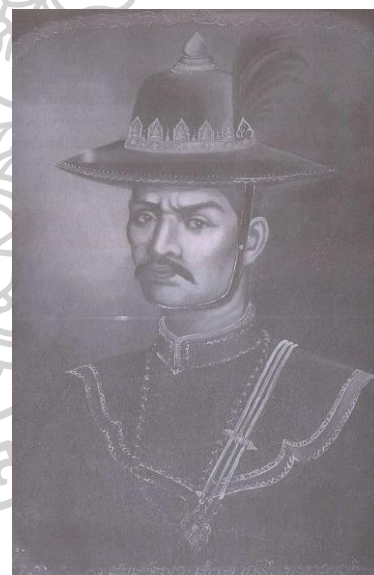


Figure 17 : King Taksin.

Source: Sudara Sutchaya, Question – Answer in order to add the Knowledge of the history: Thonburi Period, 2007, 47.

<sup>27</sup> Jeffery SNG and Pimpraphai Bisalputra, A History of the Thai – Chinese, 23, 56, 97.

<sup>28</sup> Colin Mackay, A History of Phuket and the Surrounding Region, 197.

The end of Thonburi period was in 1782, and a new King of the Rattanakosin era began at the same year. ChaophrayaMahakasatsuk (Thong Duang) was invited to ascend the throne and was crowned Rama I on 6 April 1782.<sup>29</sup> During that time, there were some westerners who lived in Phuket, for example Francis Light, an English trading captain, who was a friend of the Phuket governor Phraya Pimon, became the first governor in Penang, Malaysia, after he had left Phuket for Penang. He mentioned about the number of Chinese people increased in Phuket because Chinese people from Keddah, Malaysia, would come to Phuket for a better life, and Phuket at that time, had plenty wood and water, Moreover, it was a good place for shipyards and repairs.<sup>30</sup>



Figure 18: Map of Rattanakosin or Bangkok at Present.

Source: Robin Gauldie, *Travel Atlas: Thailand*, 2007,6.

In the late 1790s, there was a tin mining industry in Kathu town, Phuket province. Therefore, many Chinese came here. By the early 19<sup>th</sup> century, tin products were transported to Bangkok, the Capital of Thailand up until now. In addition, Tin products were transported from Phuket to Phang-nga and then to Surathani, where they loaded tin products on to junks for Bangkok. As a result, there were many Chinese who lived in Phang-nga in addition to Phuket.<sup>31</sup> At that time, during the King Rama I era, there was a

<sup>29</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 114, 120.

<sup>30</sup> Colin Mackay, *A History of Phuket and the Surrounding Region*, 207 – 215.

<sup>31</sup> *Ibid.*, 229.

Chinese governor in Takuapa, Phang-nga province, called Luang Chin Takuapa. Before he became Takuapa governor, he was a Chinese immigrant and moved to Takuapa for the Tin mining industry.<sup>32</sup> In 1818, in the King Rama II era, John Crawford, and official Penang Scotsman, passed Phuket and mentioned that there were 1,000 Chinese in Phang-nga province at that time, and tin mines everywhere in Phuket and Phang-nga provinces.<sup>33</sup>

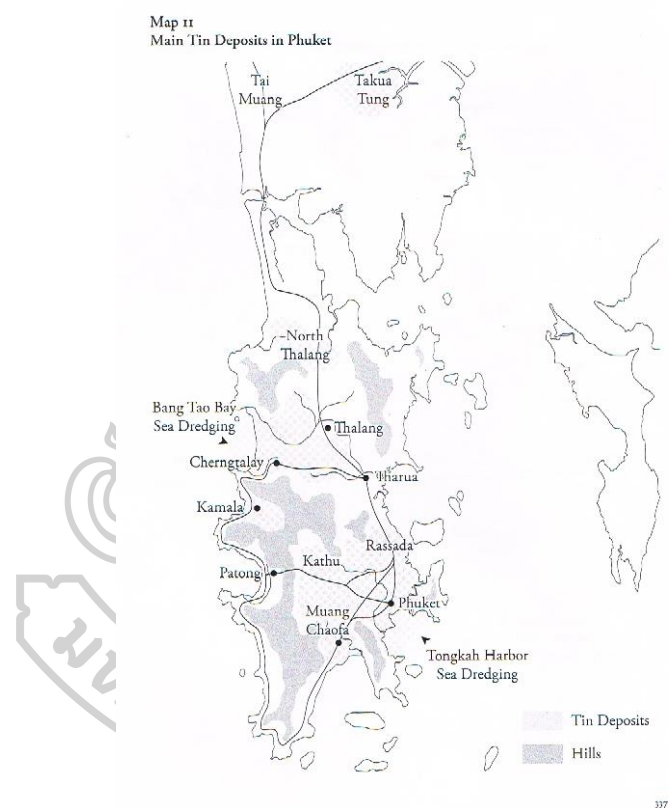


Figure 19 : Main Tin Deposits in Phuket.

Source: Colin Mackay, *A History of Phuket and the Surrounding Region*, 2013, 337.

In early 19<sup>th</sup> century, the Southern Chinese province of Fujian and Guangdong had become dangerously overpopulated, and also suffered from natural disasters, and wars, which made people in these areas, leave the country for a better life. One of the

<sup>32</sup> Panya Seenak, *Thalang Phuket and Towns of West Coast*, 193.

<sup>33</sup> Colin Mackay, *A History of Phuket and the Surrounding Region*, 254 – 256.

countries where they went was Thailand. In addition, the flood of emigrants from South China to Thailand was divided into five major dialect groups such as Teochew, Hakka, Hailam, Hokkien, and Cantonese.<sup>34</sup>

## 2.2 Overseas Chinese People composing of Five Dialect Groups from Southern China to Thailand during 19<sup>th</sup> Century

The term “Overseas Chinese” refers to the people or descendants of Chinese who reside outside mainland China. In addition, it can be used with Chinese people who must be identified with Chinese culture. In the Chinese language, it probably gives more appropriateness to the term for these Chinese groups, and they are called “Huaqiao”. The term “Huaqiao”, which literary means “Overseas Chinese” refers to Chinese people who emigrate from mainland China to other countries.<sup>35</sup> Most Overseas Chinese came from Southern China, and the big move from China to other countries including Thailand began in the 19<sup>th</sup> century. During that time, Chinese who emigrated to other countries came for several reasons, such as natural disasters, overpopulation, and wars. At that time, there was a proclivity of floods and droughts in Fujian and Guangdong provinces of China. Moreover, there was not only a rash of disasters, which occurred in this area, but also problems came from the high population expansion and wars.<sup>36</sup> There were two wars that affected Chinese people in Southern China to move to other countries such as the Opium War and Taiping Rebellion War. The Opium War was fought between China and Britain. At that time, Britain wanted to make the Opium trade; however, China wanted to destroy the Opium because it made Chinese become addicted to the opium. In 1838, Linzhexi, the high officer, burnt 20,000 boxes of Opium. In 1840, Britain attacked China because of this Opium destruction. By 1842, China surrendered and made treaty ports with Britain in Southern China such as Guangzhou or Canton, Xiamen or Amoy, and

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<sup>34</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 167, 169.

<sup>35</sup> Paramaporn Sirikulchayanont, *Chinese Settlement in Thailand: Form, Character and Cultural Influence*, 83.

<sup>36</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 161 – 178.

Fuzhou.<sup>37</sup> Another war was the Taiping Rebellion War, which began in 1850 and was led by Hongxiuquan, a religious visionary, who believed he was the brother of Jesus Christ. The cause of this rebellion came from 2 reasons. Firstly, the Chinese were not satisfied with the threat of Westerners. Secondly, they were not pleased with the rule of the Qing dynasty, the Manchuria royal governing China. This rebellion war took place in Southern China and many people suffered and died throughout this war. Finally, this rebellion war defeated by the Qing court in 1864.<sup>38</sup> It was for all of these reasons that made people in this area move to other countries, including Thailand for a better life. In addition, Overseas Chinese who came from Southern China began an exodus to Thailand in the 19<sup>th</sup> century, and they came from five dialect groups such as Hokkien, Cantonese, Hainanese or Hailam, Chaozhou or Teochew, and Hakka.<sup>39</sup>

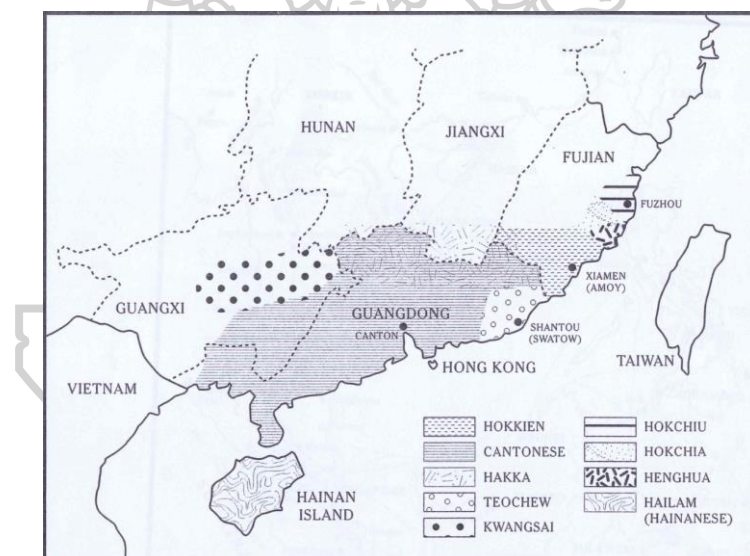


Figure 20 : Chinese Dialect Groups in Southern China.

Source: Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 2015, 10.

<sup>37</sup> Montage Culture มอนเทจ คัลเชอร์, ประวัติศาสตร์จีน: ยุคก่อนประวัติศาสตร์ถึงราชวงศ์ชิง. *Chinese History: Prehistory until Qing Dynasty* (Bangkok: Tathata Publication Co., Ltd., 2008), 265 – 266.

<sup>38</sup> Warrasak Mahattanobon วรศักดิ์ มัทธโนบล, คือ “ฮากกา” คือ “จีนแคะ” “*Hakka*” Be “*Chinkae*”, 3 ed. (Bangkok: Matichon Press, 2008), 39, 165.

<sup>39</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 168 – 169.



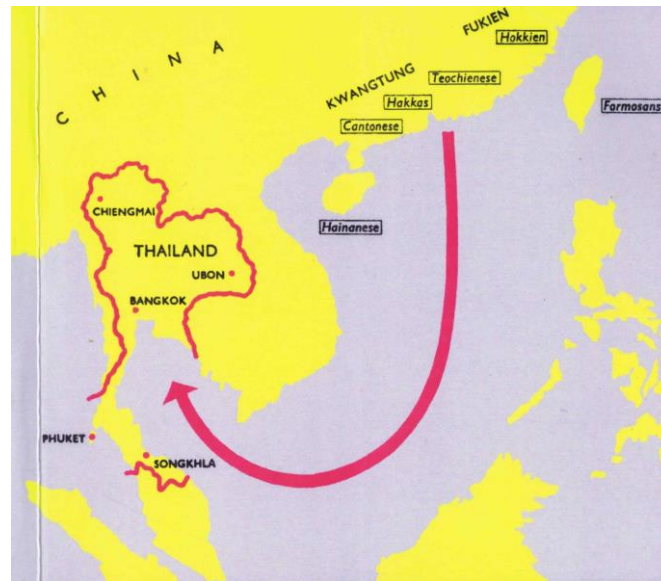


Figure 21 : Map of Five Chinese Dialect Groups in Southern China Emigrated to Thailand.

Source: Richard J. Coughlin, *Double Identity: The Chinese in Modern Thailand*, 2012.

### 2.2.1 The Hokkien

The Hokkien who speak Hokkien dialect came from Fujian province, and the main towns that they came from were Quanzhou, Zhangzhou, and Xiamen. They were adept seafarers. Therefore, they became merchants and settled in the big town around the bays or rivers. Moreover, they settled mainly in places where the tin mining industry proliferates such as many towns on the west coast of Southern Thailand.<sup>40</sup> In addition, a large number of Hokkien entered the government services and they were involved in bidding for concessions. During the early Rattanakosin period, many Hokkien were absorbed into the Thai bureaucracy. After the opening of Amoy or Xiamen in 1842, the treaty port for foreign shipping made the Hokkien emigrate to Southeast Asia, including Thailand, where they became well-established. However, in the late 19<sup>th</sup> century, there was a decline in the number of Hokkien who emigrated to Thailand.<sup>41</sup>

<sup>40</sup> Paramaporn Sirikulchayanont, *Chinese Settlement in Thailand: Form, Character and Cultural Influence*, 96, 101.

<sup>41</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 175 – 178.



Figure 22: Map of Hokkien or Fujian Province China.

Source: Lynn Pan, *The Encyclopedia of the Chinese overseas*, 2006, 27.

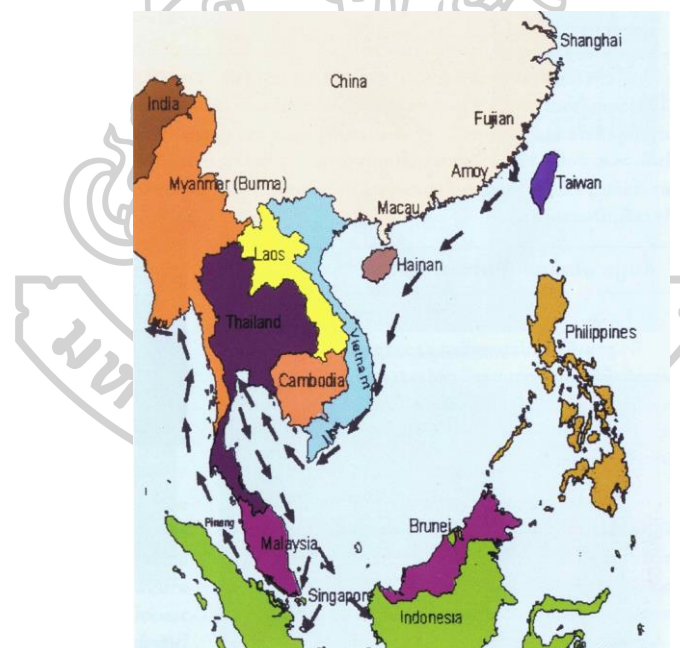


Figure 23: Map of Hokkien Chinese People China, Emigrated to Thailand.

Source: Kwanjit Sasiwongsarot, *the Encyclopedia of Ethn Groups*, 2000, 7.



## 2.2.2 The Cantonese

The Cantonese who speak Guangdong dialect came from Guangdong province, and the main towns that they came from were Guangzhou, Punyoo, Namhoi, Sontuck, Hoipeng, Yanpeng, Toishan, and Shanwui. People who came from Punyoo, Namhoi, and Sontuck areas, called themselves “Sam Yab group”, which means people from three towns, and people who came from Hoipeng, Yanpeng, Toishan, and Shanwui areas, called themselves “Sae Yab group”, which means people from four towns.<sup>42</sup> In addition, the Cantonese can be found in big towns or in cities because they prefer to be turners in machine workshops and car mechanics. Moreover, the Cantonese can always be found in Kitchens of Chinese restaurants because of the famous Cantonese cuisine.<sup>43</sup> During the mid 19<sup>th</sup> century, Canton or Guangzhou were treaty ports open to foreign shipping. As a result, Cantonese who emigrated to Southeast Asia, including Thailand, where they became well-established. However, in the late 19<sup>th</sup> century, there was a decline in the number of Cantonese, who emigrated to Thailand.<sup>44</sup>

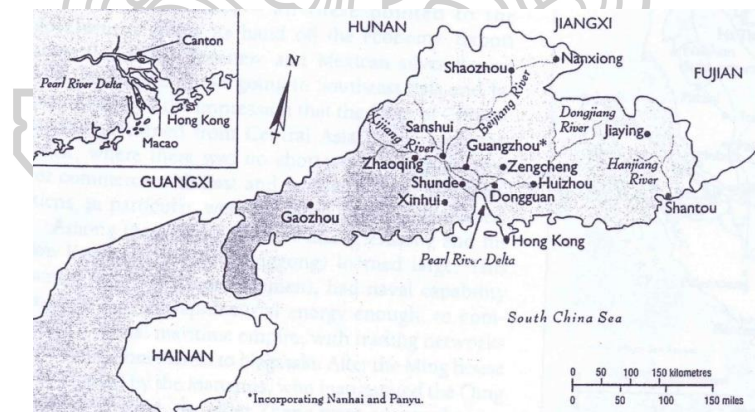


Figure 24 : Map of Guangdong Province, China.

Source: Lynn Pan, *The Encyclopedia of the Chinese Overseas*, 2006,34.

<sup>42</sup>Yoowadee Tonsakulroongrueng ยุวดี ต้นสกุลรุ่งเรือง, จากอาลัยถึงหย่าฉ่า: สืบตำนานคนกวางตุ้ง กรุงสยาม. *From Arsum to Yumcha: To Follow the Legend of Cantonese People in Siam*, 4 ed. (Bangkok: L.T. Press Co., Ltd., 2008)., 32 – 34.

<sup>43</sup>Paramaporn Sirikulchayanont, *Chinese Settlement in Thailand: Form, Character and Cultural Influence*, 96, 101.

<sup>44</sup>Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 174 – 175.

### 2.2.3 The Hainanese or Hailam

The Hainanese or Hailam who speak Hainanese dialect came from Hainan Island, and they were good at fishery, carpentry and boat construction. Moreover, they were also found in the hotel business, wood furniture making and western food restaurant including coffee shops.<sup>45</sup> In the early 19<sup>th</sup> century, junk traffic between Hainan and Thailand had developed, and Hainanese junks came to trade by picking up timber, rice, raw cotton and bone for fertilizer from Thailand. In addition, Hainanese junks were smaller than Hokkien junks. They were small vessels, which rarely ventured across open seas. Consequently, Hainan's major trade was with the coastal ports of Guangdong in China, Vietnam, and Thailand that could easily be reached by small junks without losing sight of land. In 1870s, Puqian and Haikou were major ports of Hainan for Thai trade and emigration. In 1886, a British steamship company began to open a district service between Thailand and Haikou, Hainan Island, China. It created a sharp rise in Hainanese emigration to Thailand during the 19<sup>th</sup> century. Due to the direct steamer service between Thailand and Hainan Island, China, the Hainanese junk trade with Thailand had faded away.<sup>46</sup>

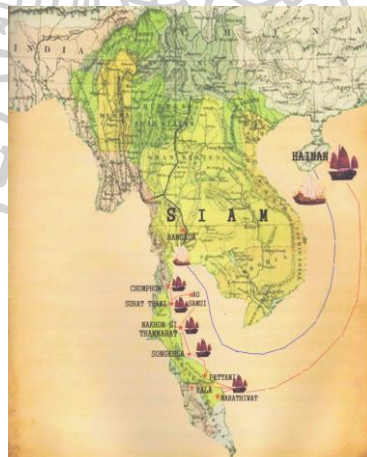


Figure 25 : Map of Hainanese People, Hainan Island, China, Emigrated to Siam or Thailand.

Source: Prangtip Hansurat, Assembly Conference Hainanese Organization of Southern Thailand 47 time, 2012,7.

<sup>45</sup> Paramaporn Sirikulchayanont, *Chinese Settlement in Thailand: Form, Character and Cultural Influence*, 102.

<sup>46</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 173 – 174.

### 2.2.4 The Chaozhou or Teochew

The Chaozhou or Teochew, who speak Chaozhou or Teochew dialect, came from Northeast of Guangdong province and South Fujian. In addition, they came from seven districts of Chaozhou prefecture such as Chao An, Chenghai, Chaoyang, Puning, Jiayang, and Raoping.<sup>47</sup> They can be found in merchants, and involved in cash crop agriculture such as pepper and market vegetables. In the old days, Zhanglin was the main port of embarkation for the “red junks”, which showed the red color of junks operated by the Teochew. In 1835, the crews of most of the junks arrived into Thailand were Teochew. In the early 19<sup>th</sup> century, the Teochew areas that carried on Trade with Thailand were Chenghai, Raoping, and Jiayang. In 1858, the new ports as a treaty port opened in Shantou, Guangdong province, China. During that time, the huge Teochew emigration from the port of Shantou went by junks to Thailand.<sup>48</sup> In 1882, the Bangkok Passenger Steamer Company opened the regular service from Shantou to Bangkok and Bangkok to Shantou. The number of Teochew entering Bangkok port rapidly increased each year. During first half of the 19<sup>th</sup> century, the steamer services had enabled the migration of Teochews to Thailand and among the Chinese in Thailand including, Bangkok, Teochew people were the largest group from that time.<sup>49</sup>

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<sup>47</sup>Thavorn Sikakosol ถาวร สิกขโกศล, แต่จิว: จีนกลุ่มน้อยที่ยิ่งใหญ่. *Teochew: The Great of Chinese Small Group* (Bangkok: Matichon Press, 2011)., 25-29.

<sup>48</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 169 – 170.

<sup>49</sup> Paramaporn Sirikulchayanont, *Chinese Settlement in Thailand: Form, Character and Cultural Influence*, 97-98.



Figure 26 : Map of Guangdong Province, China, Showing Some Districts of Chaozhou or Teochew Prefecture such as Chaoan, Chenghai, Chaoyang, Puning, and Jieyang.

Source: Lynn Pan, *The Encyclopedia of the Chinese Overseas*, 2006, 27.

### 2.2.5 The Hakka

The term Hakka, which literally means “guest people” is the name of a Chinese ethnic group whose ancestors originated in North central China such as Shanxi, Hebei, Shandong, Anhui, Hubei, and Henan. During 5th century in the late Jin dynasty era, Hakka people began to move from North Central China to southern China because of wars. In the late Ming dynasty era, around early 17<sup>th</sup> century, they moved to Fujian and Guangdong provinces.<sup>50</sup> Most overseas Chinese who were Hakka people speak Hakka dialect and they came from several provinces in Southern China such as Guangdong and Fujian provinces. In addition, they came from Fengshun, Meixian, Dabu, Xingning, Wuhua, Pingyan, Jiaoling, Jiayang, Jiaxi, and Huizhou in Guangdong province. Moreover,

<sup>50</sup> Warrasak Mahattanobon, วรศักดิ์ มหัทธโนบาล, คือ “ฮากกา” คือ “จีนแคะ”, พิมพ์ครั้งที่ 3 [Be “Hakka” Be “Chin Kae”], 17-21.

they also came from Yongding in Fujian province.<sup>51</sup> Most Hakka migration came to Thailand in the 1860s after the treaty port opened in Shantou, Guangdong province, which was the nearest port of departure.<sup>52</sup> In addition, the Hakka can be found in crafting work, such as shoe – making and tailoring. They also came to Thailand as railway builders. After the construction of the Southern railway line was completed, Hakka and Teochew people started to settle in Southern part of Thailand such as the areas of the west coast of the Southern part of Thailand where Hokkien, Hainanese, and Cantonese were already established.<sup>53</sup>

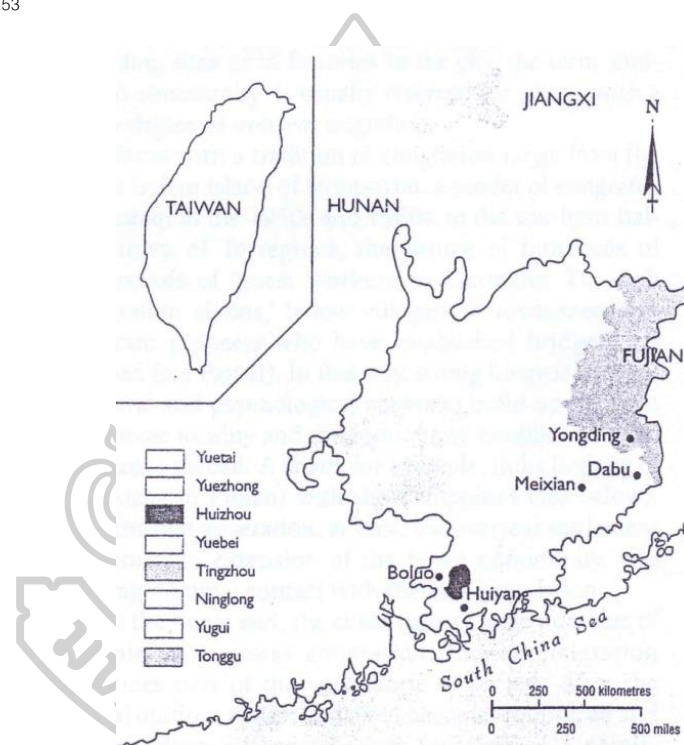


Figure 27 : Map of Hakka Speech Areas in Southern China.

Source: Lynn Pan, *The Encyclopedia of the Chinese Overseas*, 2006, 25.

<sup>51</sup>Noppadol Chawalakorn นกอด ชาวลกร, ไหง่เอื้อ... ฮากกาหังน. *Ngaihay...Hakka People* (Bangkok: : n.p., 2011), 28.

<sup>52</sup>Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 172 – 173.

<sup>53</sup>Paramaporn Sirikulchayanont, *Chinese Settlement in Thailand: Form, Character and Cultural Influence*, 103-104.



## 2.3 Chinese settled down in Each Province of the West Coast of Southern Thailand from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

### 2.3.1 Chinese in Ranong Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

In 1844, during the reign of King Rama III (1824 – 1851) Ranong town, which is located on the West Coast of Southern Thailand, was thinly populated because of unsuitable land for agriculture. However, this area was tin mine land. At that time, Khaw Su Jiang, a Chinese native of Zhangzhou in Fujian province, China immigrated to Thailand and developed a business in Phang – nga province. After that, he discovered tin deposits in Ranong province. Moreover, he became a tax collector for tin in the district and was appointed as LuangRatanasetthi by King Rama III. When Khaw Su Jiang, as LuangRatanasetthi, moved from Phang – nga to Ranong town, there were only 17 houses in this area in 1845.<sup>54</sup>

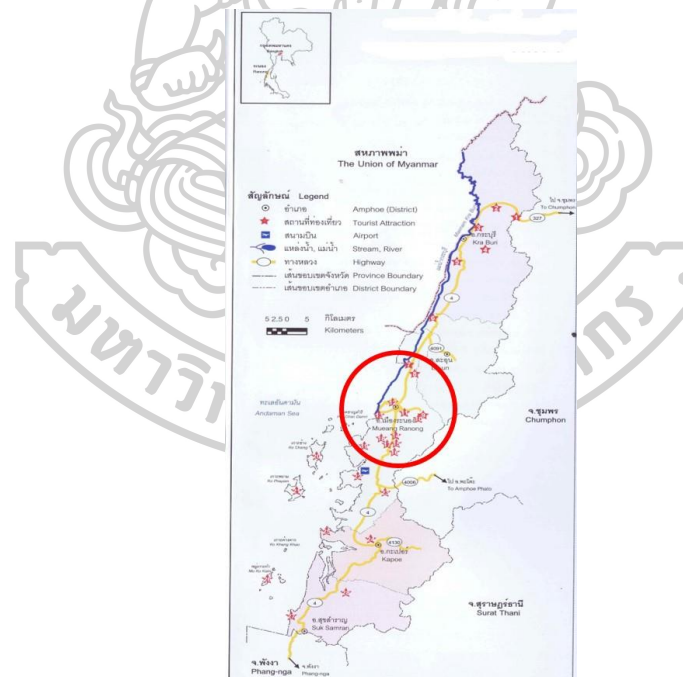


Figure 28 : Map of Ranong Province indicate Ranong City.

Source: Tourism Authority of Thailand, Chumphon Office, 2016.

<sup>54</sup>อนุสาวรีย์พระยาดำรงสุจริตมหิศรภักดี (คอซู้เจียง) เจ้าเมืองระนอง. *The Monument of Phraya Damrong Sucharit Mahisonphakdi (Khaw Su Jiang) Ranong's Governor*, (Bangkok: Pradipat Press, 2003)., 26-27, 179.



Figure 29: Phraya Damrong Sucharit Mahison phakdi (Khaw su Jiang).

Source: Ranong Association, *Ranong Unity First Time*, 2011,24.

In 1854, during the reign of King Rama IV, Khaw Su Jiang was appointed the governor of Ranong, and the King elevated Khaw Su Jiang to phraya, the position held by the leader of the province in 1864. At the same time, the province of Ranong was upgraded by making the governor directly responsible to the central government in Bangkok. In 1872, the price for tin concessions in Ranong went up. Therefore, concessionaries had to squeeze wages. In 1876, impoverished Chinese laborers in Ranong town claimed better wages and working conditions. Furthermore, 2,000 Chinese laborers revolted in this area. The uprising became serious and the Thai government almost lost control of the province. Luckily, Khaw Su Jiang, the governor of Ranong province, could protect the people from the threat and avoided labor riots. In addition, he restored the authority of the Thai government in Ranong.<sup>55</sup>

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<sup>55</sup> Jeffery SNG and Pimpraphai Bisalputra, *A History of the Thai – Chinese*, 135 – 136.



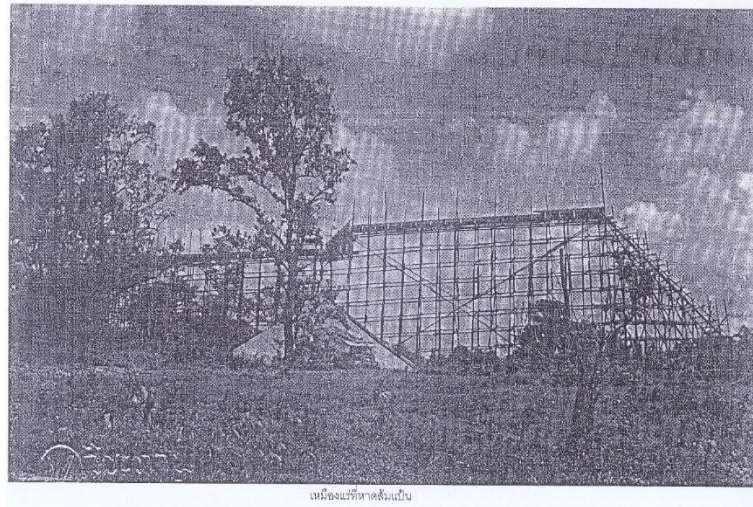


Figure 30: The tin mining industry of Ranong in the past.

Source: Marut Ratnaratorn, Limtang, Ratnaratorn, Tantajina, 2009, n.pag.

In the 19<sup>th</sup> century, there were many Hokkien Chinese, who settled in Ranong town, and they brought Chinese god images from China to Ranong. Moreover, the popular Chinese god that they respected was Tai Tay Ear or PaoShengTaTi the patron deity of herbalists. As a result, they built a Tai Tay Ear shrine in Ranong town in 1879.<sup>56</sup> In 1890, King Rama V made a tour of the Southern provinces and visited Ranong. The King found out that there were 300 Chinese residents, who had wives and children in this area. In addition, there were 2,800 Chinese people, who were not residents in Ranong town.<sup>57</sup> During that time, there were some Hokkien Chinese people who became wealthy in Ranong such as Lim Boon Tui, who developed business with the tin mine industry, and vegetable and fruit garden. Furthermore, he built Peranakan Chinese shophouse in Ranong town. Up until now, his descendents are wealthy people and are still well known in this area. In 1904, the Peranakan Chinese mansion was built by LuangPotVijit, who was

<sup>56</sup>Vivit Panchim จิวทิพย์ ปันฉิม, , April 27th, 2016..

<sup>57</sup>Phrabath Somdej Phrachulajomkiao Chayuhua พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, ระยะเวลาเสด็จพระราชดำเนิน ประพาสทางบก ทางเรือ รอบแหลมมลายู รัตนโกสินทร์ศก 109. เล่ม 1 *the Route of Visiting by Land and by Boat around Malay Peninsula R.E.109. Vol.1* (Bangkok: : Kurusapa Press, 1964). 76.

a wealthy Hokkien Chinese and a high officer in Ranong town. Moreover, at that time he owned many Peranakan Chinese shophouses in this area.<sup>58</sup>

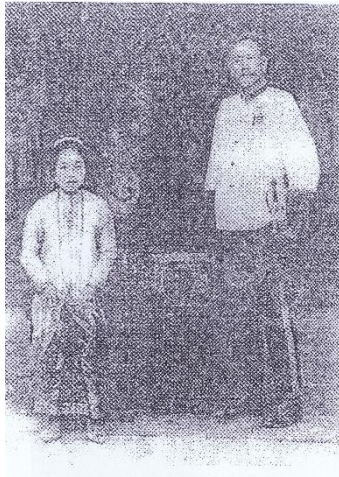


Figure 31: Luang, Pot Vijit and his wife.

Source: Marut Ratnaratorn, Limtang, Ratnaratorn, Tantajina, 2009, n.pag.

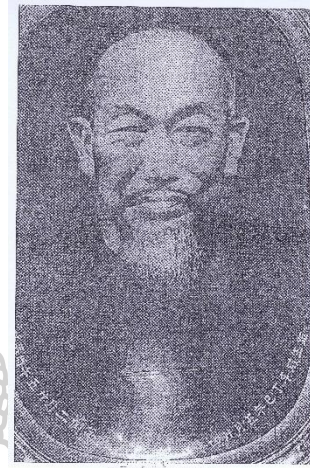


Figure 32 : Lim Boon Tui, a wealthy Hokkien Chinese man of Ranong City in the past.

Source: Marut Ratnaratorn, Limtang, Ratnaratorn, Tantajina, 2009, n.pag.

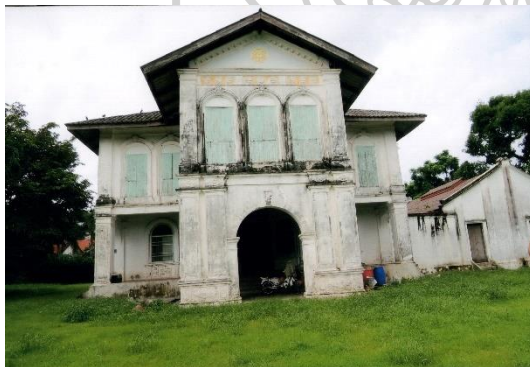


Figure 33 : Luang Pot Vijit's mansion.

Source: Researcher, 2016.



Figure 34 : Lim Boon Tui's Peranakan Chinese Building.

Source: Researcher, 2013.

<sup>58</sup>Marut Ratnarathorn มารุต รัตน์นราทร, ตระกูลลิ้มตั้ง. *Lim Tang Family* (n.p.2009)., 4-5, 168.

In 1909, the Crown Prince MahaVajiravudh, who later became King Rama VI, visited the Southern territories of Thailand including Ranong province. At that time, there were many Chinese people, who used firecrackers to welcome the Crown Prince's arrival in Ranong territory. It can be proved that there were many Chinese everywhere in this area.<sup>59</sup> Not only Hokkien Chinese people lived in Ranong town, but also many Hailam Chinese people or Hainanese settled in this area. Consequently, the Hailam Chinese or Hainanese Association was established in 1913.<sup>60</sup> In the early 20<sup>th</sup> century, there were many Chinese, who became officers in Ranong province including KhunKhajohn Kao Nivet, a leader of Kao Nivet sub-district in Ranong town, and Khun Rat Narathorn, a leader of Tameung sub-district. During that time, several Chinese dialect groups such as Hokkien Chinese, Hailam or Hainanese, Cantonese, and Hakka were established in Ranong town. When King Rama VII visited Ranong town in 1928, there were many Chinese Associations, which were Shun Lan Jit Associations, a Hokkien Chinese group of uptown on Tameung road in Ranong town, Shun Lan Xia Association, a Hokkien Chinese group of downtown or Rueang Rat road in Ranong town, and Dong Seng Guan Association, a Cantonese group of downtown or Rueang Rat road in Ranong town, and these associations made several archways for welcoming the King. Around 1939 – 1945, 3 – 4 Chaozhou or Teochew Chinese families moved to Ranong town and started business as grocery stores in this area. After 1957, many more Teochew Chinese people moved to Ranong town. Up until now, there are numerous dialect groups of Chinese people, who live in Ranong province.<sup>61</sup>

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<sup>59</sup>Phrabath Somdej Phrachulajomkiao Chayuhua พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัวม, ระยะเวลาเสด็จพระราชดำเนิน ประพาสทางบก ทางเรือ รอบแหลมมลายู รัตนโกสินทร์ศก 109. เล่ม 1 *the Route of Visiting by Land and by Boat around Malay Peninsula R.E.109. Vol.1.*, 27-28.

<sup>60</sup>Prangtip Hansurat ปรางทิพย์ หาญสุราษฎร์, การประชุมสันนิบาต องค์กษาวโหล่าภาคใต้ ครั้งที่ 47. *Assembly Conference Hainanese Organization of Southern Thailand 47th Time* (Ranong: n.p., 2012)., 24.

<sup>61</sup> Ranong Fujian Association, "Chinese in Ranong," doi.nret.go.th/List Doi/Download/...of672a23433208295f23af838eea6b32?.../Doi.



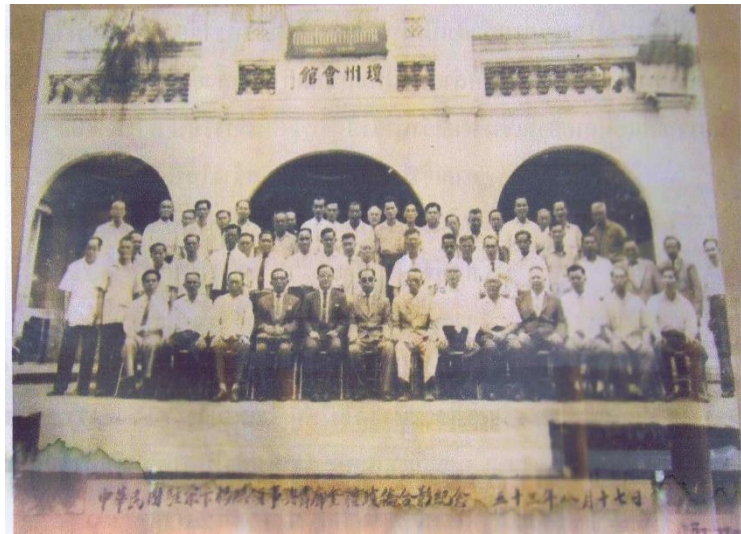


Figure 35: Hainanese Association of Ranong City in 1964.

Source: Prangtip Hansurat, ed, *Assembly Conference Hainanese Organization of Southern Thailand*, 2012,24.

### 2.3.2 Chinese in Phang-nga Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

In 1824, Lieutenant James Low, a Scotsman, who was an East India Company's envoy from Penang, Malaysia, came to the West Coast of Southern Thailand during the reign of King Rama III. On 5<sup>th</sup> June 1824, he arrived in Phang-nga town and he mentioned that Phang-nga town did not consist of more than 70 houses, of which about 30 houses belonged to Chinese settlers. There was the Chinese tin smelting house in this area. In addition, 600 active Chinese lived in this area and the Chinese miners were not taxed. In addition, they enjoyed privileges under the Thai government that were denied to the natural subjects. The Governor of Phang-nga had three Chinese junks, which traded in Penang, Malaysia. These junks carried several products such as tin, rice, and small articles of native exportation, and returned with cloth, chintzes, glassware and other manufactured goods.<sup>62</sup>

<sup>62</sup>Anthony Farrington, *Low's Mission to Southern Siam, 1824* (Bangkok: White Lotus Co., Ltd, 2007),. 48-50.

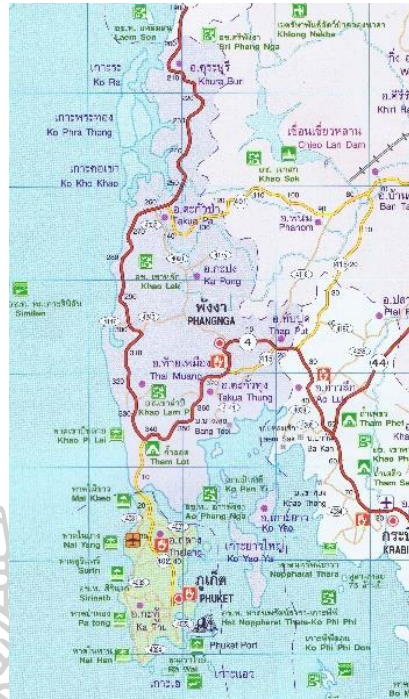


Figure 36 : Map of Phang – nga Province.

Source: Tourism Authority of Thailand and Shell Company of Thailand, *Traveling Around Thailand Map*, 2003,28.

In the early 19<sup>th</sup> century, Thao Thepsunthorn, was a wife of Noi Na Nakhon, a governor of Nakhon Si Thammarat and the most important political figure on Southern Thailand. Furthermore, She was a daughter of Koh Lay Huan, a Hokkien Chinese, who was the first leader of Chinese in Penang, Malaysia.<sup>63</sup> At that time, she built Wat Sra or Sarapimuk Temple, which was one of the most important Thai temples in Phang-nga town. Later on, this Thai temple became a royal Thai temple because King Rama V renovated this temple.<sup>64</sup> During that time, not only Hokkien Chinese lived in Phang-nga province area, but also Hailam Chinese or Hainanese settled in this area. The evidence of Chinese gods tablets, which was used for the shrine street procession, showed Hainanese, who

<sup>63</sup>Jennifer W. Cushman, *Family and State, the Formation of a Sino-Thai Tin - Mining Dynasty 1797-1932* (New York: Oxford University Press 1991)., 10-11.

<sup>64</sup>Somdej Phrachaoboromavongter Chaofakrom Phraya Narisaranuwatiwong สมเด็จพระเจ้าบรมวงศ์เธอ เจ้าฟ้ากรมพระยานริศรานุวัดติวงศ์, จดหมายระยะทางไปตรวจราชการแหลมมลายู ร.ศ.121. *Journal of the Route of Making Inspection Trips at Official Offices Malay Peninsula Re. (Rattanakosin Era) 121* (Bangkok: Fine Arts Department, 1997)., 10.

lived in KuckKak sub-district more than one hundred years ago. In addition, there were Hainanese Association and Cantonese Association that became established more than one hundred years ago, in Takuapa town, Phang-nga province. Furthermore, during that time, there were four Chinese clan families, who came from Hokkien or Fujian province, China, to Takuapa town. They sailed by junk from China to Takuapa canal and settled down in Takuapa town area because this area had many tin-mining industry areas. Moreover, they established four Chinese clans Association, and the name of these clans were Ong, Yiab, Iew, and Sim. Later on, there were other clan associations, which became established in this area as well, such as Tan Clan Association and Tae Clan Association.<sup>65</sup> At that time, there were not only many Chinese dialect associations and Chinese clan associations, but also there were 2 Chinese shrines in Takuapa town, where Chinese vegetarian festivals took place more than a hundred years ago. The first shrine was called Tian Yuan Gong, which was established by a Chinese opera group. They worshiped Tian Fu Yuan Suai, a Chinese opera god, including the Goddess Doumu, goddess of north stars and Nine Emperor Gods, the nine gods of the north stars, during Chinese vegetarian festival that took place from the first day to the ninth day of the ninth lunar month on the Chinese calendar. Another shrine was called Guan Yu shrine, a god of war shrine, which was established by Lim Boon Tok, a Hokkien Chinese tin miner, and Chinese people in Takuapa town. They also worshiped to Goddess Doumu and Nine Emperor Gods during Chinese vegetarian festival.<sup>66</sup> At that time, there was a shrine, which was located in another town. The town was called Krasoam Town, Phang-nga province, and the shrine was called Kasom Tao Bo Keng. This shrine was established by Chinese people in Krasoam Town and the Chinese people in this area worshiped the Goddess Doumu and Nine Emperor Gods during Chinese vegetarian festival.<sup>67</sup>

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<sup>65</sup>Tanet Phrkudom ธเนศ พุทธิษุฒิม, February 19th, 2018..

<sup>66</sup>Nikom Kantavanichpan นิกร คันทวนิชพันธ์, ประวัติศาสตร์ย่อของเมืองตะกั่วป่า และประวัติการกินผัก “เจี๊ยะกิวฮ่องฉ่าย” ศาลเจ้าพ่อกวนอู ตะกั่วป่า. *Brief History of Takuapa Town and History of Chinese Vegetarian Festival “Chia Kew Ong Chai” Guan Yu Shrine Takuapa.* (n.p.n.d.), n. pag.

<sup>67</sup>Vivek Kuaisin วิเวก โกยสิน, October 3rd, 2016..





Figure 37 : Takuapa Canal in Takuapa old Town in the past

Source: Sudara Sutchaya, ed. Talad Yai Area, Takuapa Old Town, Muang Boran Journal, 2018,3.



Figure 38: Tian Yuan Gong Shrine in Takuapa Old Town.

Source: Researcher, 2016.



Figure 39: Kuan Yu Shrine in Takuapa Old Town.

Source: Researcher, 2015.

In 1881, during the reign of King Rama V, the triad war occurred in Takuapa town between the Ghee Hin and the Hoseng, the Ghee Hin had 200 members ;on the other hand, the Hoseng had 30 – 40 members. As a result, the Ghee Hin attacked the Hoseng and the Hoseng lost. Before the riot, grew out of control, the Thai local government led by Phraya VichitPakdee Sri Siam, deputy chief of Takuapa, came with his soldiers to protect the town, and finally, he could control the riot.<sup>68</sup> In 1890, King Rama V visited the Southern part of Thailand and came to Takuapa town. When the king arrived in takuapa town, he mentioned that there were two stories of Chinese shophouses on the street in the town, and there were 4,000 Chinese people who lived in this area. Furthermore, most Chinese people worked in Tin mines.<sup>69</sup> In the early 20<sup>th</sup> century, there were many Chinese, who came to Phang-nga town to become laborers in Tin mines, and one of them was called Yue Fa or in Hokkien Chinese name called YiabHuat, a Hokkien Chinese labor, who was the father of Jian Wanit, one of the wealthiest Chinese men of the West Coast of Southern Thailand after World War II<sup>70</sup>



Figure 40: Late – 19th or early 20th century triad or secret society members.

Source: Singapore History Museum, Secret Societies in Singapore, 1999, 10.

<sup>68</sup>Chaiyut Pinradab ไชยยุทธ ปิ่นประดับ, ประวัติความเป็นมาของอั้งยี่กับศาลเจ้าต้องย่องสู ภูเก็ต. *The History of Ungyee and Tong Yong Soo Shrine Phuket* (Phuket: Visetoffest compu Co., Ltd., 1997)., 55.

<sup>69</sup> Phrabath Somdej Phrachulajomkiao Chaoyuhua, พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, ระยะเวลาเสด็จพระราชดำเนินประพาสทางบก ทางเรือ รอบแหลมมลายู รัตนโกสินทร์ศก 109, เล่ม 1 [The Route of visiting by land and by boat around Malay Peninsula R.E.], Vol 1, 76.

<sup>70</sup> Suthiwong Phongphaiboon, Dilok Wuttipanit and Prasit Chinnakarn, สุทธิวงศ์ พงศ์ไพบูลย์, ดิลก วุฒิปาณิชย์ และประสิทธิ์ ชินการณ, *จีนทักษิณ: วิถีและพลัง* [The Southern Chinese: Ways and Powers], 196-199.

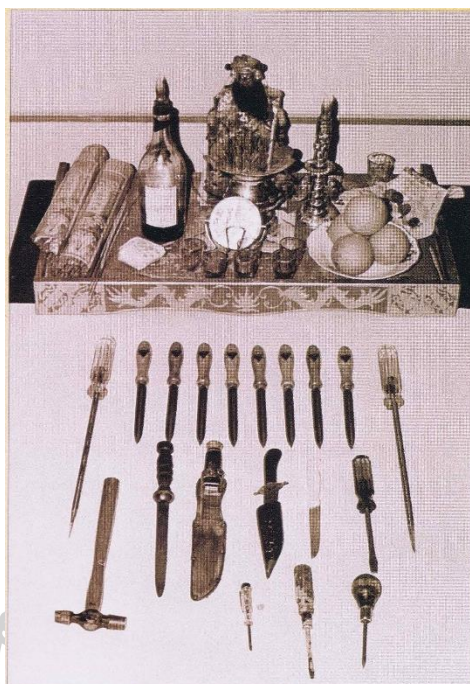


Figure 41 : Weapons that secret society member carried on their person.

Source: Singapore History Museum, *Secret Societies in Singapore*, 1999, 33.

In 1909, the Crown Prince MahaVajiravudh, son of King Rama V, visited the Southern part of Thailand including Phang-nga province. When the prince arrived in Takuapa town, he mentioned that there were many Chinese shophouses in this town and it was a civilized town. In addition, most Chinese people still worked for the tin – mining industry. Moreover, most chiefs of the districts in this area were Chinese. The prince not only went to Takuapa town, but also visited Phang-nga town. There were Chinese shophouses on the street where the market was located. It could show that there were many Chinese in Phang-nga province at that time.<sup>71</sup> During that time, many Chinese people came to Phang-nga town and brought several Chinese god images from China to the town for worshipping. One of the most important Chinese god images that they brought was called Mazhu, the goddess of the sea. After that, they built the Mazhu shrine at

<sup>71</sup>Phrabath Somdej Phra Mongkutklao Chaoyuhua พระบาทสมเด็จพระมงกุฎเกล้าเจ้าอยู่หัว, จดหมายเหตุ ประพาสหัวเมืองปักษ์ใต้. *Journal of the Visit to the Southern Towns* (Bangkok: : Praram Creation Co., Ltd., 2015)., 45 – 46, 90 – 91, 94 – 95.



Phang-nga town and the incense burner in front of the Mazhu image in the shrine showed an engraving that explained how King Rama VI gave an incense burner to the shrine for devoting merit to King Rama V, who passed away in 1910.<sup>72</sup> There was not only Chinese religious architecture in Phang-nga town that Chinese people built, but also Chinese people renovated a Thai temple. In 1935, KhunPonPitak, son of a Hokkien Chinese from Fujian province, who was a chief of TaladYai sub – district, Phang-nga province, renovated Wat Sra or Sarapimuk temple with Thai and Chinese people in Phang-nga town.<sup>73</sup> Up until now, there are many Chinese dialect groups such as Hokkien Chinese, Hainanese, Cantonese, Hakka, Chaozhou or Teochew Chinese, who live in Phang-nga province. In addition, Hakka and Teochew Chinese moved to Phang-nga province after World War II.<sup>74</sup>



Figure 42 : Mazhu Image and her servants in Mazhu Shrine, Phang - nga City.

Source: Researcher, 2015.

<sup>72</sup> Somkuan Na Takuathung สมควร ณ ตะกั่วทุ่ง, สถาปัตยกรรมท้องถิ่น จังหวัดพังงา [*Phang – Nga Local Architecture*] (N.P.: n.p., 1989)., 3 – 5.

<sup>73</sup> Prakru Artasansophon พระครูอรุณสารโสภณ, วัดสราภิมุข (วัดสระ) [*Wat Saraphimuk (Wat Sra)*] (N.P.: n.p., n.d.).n. pag.

<sup>74</sup> Patara Summaqiawwat ภัทรา สัมมาชีวะวัฒน์, June 21st.



Figure 43: Mazhu Shrine in Phang – nga City.

Source: Researcher, 2015.

### 2.3.3 Chinese in Phuket Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

In 1809, King Rama I passed away, and it was the beginning of the reign of King Rama II. At that time, the Burmese attacked several towns on the West Coast of Southern Thailand including Thalang town, Phuket province. Furthermore, the Burmese attacked several times. Finally, Thalang town was turned into a wasteland, and most people escaped from the town for survival. In 1824, Lieutenant James Low, an envoy from Penang, Malaysia, came to Thalang town and Tha-rua town in Phuket province area. He found out that there were tin mines in this area, and many people gradually came back to these towns for tin mining industry. Moreover, there was one furnace in Tha-rua town, which was under the control of a Chinese smelter, who employed six laborers. For James Low's mission trip to Phuket area, it could prove that there were Chinese people, who settled down in this area at that time.<sup>75</sup> The golden age of the contract system (Mao Muang) during the reign of King Rama IV (1851 – 1868) was in 1853.<sup>76</sup> The central government from Bangkok, Thailand, assigned the chief of each town to monopolize tax

<sup>75</sup> Antony Farrington, *Low's Mission to Southern Siam 1824*, 27 - 34.

<sup>76</sup>Suthi Wongmongkondate, ""Cultural Landscape Study of the Old Phuket Town"" (Thesis, An Independent Study, Silpakom University, 2011),. 18.

and excise collection. Those rulers not only had authority, but they were also able to conduct business for their own benefit. In order to conduct business in the tin mining industry, those rulers depended on an enormous number of Overseas Chinese laborers. Therefore, most rulers had Chinese business partner in case those Chinese partners did not have any initial funds. The rulers would advance the money while the Chinese tin miners paid them back by tin mining. In addition, the returned earnings were divided to three stakeholders. The stakeholders were the rulers, the central government for tax purposes, and the Chinese tin miners for further investment. At that time, there were many wealthy Hokkien Chinese, who succeeded in tin mining industry in Phuket area such as Tan Ma Boon or Luang Suntorn Pakdee Sombat, U-Gam-Ngiam, Tan Baak, and Tan Bu Siang.<sup>77</sup> During that time, Pra Phuket Loha Kasate Trarak, who was a son of Pra Phuket Loha Kasate Trarak (Keaw) became a high commissioner of the city of Phuket. Furthermore, Kathu area and Tungka area were rich in natural resources and Pra Phuket Loha Kasate Trarak pioneered more tin mining sites. Consequently, he expanded the territory of the city of Phuket. Then, he moved the high commissioner's office from Kathu area to Tungka area which became the Phuket city at present.<sup>78</sup> Moreover, the Chinese immigrants from China to Phuket were mainly Hokkien Chinese. In 1864, there were 7,201 Chinese immigrants in Phuket area of which 5,858 were Hokkien Chinese.<sup>79</sup>

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<sup>77</sup> Nuansri Pongpatarawat, "Chinese Hokkien and the Tin Mining of Phuket During 1853-1932," *Phuket scape* 1, no. 2 (June – August 2007). 80 – 83.

<sup>78</sup> Suthi Wongmongkondate, *Cultural Landscape Study of the Old Phuket Town*, 18.

<sup>79</sup> Nuansri Pongpatarawat, "Chinese Hokkien and the Tin Mining of Phuket During 1853 – 1932", *Phuketscape*, 81.





Figure 44: Map of Thailand and Phuket.

Source: Oliver Hargreave, Exploring Phuket & Phiphi, 2008.



Figure 45 : Map of Phuket

Source : Royal Thai Survey Department, CHUNGWAT PHUKET, Sheet 46241, Edition 1 – RSTD, Map of Thailand series L7018S, 2009, scale 1 : 50,000.

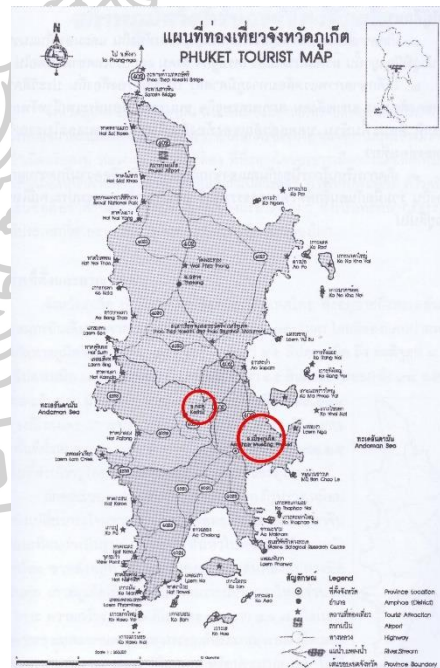


Figure 46 : Map of Phuket indicate Kathu Town and Phuket City.

Source: Tanom Poonwong, History of Phuket, 201

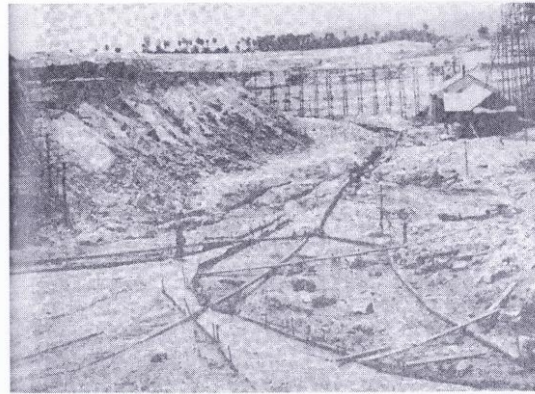


Figure 47 : The tin mining industry of Phuket in the past.

Source: Suthi Wongmongkondte, "Cultural Landscape Study of the Old Phuket Town", 2011, 14.



Figure 48 : Pra Phuket Lohakasate Trarakotat or Phraya Wichitsongkhram (thad)

Source: Warawut Wisit phanitchakam, "Phraya Wichiitsongkhram (Thad) in the Time of Decline, Phuketscape, 2009, 56.

In 1867, there were 2 triads in Phuket area. One of them called Yee HinGongsee, which had 3,500 members all around Tungka area and Kathu area. In addition, YeeHinGongsee's headquarters was in Kathu area. Another triad, which was called PuntaogongGongsee had 4,000 members all around Kathu area and Tungka area. In addition, PuntaogongGongsee's headquarters were in Tungka area. By 1875, this triad had grown to 20,000 members and became the largest and most powerful in Phuket area. Moreover, most leaders of these triads were tin miners. During that time, the value of tin

declined throughout the world. Therefore, this situation impacted the tin mining industry in Phuket. Furthermore, the central Thai government changed the rules governing the lending policy for tin miners on the West Coast of Southern Thailand including Phuket. Eventually, the economy worsened and the tin mines began to close in Phuket area. In addition, many Chinese laborers became unemployed. Consequently, the Chinese laborers blamed the government and they were angry. Then, in 1876, the riot by Chinese people ; especially, from the members of Phutaogong Gongsee took place in Phuket area. This riot caused damage to many public buildings in this area. Finally, the Thai government sent the high officer of Phuket to meet in discussions with PuntagongGongsee's leaders and made an agreement such as the government would lower the tax on tin ore and the government would not prosecute rioters.<sup>80</sup> In Phuket area, there were many Chinese clans in this area and one of Chinese clans that had many clan's members was called Tan clan. In 1889, LuangAmnatnararak or Tan Yok Kaud Tandaves, a wealthy Hokkien Chinese and the leader of Tan clan, persuaded and helped to finance the Chinese Tan clan to build a Chinese shrine called Sang Tham shrine or Shrine of Serenelight. Moreover, they installed Chinese god images of the Tan family as Tan Seng Ong or Chen Seng Wang, a Chinese hero of Tang Dynasty, who was an ancestor of the Tan clan. They also installed another Chinese god image called Wang Soon Yuan Suai or Ong Soon Tai Sai, a Chinese hero of Jin Dynasty.<sup>81</sup> When King Rama V visited Phuket in 1890, he mentioned that Phuket had 8,984 Chinese mining workers. However, the number of Chinese immigrants was higher some years and lower in other years. If rainfall was good with much more water, the Chinese immigrants were of a high number. In addition, in the market area of Phuket town, there were 311 concrete buildings and 367 houses.<sup>82</sup> The evidence of the Chinese poem, which is engraved on the wooden board at

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<sup>80</sup> Nuansri Pongpatarawat, "Ungyee (Union): Riots in Phuket A.D. 1876", *Phuketscape* Vol.2,3 (October – December, 2008): 68.

<sup>81</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 64.

<sup>82</sup> Phrabath Somdej Phrachulajomklao Chaoyuhua, พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, **ระยะทางเสด็จพระราชดำเนินประพาสทางบก ทางเรือ รอบแหลมมลายู รัตนโกสินทร์ศก 109, เล่ม 1** [The Route of visiting by land and by boat around Malay Peninsula R.E.], Vol.1, 135 - 136.



Kathu Tao Bo Keng shrine in Kathu district, Phuket province, showed Chinese Vegetarian festival occurring before 1892 at this Chinese shrine.



Figure 49 : Luang Bumroongjeenprathed,  
one of the heads of Puntagong  
Gongsee.

Source: Phuket Archives, Phuket R.E 109,  
Phuketscap 2010,75.

Figure 50: Tong Yong Soo Shrine or  
the Secret society shrine in Kathu  
Town, Phuket Province.

Source: Chaiyut Prinpradab, The  
History of Ungyee and Tong Yong Soo  
Shrine Phuket, 1997, 55.





Figure 51: SangTham Shrine in Phuket Old Town  
Source: Researcher, 2014.



Figure 52: Luang Amnat Nararak or Tan Yokkaud  
Source: Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town," 2011, 53.



Figure 53 : Kathu Shrine in Kathu Town, Phuket  
Source: Researcher, 2015.

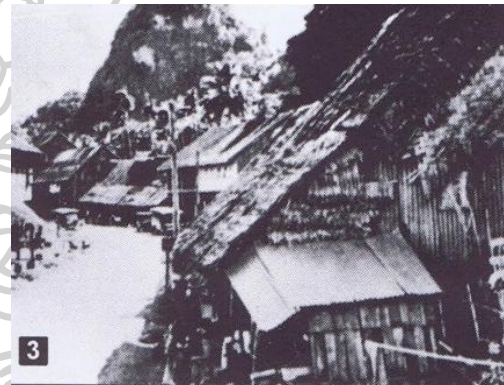


Figure 54: Kathu Town in the past.  
Source: Chaiyut Pinpradab, The History of ungyee and Tong Yong Soo Shrine Phuket, 1997,126.

In 1894, the Provincial Administration of the Kingdom of Siam had changed its system and Phuket became Phuket state. Moreover, it was comprised of Phuket, Phang-nga, Krabi, Trang, and Ranong. Furthermore, Praya Tip Kosa (Mato Chotiksati) became the first Lord Lieutenant of Phuket Circle. In 1901, during King Rama V period, Praya Ratsadanupradit Mahisornphakdi (Khor Sim Bee Na Ranong), son of a Hokkien Chinese, who was the Governor of Trang province, became Lord Lieutenant of Phuket Circle. After 1901, Praya Ratsada brought urban planning of Penang, Malaysia, to Phuket to develop the town of Phuket. Firstly, Thalang road and Krabi road were constructed in Phuket, following Yaowarat road, Phang-nga road and Dibuk road. In addition, Peranakan Chinese architecture was built on all those roads.<sup>83</sup> In 1903, Chin Pracha's Mansion was built by Prapitak Chinpracha or Tan Ma Siang, who was a rich Hokkien Chinese man and the head of Tanthavanich family. It was Peranakan Chinese architecture and Hokkien Chinese people in Phuket called "Angmorlau" or "red hair house" that referred to a European style building. However, in fact this building was mixed between Chinese style and European style.<sup>84</sup> About 1904, Chinese Vegetarian festival began in Phuket town area on Rommanee lane, which was located on Thalang road. After that, Juitui Tao Bo Keng shrine and Bang Niao shrine were built in Phuket town area. Both of these Chinese shrines were the places where Chinese people worshiped Goddess Doumu and Nine Emperor Gods, the main gods of Chinese vegetarian festival.<sup>85</sup> In 1909, the Prince MahaVajiravudh, a son of King Rama V and later becoming King Rama VI visited Phuket town. The prince mentioned that the market of Phuket town had plenty of Chinese people and there was a row of shophouses on the street of this market.<sup>86</sup>

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<sup>83</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 19 – 22.

<sup>84</sup> Ibid., 48.

<sup>85</sup> Manop sakulkwannak มานพ (ตาด) สกุลขวัญนาค, ประวัติศาสตร์เจ้าจ้อยต้อย (กิวอ๋อง), [*History of Juitui Shrine (Kew Ong)*] ในประวัติงานประเพณีถือศีลกินเจ และประวัติยอศาลเจ้าในจังหวัดภูเก็ต [*in History of the of the Chinese Vegetarian Festival and Brief History of Chinese Shrines in Phuket Province*] (Phuket: Tinnavut Press, 1980)., 49 – 53.

<sup>86</sup> Phrabath Somdej Phra Mongkutklao Chaoyuhua, พระบาทสมเด็จพระมงกุฎเกล้าเจ้าอยู่หัว, **จดหมายเหตุ ประพาสหัวเมืองปักษ์ใต้** [Journal of the visit to the southern Towns], 63.





Figure 55 : Chin Pracha's Mansion.

Source: Researcher, 2014.



Figure 56: Rommanee Lane.

Source: Researcher, 2016.



Figure 57: Jui Tui Tao Bo Keng Shrine.

Source: Researcher, 2016.



Figure 58: Bang Niao Tao Bo Keng Shrine.

Source: Researcher, 2014.

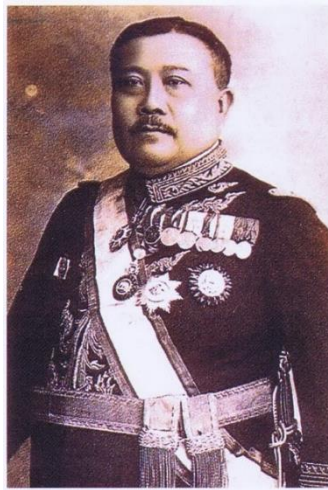


Figure 59: Phraya Ratsadanupradit Mahisornphakdi (Khaw Sim Bee Na Ranong)

Source: Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town," 2011



Figure 60: Peranakan Chinese shophouses in Phuket old Town, in the past.

Source: Office of the National Culture Commission, Phuket Cultural Street Revitalization, 2005, 16.

In the early 20<sup>th</sup> century, many Hainanese moved to Phuket and they established Hainanese Association in Phuket town. At that time, not only Hainanese Association was established, but also Cantonese Association and Hakka Association were established.<sup>87</sup> During that time, many Peranakan Chinese building were built in Phuket town. In the 1920s, the five row of shophouses or mining bosses homes were built on Dibuk road.

<sup>87</sup>Chaowapong Maykarakkul ชาวพงศ์ เมฆารักษ์กุล, February 1st, 2010..

Then, LuangAmnatNararak's mansion was built in 1926. After that, a Chinese school called Tai Hua was built in 1934. Later on, LuangAnuphash Phuket Karn's shophouse was built in 1939. During that time, Phuket Circle became Phuket province. Several Chinese dialect groups still live in Phuket town. Up until now, there are Hokkien Chinese, Hainanese, Cantonese, Hakka, and Teochew who have settled down in Phuket province.<sup>88</sup>



Figure 61: Phuket Hainanese Association in Thalang Road, Phuket old Town.

Source: Suthi Wongmongkondate, "Cultural Landscape Study of the old Phuket Town," 2011, 18

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<sup>88</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 26, 44 - 47, 54, 59.





Figure 62 : Phuket ThaiHua Museum at present or Thai Hua School in the past

Source: Suthi Wongmongkondate, "Cultural Landscape Study of the old Phuket Town," 2011, 61.

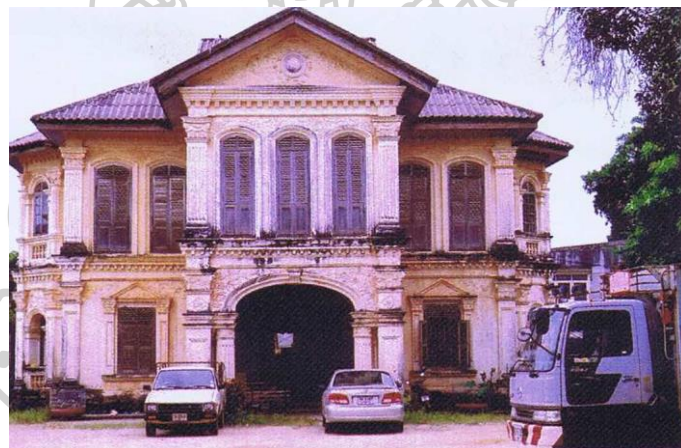


Figure 63: Luang Amnat Navavak's mansion

Source: Suthi Wongmongkondate, "Cultural Landscape Study of the old Phuket Town," 2011, 54.

#### 2.3.4. Chinese in Krabi Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

In the old days, Krabi town was located in Pakasai area. However, this town was far from the sea, and it was very hard for junks and boats to reach it for trading. Therefore, Krabi town was moved from Pakasai to Hin Kwang area, which is called Talad Kao or Old Market at present. This Old Market or Krabi town at that time was close to the delta of Krabi canal. In 1872, during the reign of King Rama V, Luang Thep Sena was the first governor of Krabi province. At that time, there were many Hokkien Chinese people, who moved to Krabi town area including NuaKlong area.<sup>89</sup> In the late 19<sup>th</sup> century, there were triads on the West Coast of Southern Thailand including Krabi province. Puntaogong Gongsee was one of the most powerful triads in Krabi town area. In 1878, the riot made by the members of Puntaogong Gongsee took place in Krabi town area because one of the leaders of this triad wanted to be the only tax collector, who controlled the tax in Krabi province. At that time, there were 175 members of Puntaogong Gongsee, who caused a riot. Finally, this riot became worse because rioters killed PralsraTichai, the governor of Krabi. After they killed Krabi's governor, they escaped to other towns. The day after the riot, the local government caught the leaders of the triad including some members of the triad and prosecuted them.<sup>90</sup>

<sup>89</sup>The Committee of Collecting Documents and Archives คณะกรรมการฝ่ายประมวลเอกสารและจดหมายเหตุ วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์และภูมิปัญญา จังหวัดกระบี่, วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์และภูมิปัญญาจังหวัดพังงา. *Culture, Historical Development Identity and Knowledge of Phang-Nga* (Bangkok: Kurusapa Press, 2001). 44 – 46.

<sup>90</sup> Chaiyut Prinpradab, ไชยยุทธ ปิ่นประดับ, ประวัติความเป็นมาของอั้งยี่ กับศาลเจ้าต้องข่องสูงภูเก็ต [The History of Ungyee and Tong Yong Soo Shrine Phuket] 53 – 55.

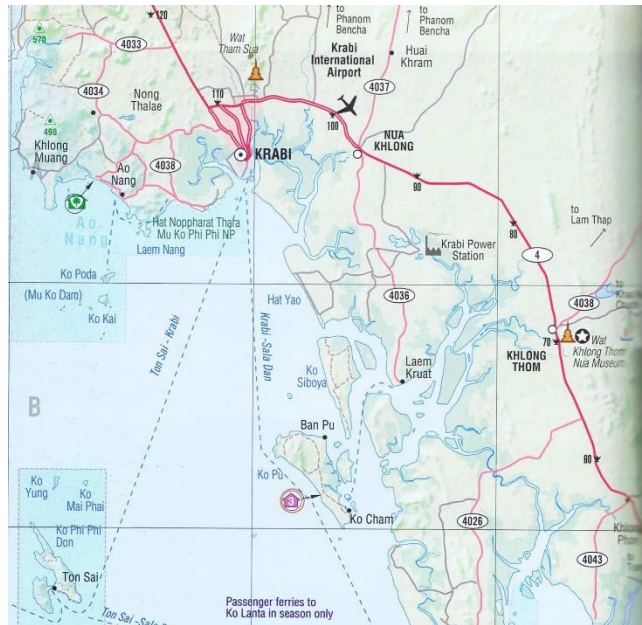


Figure 64: Map of Krabi Province.

Source: Oliver Hargreave, Exploring Phuket & PhiPhi, 2008,204.



Figure 65: Map of Nuaklong District, Krabi Province

Source: Tourism Authority of Thailand, Krabi office, Route to Miracle Krabi, n.d., 30.



Before 1879, there were plenty of Hokkien Chinese who lived in Nuaklong town, Krabi province. Moreover, most of these Hokkien Chinese people in Nuaklong town came from several Chinese clans such as Tan clan, Te clan, Yiao clan, and Gho clan. Furthermore, each house in the town had the Chinese sign over the door that represented the Chinese clan. At that time, Hokkien Chinese people brought several Chinese god images from China to the town for worshipping. One of the most important Chinese god image that they brought was called Qing Shui Zhu Si, the patriarch of clear water. After that, they built the Qing Shui Zhu Si shrine at Nuaklong town, Krabi province. During that time, the Chinese vegetarian festival occurred in this town as well.<sup>91</sup>



Figure 66: LatNai Market, Nuaklong Community, Krabi Province  
Source: Researcher, 2013.



Figure 67: Qing Shui Zhu Si Image

Source: Kwanjit Sasiwongsarot, Encyclopedia of Ethnic Groups: Hokkien, 2000, 27.

<sup>91</sup>Te Teng Ui เต็งอุย แซ่เต้, April 25th, 2015..



Figure 68: The old Qing Shui Zhu Si Shrine at Nuaklong Town in the past.

Source: Nithi Wongmongkondate, 1989.



Figure 69: Qing Shui Zhu Si Shrine in Nuaklong Town, Krabi Province, at Present.

Source: Researcher, 2012.

In 1890, King Rama V visited Krabi town area and he mentioned that there were a few Chinese, who lived on the island out of Krabi town. It could show that most Chinese people lived in the town area. In addition, there were Chinese Junks and boats, which always sailed to loaded the products close to Krabi town area.<sup>92</sup> When Prince NarisaraNuwattiwong, son of King Rama IV, visited the Southern part of Thailand, he came to Krabi province in 1902. Moreover, he found out that there were many Hainanese who lived in KlongPhon area and this town was close to Phon canal where the Chinese junks and boats loaded the products.<sup>93</sup> In 1909, Prince MahaVajiravudh visited Krabi province. When he arrived in the delta next to Krabi town area, he mentioned that there were many Chinese, who sailed boats to welcome him. It could prove that there were many Chinese

<sup>92</sup> Phabath Somdej phrachulajomkiao Chaoyuhua, พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, ระยะเวลาเสด็จพระราชดำเนินประพาสทางบก ทางเรือรอบแหลมมลายูรัตนโกสินทรศก 109 [The Route of visiting by Land and by Boat around Malay Peninsula R.E. (Rattanakosin Era) 109], 175 – 176.

<sup>93</sup> Somdej Phrachaoboromavongter Chaofa krom Phraya Narisaranuwattiwong, สมเด็จพระเจ้าบรมวงศ์เธอ เจ้าฟ้ากรมพระยานริศรานุวัดติวงศ์, จดหมายระยะเวลาไปตรวจราชการแหลมมลายู ร.ศ. 121 [Journal of the Route of making Inspection Trips at Official Offices Malay Peninsula R.E.(RattanakosinEra) 121], 22.

people, who lived in Krabi province area during that time.<sup>94</sup> Furthermore, Nuaklong town area, Krabi province, was one of the places where numerous Hokkien Chinese people settled down for more than one hundred years. After World War II, there were more Hainanese, who moved to Nuaklong town area and Krabi town area. Following this, Cantonese, Teochew, and Hakka moved to these areas. Hokkien Chinese, Hainanese, Cantonese, Teochew, and Hakka have lived in Krabi province since then.<sup>95</sup>



Figure 70: In 1909, many local people sailing boats to welcome Prince MahaVajiravudh at chao Fa Pier area, Krabi River, in front of Krabi Town.

Source: The Committee of Collecting Documents and Archives, Culture, Historical Development, Identity and Knowledge of Krabi, 2001, 55.

<sup>94</sup> Phrabath Somdej Phra Mongkutklao Chaoyuhua, พระบาทสมเด็จพระมงกุฎเกล้าเจ้าอยู่หัว, **จดหมายเหตุประพาสหัวเมืองปักษ์ใต้** [Journal of the visit to the southern Towns], 106.

<sup>95</sup> Iew Joy ฉ้อย แซ่อิว, April 25th, 2015..

### 2.3.5 Chinese in Trang Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

In 1824, during the reign of King Rama III, Lieutenant James Low, an envoy from Penang, Malaysia, came to Trang Province and he mentioned that Chinese people had a constant trade between Trang Province, Thailand and Kedah, Malaysia. Moreover, at the port of Trang town, there were Chinese people from Penang, Malaysia, who carried on the petty trade that consisted of export trades such as tin, rice, a little ivory and birds' nests. In addition, Lieutenant James Low also found out that there was a place named Ta Chin, port of Chinese, located in this area.<sup>96</sup> Not only Lieutenant James Low envoy from Penang, Malaysia, but also Captain Henry Burney, who was an envoy from Penang, Malaysia, came to Trang Province in 1826. He mentioned that there were 1,000 Thai and Malayo soldiers including 100 Chinese soldiers in Khuan Thani town, Trang Province, where the Thai army was located. This army was led by Chao Phraya Nakhon Sri Thammarat who was responsible for attacking Perak, Malaysia.<sup>97</sup>

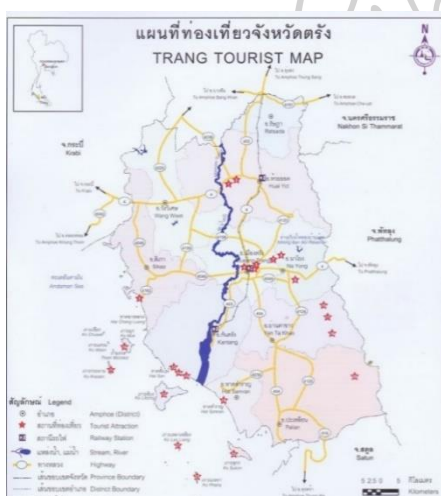


Figure 72: Map of Trang Province

Source: Tourism Authority of Thailand, Trang office, Love Thailand: Trang, 2016, 39.



Figure 71: Map of Trang Province showing Trang City of Tubtiang Town and Khuan Thani

Source: Tourism Authority of Thailand, Trang Tourist Map, n.d.,n.pag.

<sup>96</sup> Anthony Farrington, *Low's Mission to Southern Siam 1824*, 64 – 65.

<sup>97</sup> Henry Burney เฮอร์นีย์ เบอเรนีย์, เอกสารของเฮนรี่ เบอเรนีย์. *The Burney Papers*, trans. สภาวัฒนธรรมสุวณนสถิตย์. Savitree Suwansatid, vol. 1 (Bangkok: Fine Arts Department, 1975)., 178.





Figure 73: Map of Khuan Thani Town during King Rama V era

Source: National Archives, Trang Regional office, Moving against the tide, Following the King's Track, 2011, n.pag.



Figure 74: Trang River at Khuan Thani area

Source: Suntaree SangAyut,ed., Trang : A Port City of Andaman, 2016,101.



In the 19<sup>th</sup> century, a large Chinese settlement was formed by the side of Trang River, and named Ta Chin Village or Ban Ta Chin, which means the port of Chinese. During that time, there were Chinese people, who came from Hokkien or Fujian Province, China, to Ta Chin Village, Trang Province. After that, a Chinese Vegetarian Festival occurred in this area by Hokkien Chinese people.<sup>98</sup> Around 1837, there was a Cantonese man and a Hainanese man, who came from China to Trang Province, Thailand. Later on, during the reign of King Rama V, they became high officers of Trang Province. A Cantonese man, whose title was Luang Saman Samak Chinnikorn, became a Chinese leader of Trang Province.<sup>99</sup> Furthermore, a Hainanese man, whose title was Luang Prated Chamnan Preuksar, became a tax collector of, Kantang's custom house and Yongstar's customs post, Trang Province.<sup>100</sup> Around 1848, there were many Chinese people, who settled down in Yansue area, Trang Province. This area was close to Ta Chin Village, port of Chinese.<sup>101</sup> In 1879, a Governor General of Cities of the West Coast of Southern, Thailand, found out that there were 1,795 Chinese people in Trang town and many of them developed business with pepper fields. At that time, Trang pepper's business was well known to the World, which was called "Trang Pepper".<sup>102</sup>

<sup>98</sup>Virat Kaewtan วิรัตน์ แก้วแทน, "การศึกษาประเพณีกินเจของชาวไทยเชื้อสายจีน ในอำเภอเมืองตรัง จังหวัดตรัง"

"the Study of Chinese Vegetarian Tradition of Chinese People in Trang City, Trang Province"" (Thesis, Major of Thaikadee Study, SriNakarinvit University, 1994)., 41 – 42.

<sup>99</sup>Suthi Wongmongkondate สุทธิ ว่องมงคลเดช, ประวัติหลวงสมานสมัคจีนนิกร (ปลัดจีนเมืองตรัง). *Luang Saman Samak Chinnikorn (Deputy Head of Chinese People of Trang Province)* (N.P.: n.p., 2016)., 1 – 2.

<sup>100</sup>Supan Wanggulango สุพรรณ วังกลางกูร, บทความย้อนรอยอดีต ตามพินัยกรรมหลวงประเทศชำนาญทุกษา. *Copying Article of Returning by the Same Route in the Past of Testament of Luang Prated Chamnan Preuksar* พิมพ์เป็นที่ระลึกในการจากไปของนางลิ้ม แซ่เฮ่า 8 มีนาคม 2551 Publish in Order to Remember Haosim's Pass Away., n. pag.

<sup>101</sup>Lin Zhong Te หลินจงเต้, เรื่องราวของต่งเทียนกู่ย (ตั่งเทียนกู่ย) [ตระกูลตั่งปอง]. *The Story of Tong Tian Gui (Tang Tian Gui) [Tang Pong Family]*. trans. สุทธิ ว่องมงคลเดช. Suthi Wongmongkondate (n.p., 2015)., 1 – 2.

<sup>102</sup> Suthi Wongmongkondate, สุทธิ ว่องมงคลเดช, ประวัติหลวงสมานสมัคจีนนิกร (ปลัดจีนเมืองตรัง) [Luang Saman Samak Chinnikorn (Deputy Head of Chinese People of Trang Province)], 1 – 2.



Figure 75: Tachin Village, port of Chinese.

Source: Trang Municipality and office of Natural Resources and Environmental Policy and Planning, Cultural Heritage Atlas of Tub-tieng, 2005, 31.

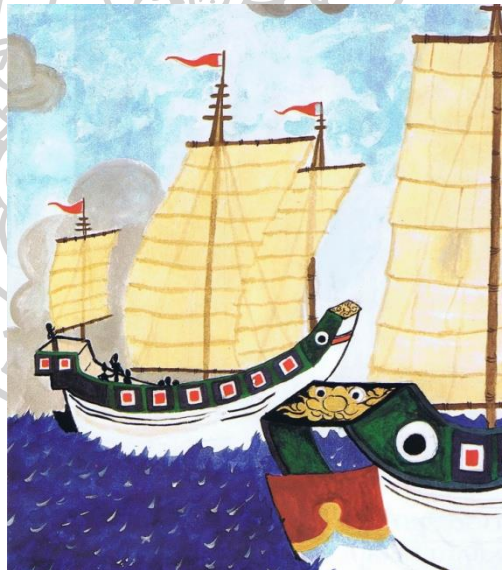


Figure 76: “Chare Tao Jun” or Hokkien Chinese Junk.

Source: Kwanjit Sasiwongsarot, Encyclopedia of Ethnic Groups: Hokkien, 2000, 6.

In 1890, King Rama V visited KhuanThani area, which was the administrative center of Trang Province. At that time, there were many Chinese people from Tubtiang town area, Trang Province, led by Luang Saman Samak Chinnikorn, a wealthy Cantonese man and a leader of Chinese in Trang Province, and Luang Prated Chamnan Preuksar, a wealthy Hainanese man and a tax collector of Kantang and Yongstar's custom houses, made a Chinese parade to welcome the King at KhuanThani town.<sup>103</sup> In addition, the evidence of the stone tablet, which is located in 108-109 Chinese Folk Heroes Shrine in Yongstar sub-district area, showed that this shrine was built by Hainanese people in 1891. It could prove that there were many Hainanese, who settled down in this area at that time. In 1893, Phraya Ratsadanu-pradit Mahisornphakdi (Khaw Sim Bee Na Ranong), who was a son of Hokkien Chinese Khaw Su Jiang, and a governor of Trang Province, moved the administrative center from KhuanThani town to Kantang town because of developing the town for trade in order to be a port city.<sup>104</sup> In 1902, Prince Krom Phraya Naritsara Nuvattiwong, son of King Rama IV and brother of King Rama V, visited Trang Province and he mentioned that there was a Hainanese shrine in KhuanThani town, and a Chinese market in Kantang town. When he went to Ta Chin Village, the port of Chinese, he found out that there were numerous Hokkien Chinese people, who made trades and eight Chinese junks including shipyards located in this area.<sup>105</sup>

<sup>103</sup> Phabath Somdej phrachulajomkiao Chaoyuhua, พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, **ระยะทางเสด็จพระราชดำเนินประพาสทางบก ทางเรือรอบแหลมมลายูรัตนโกสินทรศก 109** [The Route of visiting by Land and by Boat around Malay Peninsula R.E. (Rattanakosin Era) 109], 186 – 187.

<sup>104</sup> Suntaree SangAyut สุนทรี สังข์อุยุทธ์, "ทะเบียนศาลเจ้ารุ่นแรกในจังหวัดตรัง". "The First Registration of Chinese Shrines in Trang Province", งานชุมนุมชาวตรัง 57. *The Event of Trang People Gathering 2014* 15, no. 15 (August 2014)., 87, 90.

<sup>105</sup> Somdej Phrachaoboromavongter Chaofa krom Phraya Narisanuwattiwong, สมเด็จพระเจ้าบรมวงศ์เธอ เจ้าฟ้ากรมพระยานริศรานุวัดติวงศ์, **จดหมายระยะทางไปตรวจราชการแหลมมลายู ร.ศ. 121** [Journal of the Route of making Inspection Trips at Official Offices Malay Peninsula R.E.(RattanakosinEra) 121], 23 – 24, 38.

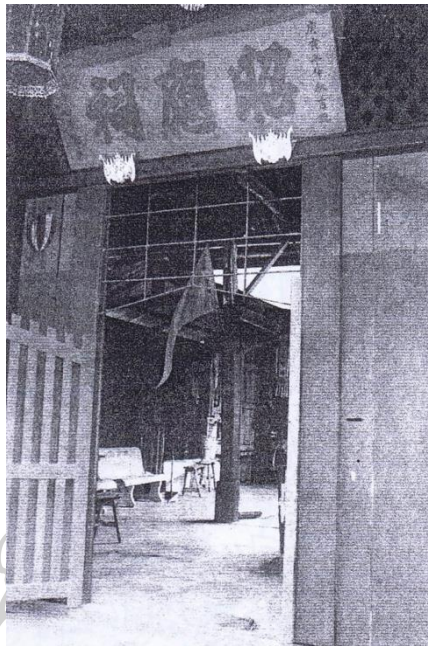


Figure 77: 108-109 Chinese Folk Heroes shrine in Yongstar sub-district, Trang Province.

Source: Trang Hainanese Association, Assembly Conference Hainanese Organization of Southern Thailand' 38 Time, 2007, 13.



Figure 78: Phraya Ratsadanupradit Mahisornphakdi (khaw Sim Bee Na Ranong)

Source: Suntaree SangAyut, Memorial Book: the Event of Honoring Praya Ratsada, the Father of Thai Rubber, and Para Rubber Day, 2013



In early 20 century, several Chinese dialect groups were established in Trang Province. For Cantonese groups, they established Sae Yub Association and Fa Yuen Association in Tubtiang town. Moreover, Hokkien Chinese Association was established in Kantang town and Tubtiang town. Furthermore, Hainanese Association was established in Kantang town and Tubtiang town.<sup>106</sup> During that time not only Cantonese, Hokkien Chinese, and Hainanese settled down in Trang province, but also Hakka and Teochew Chinese came to this area for living. In addition, Hakka people came to settle down in Tubtiang town area and Teochew Chinese came to settle down in Thung Yao community area.<sup>107</sup> Furthermore, Teochew Chinese people developed business with pepper fields in Thung Yao area, and they brought the Chinese cultural activity that was called Moon Festival. This festival takes place on the 15<sup>th</sup> day of the eight lunar month to worship the Moon Goddess.<sup>108</sup> Around 1900s, Phraya Ratsadanupradit (Khaw Sim Bee Na Ranong), a governor of Trang Province, went to see rubber plantation in Java, Indonesia, and Malaysia. He thought that it was a good idea to bring and grow rubber plants in Thailand in order to produce careers and income to people including Chinese people in Thailand. However, the Dutch and the British, who colonized these area, prohibited the export of rubber seeds. Finally, Phra Sathonsatanpitak, a nephew of Phraya Ratsadanu-pradit, brought rubber seeds secretly hidden to Trang Province, Thailand. After that, Phraya Ratsadanapradit promoted rubber plantation not only in Trang Province area, but also planted them throughout Southern Thailand. As a result, he became Father of Thai Rubber.<sup>109</sup>

<sup>106</sup>Yeekeng Wongsampan ยี่เค็ง วงศ์สัมพันธ์, May 16th, 2016..

<sup>107</sup>Yin Numbput ยิน น้ำบุตร, September 13th, 2016..

<sup>108</sup>Kajonsak Tangsatidporn ขจรศักดิ์ ตั้งสถิตพร, September 11th, 2016..

<sup>109</sup> Janjob Yingsumol เจนจบ ยิ่งสุมล, "คอซิมบี้ ดวงประทีปแห่งอันดามัน". "Khaw Sim Bee Shining Light to the Andaman", " *Phuket Bulletin* 8, no. 88 (September 2009):. 25 – 28.



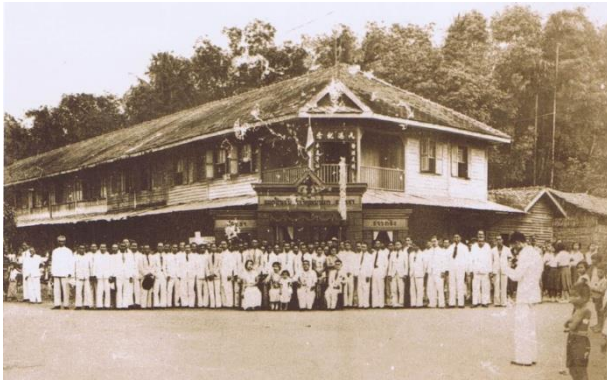


Figure 79: “Gong Guan” or The Oversea Chinese Association on Kantang Road, Tubtiang Town or Trang City, in 1936.  
Source: Phuket Municipality, Seeing Trang in the Past, 2006,110.



Figure 80 : SaeYub Association (one of the Cantonese Groups) on Kantang Road in Tubtiang Town or Trang City.  
Source: Researcher, 2012.



Figure 81: Kantang Hokkien Chinese Association in Kantang, Town.  
Source: Researcher, 2013



Figure 82: Kantang Hainanese Association in Kantang Town.  
Source: Researcher, 2013



Figure 83: Worship table for the Moon Festival in Thung Yao Town, Trang Province.

Source: Researcher, 2012.



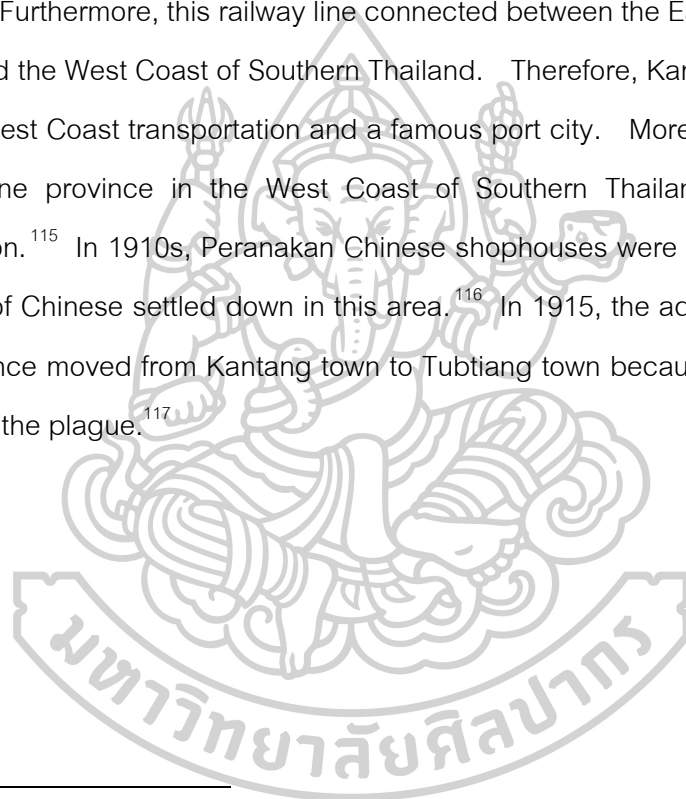
Figure 84: The First Para Rubber of Thailand in Kantang Town, Trang Province.

Source: Tourism Authority of Thailand, Trang office, Love Thailand: Trang, 2016

Around 1901, Tao Bo Keng Kew Ong Aing Shrine was built in Tubtiang town area and this shrine was the place where Chinese people worshiped Goddess Doumu and Nine Emperor Gods, and the Chinese Vegetarian Festival, which occurred in Ta Chin area, port of Chinese, moved to Tubtiang town area, which took place in this shrine.<sup>110</sup> In 1909, the Prince Maha Vajiravudh, who was a crown prince and later become King Rama VI, visited Trang Province. When he visited Tubtiang town, he mentioned that there were rows of one story shophouses of the Chinese along the road and many Chinese merchants

<sup>110</sup> Virat Kaewtan, วิรัตน์ แก้วแทน, “การศึกษาประเพณีกินเจของชาวไทยเชื้อสายจีนในอำเภอเมืองตรัง จังหวัดตรัง” [“The Study Chinese Vegetarian Tradition of Chinese People in Trang City, Trang Province”] (M.A. Thesis, Major of Thai Kadee Study, Sri Nakarini Viroth University 1994), 41 – 46.

came to welcome him at the market of this area.<sup>111</sup> In 1913, Ong Sae Beng, a wealthy Hokkien Chinese man and the head of Kaimun family, built Peranakan Chinese shophouses in Tubtiang town.<sup>112</sup> During that time, the railroad was constructed from Kantang port city, Trang Province, up to Thungsong town, Nakhon Si Thammarat Province and the railroad was connected to the Southern railroad that had been constructed before in 1911.<sup>113</sup> In addition, this Kantang port railway line up to Thungsong town was constructed by Poo Tiang Tui, a Chief Engineer from Hainan Island, China, and his workers.<sup>114</sup> Furthermore, this railway line connected between the East Coast of Southern Thailand and the West Coast of Southern Thailand. Therefore, Kantang town became a center for West Coast transportation and a famous port city. Moreover, Trang Province was only one province in the West Coast of Southern Thailand that had railroad transportation.<sup>115</sup> In 1910s, Peranakan Chinese shophouses were built in Kantang town and plenty of Chinese settled down in this area.<sup>116</sup> In 1915, the administrative center of Trang Province moved from Kantang town to Tubtiang town because of protecting from the war and the plague.<sup>117</sup>



<sup>111</sup> Phrabath Somdej Phra Mongkutklao Chaoyuhua, พระบาทสมเด็จพระมงกุฎเกล้าเจ้าอยู่หัว, **จดหมายเหตุประพาสหัวเมืองปักษ์ใต้** [Journal of the visit to the southern Towns], 116, 124.

<sup>112</sup> Chengchanok Kaiman เริงชนก ชำยม่าน, February 23rd, 2015..

<sup>113</sup> Trang Municipality เทศบาลนครตรัง, **เที่ยวกันตั้ง**. *Traveling to Kantang* (Trang: Sprint (2004) Co., Ltd, 2011)., 32 – 34.

<sup>114</sup> Wally Sukakul วัลลีย์ สุชะกุล, February 23rd, 2018..

<sup>115</sup> Trang Municipality, เทศบาลนครตรัง, **เที่ยวกันตั้ง** [Traveling to Kantang], 34.

<sup>116</sup> “Request to Confer the Land to Be Left from Phraya Ratsada Built Shophouse for People Reserving in Kantang Town”, January 10th, 1998, “ขอพระราชทานที่ดินว่างที่เหลือจากที่พระยารัษฎาสั่งสร้างตึกแถวให้ราษฎรจับจองที่กันตั้ง”, 10 มกราคม 2461, *National Archives, Trang Regional Office*..

<sup>117</sup> Suntraree SangAyuted, ed., **สุนทรีย์ สังข์อุยทธ์**, บรรณาธิการ, **ตรัง : เมืองท่าอันดามัน** [Trang : A Port City of Andaman], 94.





Figure 85: Chinese Vegetarian Festival at Kew Ong Ear Shrine in Tubtiang Town of Trang City in the past  
Source: Researcher, 2003.



Figure 86: Kew Ong Ear Shrine in Tubtiang Town or Tang City in 2016.  
Source: Researcher, 2016.



Figure 87: Poo Tiang Tui, a Chief Engineer from Hainan Island.  
Source: Trang Hainanese Association, Assembly conference Hainanese Organization of Southern Thailand 38 Time, 2007, 7.



Figure 88: Kantang Railway station in Kantang Town in 1963.  
Source: Trang Municipality, seeing Trang in the Past, 2006, 52.



Figure 89: Ong Sae Beng's  
Peranakan Chinese Shophouses in  
Tubtiang Town or Trang City.  
Source: Researcher, 2015.



Figure 90: Peranakan Chinese  
Shophouses in Kantang Town.  
Source: Researcher, 2015.

In the same year, King Rama VI visited Trang Province and he mentioned that in KauKao area or Huai Yord area had many Chinese who developed businesses with the tin mine industry in this area. In addition, when the King passed the market in Huai Yord town, he saw numerous Chinese in this market.<sup>118</sup> After World War II, 109 Folk Heroes Shrine in Yanta Khao district was built by Hainanes people. Later on, Hakka Association and Teochew Chinese Association were established in Tubtiang town. From then on, several Chinese dialect groups such as Hokkien Chinese, Hainanese, Cantonese, Hakka, and Teochew still settled down in Trang Province.<sup>119</sup>

<sup>118</sup>Sakkey [pseud.] สักซี่ [นามแฝง], จดหมายเหตุระยะทางเสด็จพระราชดำเนินเลียบมณฑลปักษ์ใต้. *Journal of the Route of Visiting Southern Provinces* (Bangkok: Fine Arts Department, 2017)., 125.

<sup>119</sup> Chalor Sumpantarak ชะลอ สัมพันธ์รักษ์, May 14th, 2016.





Figure 91: 109 Folk Heroes Shrine in Yanta Khao Town

Source: Researcher, 2016.



Figure 92: Trang Hakka Association in Tubtiang Town or Trang City in 1959.

Source: Researcher, 2012.



Figure 93: Trang Hakka Association in Tubtiang Town or Trang City in 2012.

Source: Researcher, 2012.

### 2.3.6 Chinese in Satun Province from the 19<sup>th</sup> Century to Early 20<sup>th</sup> Century

In 1813, in the reign of King Rama II, Phraya Aphainurat or Tun Gu Bisnu was a ruler of Satun Province. During that time, this area was a place of birds' nests. Therefore, Phraya Aphainurat became a tax collector for birds' nests in this area. However, he let a Chinese, who lived in this area, take care of a tax collector for birds' nests.<sup>120</sup> In 1824, it was the beginning of the reign of King Rama III, Lieutenant James Low, an East India Company's envoy from Penang, Malaysia, came to Satun Province area and he mentioned that there were 20 houses in Lungoo or La Ngu town, Satun Province, and four of these belonged to Chinese people. Moreover, eight of the houses were occupied by Chinese people in Satun town.<sup>121</sup>

In 1890, in the reign of King Rama V, there were plenty of Hokkien Chinese, who settled down in Satun town. At that time, they brought a Chinese god image, which was called Baosheng Tati or Tai Tay Ear, the patron deity of herbalists. This Chinese god image came from Kuala Gura town, Perak, Malaysia, which was originally from Fujian Province, China. During that time, Khunpoon Panich or Li ga Huat, a wealthy Hokkien Chinese man, and a head of Phoon Panich family, contributed the land in Satun town in order to build Chinese shrine where they installed Baosheng Tati or Tai Tay Ear in this shrine.<sup>122</sup> In 1896, Phraya Phunnatphakdi or Kuden Binkumae, who was a governor of Satun Province, persuaded Chinese people in Penang, Malaysia, to settle down in Satun Province, Thailand. During that time, there were two Chinese people, who were leaders of Chinese people in Satun Province. One of them, whose name was Gang Seng Hin, became a Chinese leader of trading in this area. Another one, whose name was Ang Ba Ji, became a Chinese leader of defence and he took care of Chinese people in this area.

<sup>120</sup>The Committee of Collecting Documents and Archives คณะกรรมการฝ่ายประมวลเอกสารและจดหมายเหตุ วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์และภูมิปัญญา จังหวัดกระบี่, วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์และภูมิปัญญาจังหวัดสตูล. *Culture, Historical Development Identity and Knowledge of Satun* (N.P.: n.p., 1999), 47 – 48.

<sup>121</sup> Antony Farrington, *Low's Mission to Southern Siam 1824*, 56.

<sup>122</sup>Amporn Poonpanich อัมพร พูนพานิช, October 15th, 2015, Satun Province..

In addition, at that time, there was a port which was called Seng Hin located on the side of Mambang canal in Satun town.<sup>123</sup> There were 4,680 Chinese people in Satun Province area in 1899 and there were five communities where many Chinese people settled down such as Mambang Nangkara or Satun town, Sugaiupae or Thungwa, La Ngu, Ban Chin or Chalung, and Banthungrin.



Figure 94: Map of Satun

Province indicate Satun City and Thung Wa Town..

Source : Tourism Authority of Thailand, Hatyai Office, Elegant Thailand : Satun, 2018, 43.



Figure 95: Baosheng Tati Image in Po Jay Keng Shrine in Satun City  
Source: Researcher, 2013.



Figure 96: PoJay Keng Shrine of Baosheng TaTi Shrine in Satun City.  
Source: Researcher, 2013.

<sup>123</sup> Culture of Satun Province Office, สำนักงานวัฒนธรรม จังหวัดสตูล, บันทึกจดหมายเหตุพระยาภูมิวนารถภักดี พ.ศ. 2439 – 2443 [Journal of Phaya Phumrartphakdi 1896 - 1900] (N.P. 2007), 46.





Figure 97: Khunpoon Panich or Liga Huat, a wealthy Hokkien Chinese man.

Source: Boonsurm Rittapirom,ed.,  
Continuing Inquiries of Satun People,  
2013,45.



Figure 98 : Phraya Phumnatphakdi or Kuden BinKumae.

Source: Boonsurm Rittapiorm, History  
of Satun, 2003,96.



Figure 99: Gang SengHin, a chinese leader of Trading in Satun City in the past.

Source: Boonsurm Rittapirom,ed.,  
Continuing Inquiries of Satun People,  
2013,44.

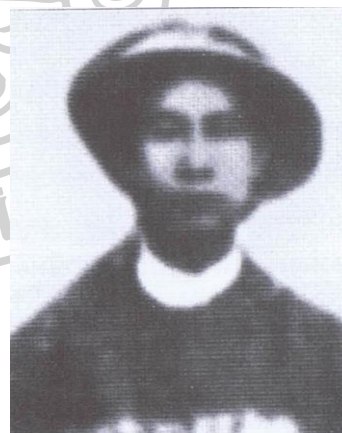


Figure 100: Ang Ba Ji, a Chinese leader of defece in Satun City in the past.

Source: Boonsurm  
Rittapirom,ed,Continuing Inquiries of  
Satun People, 2013,44.

During that time, there were 1,479 Chinese people who lived in Sugaiupae or Thungwa area and most of them were Teochew Chinese. Moreover, 456 Chinese people had shophouses for trading in the market of this area and 1,041 Chinese people developed business with pepper fields. Furthermore, there was a port where Chinese people in Sugaiupae or Thungwa area traded with Chinese people in Penang, Malaysia and six steamboats sailed between Sugaiupae or Thungwa town, Thailand and Penang town, Malaysia.<sup>124</sup> Moreover, Teochew Chinese people, who moved to live in this area, also brought the Chinese cultural activity that was called Ancestor Worship Festival. This festival takes place on the seventh lunar month and Teochew Chinese people in this town come to worship together in the town center.<sup>125</sup>

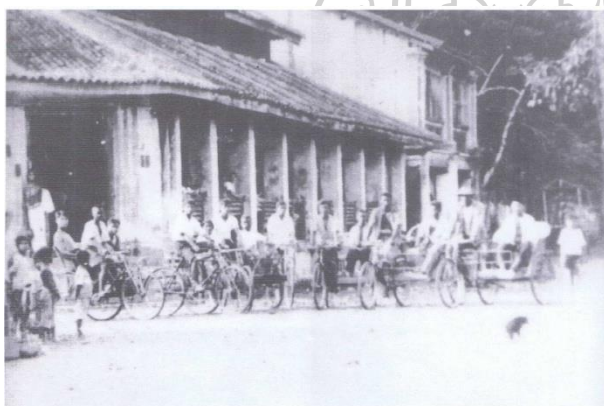


Figure 101: Sungaiupae of Thung wa Town in the past

Source: Culture of Satun Province Office, Journal of Phraya Phumnartphakdi, 2007, 80.

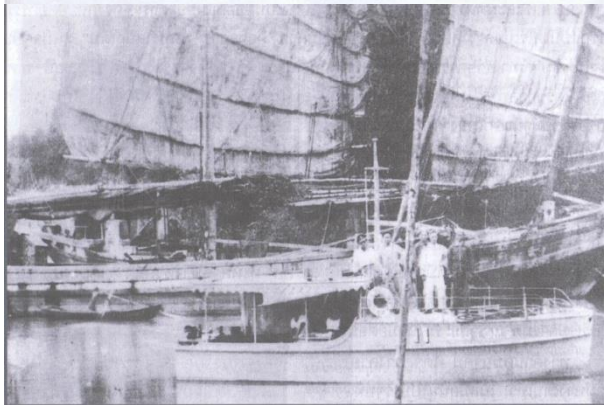


Figure 102: Chinese Junk at Sungaiupae or Thunwa Port in the past.

Source: Boonsurm Rittapiroom, History of Satun, 2003, 58.

<sup>124</sup> Ibid., 71, 97.

<sup>125</sup> Sonti Limsaihua สอนธิ ลิ้มสายหิ้ว, สารทจีนกับประเพณีไหว้ผีโอบี ในอำเภอทุ่งหว้า. *Ancestor Worship Festival and the Tradition of Worshipping Pi Bo in Thungwa District*. (N.P.: n.p., 2012)., 1 – 3.





Figure 103: Thungwa Town in 2013.

Source: Researcher, 2013.



Figure 104: Ancestor Worship Festival or Waipibo Festival in Thungwa Town, Satun Province.

Source: Researcher, 2013.

Around 1901, Peranakan Chinese shophouses were built in Mambang Nangkara town or Satun town and Sugaiupae town or Thungwa town. Furthermore, the first elementary school that taught Thai language was established in 1909 in this area and there were Thai and Malayo children, including Chinese children, who came to study in this school.<sup>126</sup> In the early 20<sup>th</sup> century, some Chinese people had titles from Thai government such as Lim Tian Ew and Oui Ga Ho. Lim Tian Ew, a wealthy Hokkien Chinese man, became Khun Chin Turakarn, a high officer of Kokyao customs house, Satun Province. Not only Lim Tian Ew had a title from Thai government, but also Oui Ga Ho, who was a chief of road construction in Sugaiupae town or Thungwa town, became Khun Phenpanich.<sup>127</sup> After World War II, Chinese vegetarian Festival occurred in Satun town at Pojekeng Shrine, Baosheng Tati's shrine or the patron deity of herbalists's shrine. In addition, during that time, not only Hokkien Chinese and Teochew Chinese settled down in this area, but also Hainanese, Cantonese, and Hakka moved to live in this area. Up

<sup>126</sup>Boonsurm Rittapirom บุญเสริม ฤทธาภิรมย์, ประวัติศาสตร์เมืองสตูล. *History of Satun* (Bangkok: O.S. Printing House, 2003)., 2 – 13.

<sup>127</sup>แผ่นดินเมืองสตูลกับ 9 ตระกูลดัง. *The Land of Satun and 9 Famous Families* (Satun: Provincial Administration Organization, 2009)., 96 – 97, 107 – 110.

until now, several Chinese dialect groups such as Hokkien Chinese, Teochew Chinese, Hainanese, Cantonese, and Hakka still settle down in Satun Province.<sup>128</sup>



Figure 105: Peranakan Chinese Shophouses on Buriwanit Road in Satun City.

Source: Researcher, 2013.



Figure 106: Lim Tian Ew or Khun Chin Turakarn, a wealthy Hokkien Chinese man.

Source: Boonsurm Rittapirom, ed., *Continuing Inquiries of Satun People*, 2013, 45.

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<sup>128</sup> Interview with Amporn Poonpanich, สัมภาษณ์ อัมพร พูนพานิช, The President of Pojekeng Shrine or Taitay Aing Shrine, Satun Province, October 15, 2015.



Figure 107: Chinese Vegetarian Festival in Satun City

Source: Satun Community College, Culture and the way of life : Satun People, 2012,17.



## Chapter 3

### Chinese Architecture of the Site

#### 3.1 Traditional Architecture and Fengshui Principles

The relationship between man and nature always occurs in the construction of architecture such as people's dwellings, royal palaces, shrines and temples, including town planning. The relationship between man and nature comes from three layers, which are heaven above, earth below, and man in the middle. The earliest evidence of this concept happened in Shang dynasty (1600-1066 B.C.) through the bone oracles in the shape of tortoise's shell and the square plan of the inner town, outer town, and vassal states. In addition, the Chinese universe is a cube and in the cube universes of the Chinese, man places himself in the middle. The cube universe is identified with a round shape and the Chinese have a concept that the universe is round and the earth is square. As a result, traditional Chinese architecture always occurs in rectangular patterns with the core of these structures located in the middle of city planning, palaces, residences, shrines or temples, and tombs<sup>129</sup>.

Traditional Chinese architecture is closely connected to Fengshui and Yin Yang concepts which are dualism and balance<sup>130</sup>. Moreover, Fengshui literally means wind and water. It refers to several aspects such as the location, the shape of mountains and valleys and the direction of watercourses.<sup>131</sup> Fengshui is deeply rooted in Chinese architecture. Furthermore, since historic times, it has been incorporated into architectural planning and decorative motifs. It explains the planning concept of symmetry, balance, discipline, and well- enclosure including correct orientation which is facing the sea with higher background.<sup>132</sup> Moreover, the Chinese believe that there are two opposing forces. These

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<sup>129</sup> Paramaporn Sirikulchayanont, "Chinese Settlement in Thailand: Form, Character, and Cultural Influence" ( Ph. D. Thesis, Architectural Heritage Management and Tourism Program, Faculty of Architecture, Silpakorn University,2009), 27.

<sup>130</sup> Evelyn Lip, *Chinese Practices and Belief* (Singapore: Dominie Press, 2000),. 86.

<sup>131</sup> *The Encyclopedia of Malaysia: Architecture*, (Singapore: Archipelago Press, 2007),. 48.

<sup>132</sup> Evelyn Lip, *Chinese practices and Beliefs*, 86.

opposing forces are Yin and Yang. They are the negative and positive that shape the universe and everything in it. Furthermore, Yin and Yang are pictorially represented by the symbol of the yolk and white of an egg that when combined, symbolize perfect harmony. Yang signifies light, male, active, sun, sunshine, heaven, and mountain. On the other hand, Yin signifies dark, female, passive, moon, rain, earth, and water.<sup>133</sup>

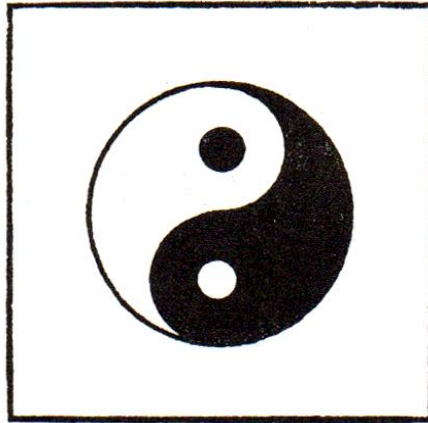


Figure 108 : The symbol of Yin and Yang.

Source : C.A.S Williams, *Outline of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 1978, 387.

In Fengshui or the geomantic system of orientation that raised landforms or mountains and Yang and Yin stands for Earth. Moreover, Yin and Yang create five elements that are wood, fire, earth, metal, and water. Furthermore, wood produces fire and then fire produces earth. After that, earth produces metal. Later on, metal produces water. Lastly, water produces wood.<sup>134</sup> In addition, wood element represents the green dragon or azure dragon and the East direction including the spring season. Fire element represents the red phoenix and South direction including the summer season. Metal element represents the white tiger and the West direction including autumn season. Water element represents the black tortoise and the North direction including the winter season. The fifth element is at the center and it is the earth element which represents the yellow

<sup>133</sup> Chen Voon Fee, ed. *The Encyclopedia of Malaysia: Architecture*, 49.

<sup>134</sup> C.A.S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3 ed. (New York: Dover Publications, Inc., 1978), 186, 458.



dragon. Moreover, green color and blue color symbolizes wood element. Red color symbolizes fire element. White color symbolizes metal element. Last of all, black color symbolizes water element. Furthermore, the traditional Chinese architecture usually has pediments or gable ends to reflect the belief in five elements, which are wood, fire, earth, metal, and water. The straight shape symbolizes wood element. The pointed shape symbolizes fire element. The square shape symbolizes earth element. The round and smooth shape symbolizes metal element. The curved shape symbolizes water element. All of these aspects of traditional Chinese architecture that have Fengshui belief influence usually occur in the Southern China such as Fujan province and Guangdong province.<sup>135</sup>

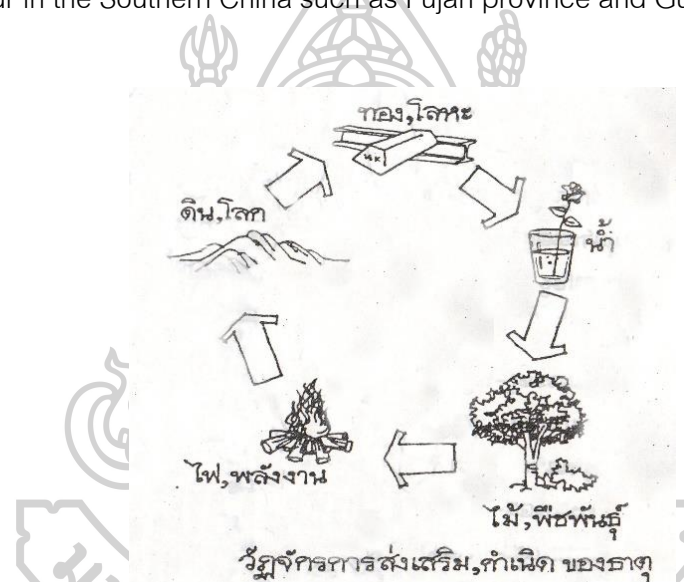


Figure 109 : Five Element : wood, fire, earth, metal, and water.

Source : Landscape Fortune Teller Group of Thailand, Fengsheui House- Land- Auspicious Business, How See Fengshui by Oneself, 1995, 7.

<sup>135</sup> Paramaporn Sirikulchayanont, "Chinese Settlement in Thailand: Form, Character, and Cultural Influence", 28, 31-32.

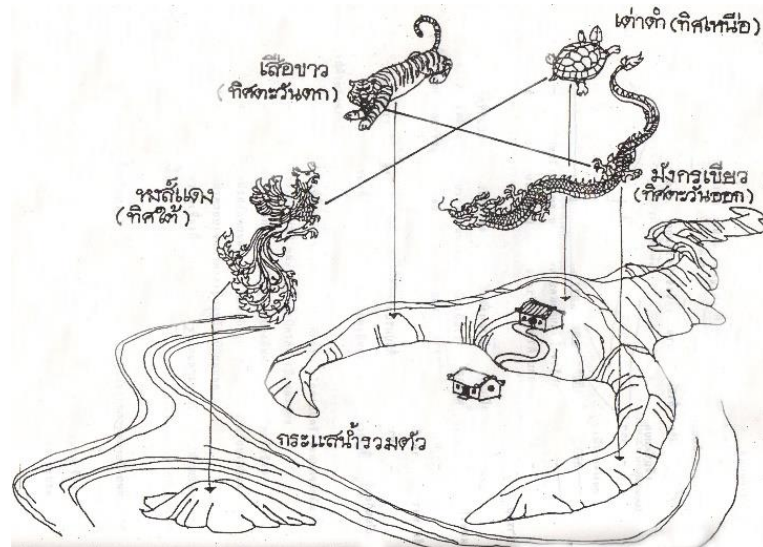


Figure 110: Fengshui, wind and water, that raised landforms or mountains. represent the green dragon, the white tiger, the red phoenix, and the black tortoise.

Source : Landscape Fortune Teller Group of Thailand, Fengsheui House- Land- Auspicious Business, How See Fengshui by Oneself, 1995, 18.

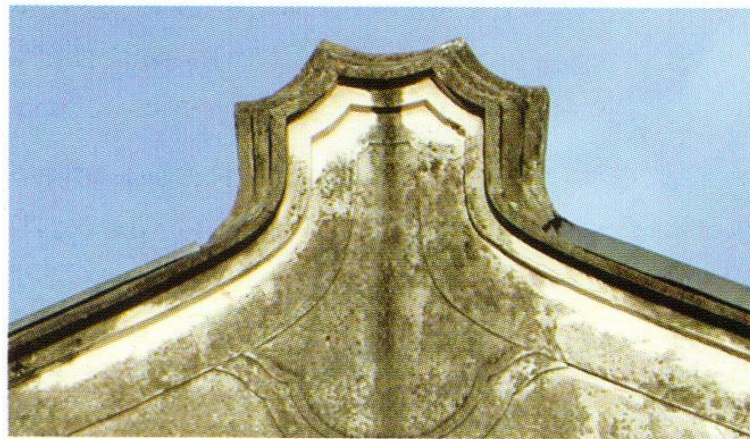


Figure 111 : Wood (angular in shape).

Source : Tan Yeow Wooi, Penang Shophouses : A Handbook of Feature and Materials, 2015, 24.



Figure 112: Fire (pointed in shape)

Source : Tan Yeow Wooi, Penang

Shophouses : A Handbook of Feature and Materials, 2015, 24.



Figure 113: Earth (Square in shape)

Source : Tan Yeow Wooi, Penang

Shophouses : A Handbook of Feature and Materials, 2015, 25.



Figure 114: Gold or metal (round in shape)

Source : Tan Yeow Wooi, Penang

Shophouses : A Handbook of Feature and Materials, 2015, 24.



Figure 115 : Water (wavy in shape)

Source : Tan Yeow Wooi, Penang

Shophouses : A Handbook of Feature and Materials, 2015, 24.

### 3.2 The Symbolism in Chinese Architecture

The symbolism in Chinese Architecture can be seen from several aspects such as the symbolism from animals, the symbolism from trees and flowers, the symbolism from nature, and the symbolism from things. In addition, Chinese people usually intend to seek



good luck and long life. Therefore, the symbolism of Chinese architecture usually refers to aspects of life which are auspicious and propitious including longevity.<sup>136</sup>

### 3.2.1 The symbolism from animals

#### - Bat

The bat is an important part in Chinese legendary lore. According to the Chinese Herbal, in the large caves of the hills, bats a thousand years old can be found, and white as silver, which are believed to feed on stalactites, and if eaten will ensure good sight and long life. Moreover, the bat is a symbol of happiness and longevity. The conventional bat is frequently employed for decorative purpose and is often so ornate that it bears a strong resemblance to the butterfly. Furthermore, the design of the Five Bats is a pictorial rebus standing for the Five Blessings that are old age, wealth, health, love of virtue, and natural death. In addition, this is due to the similarity in the sound of the characters for “bat” and “happiness” in Chinese language that are both pronounced “Fu”<sup>137</sup>

#### - Dragon

The dragon is the genius of strength and goodness. The dragon has nine resemblances, which are the head of a camel, the horns of a deer, eyes of a rabbit, ears of a cow, neck of a snake, belly of a frog, scales of a carp, claws of a hawk, and palm of a tiger. It is common opinion that the dragon being a divine animal, is said to be the emblem of vigilance and safeguard.<sup>138</sup>

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<sup>136</sup> Pompan Chantaronanont, พรพรรณ จันทโรนานนท์, สก ลก ซิว: โชคลาก आयुยืน, พิมพ์ครั้งที่ 4 [Hock Lock Xiu: Good Luck Long – Lived, 4<sup>th</sup> ed.] (Bangkok: Matchon Press, 2006), 12.

<sup>137</sup> Suthi Wongmongkondate, “Cultural Landscape Study of the Old Phuket Town” (M. A. Thesis, AN Independent Study, Architectural Heritage Management and Tourism Program, Faculty of Architecture, Silpakorn University, 2011), 204.

<sup>138</sup> C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 132 - 133.

- **Phoenix**

The phoenix takes an important place in Chinese art, whether modeled or pictorial. In addition, the phoenix is only supposed to appear in times of peace and prosperity. It is the second among the four supernatural creatures, the first being the dragon, the third, the unicorn, and the fourth, the tortoise. It presides over the southern guardant of the heavens, and therefore symbolizes sun and warmth for summer and harvest. This divine bird is the product of the sun and it is often pictured gazing on a ball of fire. The phoenix has great influence in the begetting of children. Moreover, the phoenix, as a decorative motive in ceremonial costume, was formerly employed to a considerable extent by the Empresses of China. A beautiful ornament for a lady's head-dress is sometimes made in the shape of the phoenix. As a result, the phoenix means beauty.

- **Unicorn**

The Unicorn is a fabulous creature of good omen, and the symbol of longevity, grandeur, felicity, illustrious offspring and wise administration. In addition, the unicorn is reputed to be able to walk on water as well as on land, and is said to have last appeared just before the death of Confucius. It is sometimes called the dragon horse, and is one of the four great mythical animals of China, the others being the dragon, phoenix and tortoise. Moreover, it is represented by Buddhists as carrying on its back the civilizing Book of the Law.



Figure 116 : The Kylin or Unicorn or dragon horse.

Source : C.A.S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 1978, 414.



- **Lion**

The lion is not indigenous to China, though specimens have been imported as gifts to the Emperor. It does not occur in Chinese primitive art. Although, it was introduced later in connection with Buddhism, figuring as the defender of law and protector of sacred buildings. Sculptured lions are frequently placed at the gates of the shrines or the temples and porticos of houses. Sometimes, they are seen guarding the precincts of tombs. In addition, the lions that appeared in several kinds of buildings were originally set for the purpose of power and demon-scaring.

- **Tiger**

The tiger is called by the Chinese the King of the wild beasts, and its real or imaginary qualities afford them matter for more metaphors than any other wild animal. Its head was formerly painted on the shields of soldiers and on the wooden cover of port – holes of forts to terrify the enemy. In addition, the tiger symbolizes military prowess. It is an object of special terror to demons, therefore, it is painted on walls to scare malignant spirits away from the neighborhood of houses and temple or shrines<sup>139</sup>

- **Horse**

The horse is said to be originally a native of Central Asia. However, the Mongolian pony is the species now commonly found in China. The horse represents the seventh of the Twelve Terrestrial Branches. It is classed under the fire element and has its corresponding station in the south. In addition, the horse is an emblem of speed and perseverance including a quick-witted youth.

- **The sheep or goat**

The sheep or goat is the eighth symbolic animal of the Twelve Terrestrial Branches and the emblem of a retired life. The lamp is the symbol of filial piety, as it is said to kneel respectfully when taking its mother's milk. According to an ancient legend, five venerable magicians, clothed in garments of five different colors, and riding on rams or goats of five

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<sup>139</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 205 - 206.

colors, met at Canton or Guangzhou, Guangdong province, China. Each of the rams or goats bore in their mouth a stalk of grain having six ears, and presented them to the people of the district to whom the magicians said: "May famine and dearth never visit your markets". Having said these words they immediately disappeared, and the rams or goats changed into stone. Therefore, Canton has come to be known from this legend as the city of Rams or Goats.

- **Elephant**

The sound of the characters for "elephant" and "Priminister" including "auspicious" in Chinese language that are pronounced "Hsiang". Moreover, the elephant is the symbol of strength, sagacity, and prudence. Furthermore, it is one of the four animals to represent power or energy. The other three being the tiger, leopard, and lion. It is sacred to Buddhism and is sometimes depicted as offering flowers to Buddha.<sup>140</sup>

**3.2.2 The symbolism from trees and flowers**

- **Peony**

Peony is the King of flower of riches. This favorite flower of the Chinese gardeners, with its large, showy, and variegated blossoms, thrives best in North China and the Yangtze valley. In addition, it is a symbol of love and feminine beauty. Moreover, it takes its place as one of the flowers representing the four seasons: the tree-peony is a sign of spring; the lotus, summer; the chrysanthemum, autumn; and the wild plum, winter. Furthermore, the peony is regarded as an omen of good fortune, if it becomes full of beautiful flowers and green leaves.

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<sup>140</sup> C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 222, 224, 336, 168 - 169.



Figure 117 : The vase holding peonies and apples locating on the back represent wealth and safety that Chinese called "Fu Gui Ping An".

Source : Pornpan Chantaranonont, Hock Lock Xiu Good Luck Long-lived, 4<sup>th</sup> ed. , 2006, 286.

- **Lotus**

The lotus is classed as one of the eight treasures or auspicious signs on the sole of Buddha's foot, and sometimes symbolically represents the sacred liver of that divinity. In addition, this flower is also much esteemed by the Taoists and is the emblem of Ho-Hsien-Ku, one of the Eight Immortals of Taoism, who is represented as holding a lotus-stem with the seed – pod. On account of the number of seeds in the pod the lotus ranks as a symbol of off spring. Moreover, the lotus is regarded as a symbol of summer and fruitfulness. Many beautiful lotus are employed in paintings and architecture. The flower is often so highly conventionalized that it frequently looks more like a peony, or some other flower.

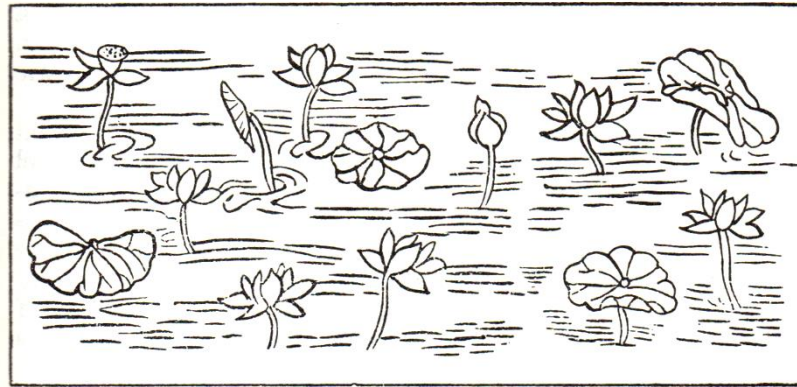


Figure 118: Lotus.

Source : C.A.S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 1978, 257.

- Peach

The peach also known as the Fairy Fruit is supposed to have really originated in China. The peach has an important place in Chinese superstitions and appeals highly to the aesthetic sense of the people. It is an emblem of marriage and symbol of immortality and springtime. In addition, the most appropriate and felicitous time for marriage is considered to be in the spring, and the first moon of Chinese New Year is preferred. It is in this month that the peach-tree blossoms in China, and hence there are constant allusions to it in connection with marriage

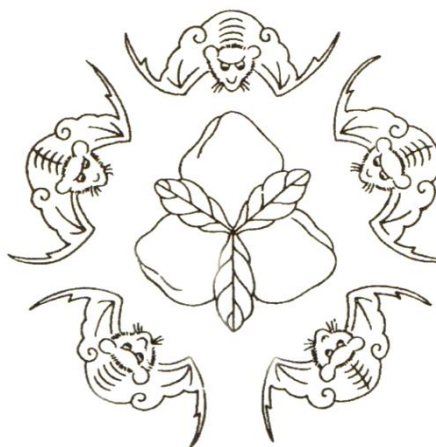


Figure 119 : The peach surrounding with the bats.

Source : Pornpan Chantaranonant, *Hock Lock Xiu Good Luck Long-lived*, 4<sup>th</sup> ed., 2006, 60.

### 3.2.3 The symbolism from nature

#### - Cloud Pattern

Clouds sometimes referred to as auspicious clouds that represent the heavens and also good luck because the Chinese word for cloud is pronounced the same as Chinese word for luck or fortune. The cloud is a commonly seen design and when repeated in a pattern symbolizes never ending fortune.<sup>141</sup>

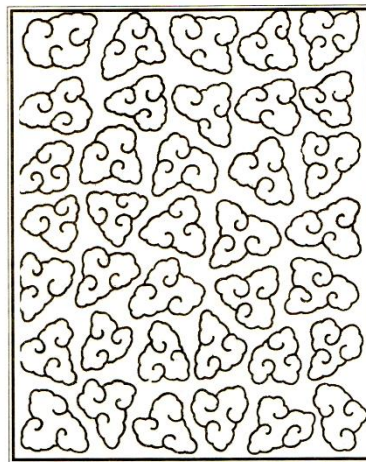


Figure 120 : One of the Cloud patterns.

Source : Pornpan Chantaranonont, Hock Lock Xiu Good Luck Long-lived, 4<sup>th</sup> ed. , 2006, 296.

#### - Key-pattern or Thunder pattern

The meander or key-pattern, which the Chinese call the thunder pattern. This design evolved from archaic pictographs representing clouds and thunder. The meander in its primitive form such as found on the bronzes attributed to the Shang period ( 1600-1028 B.C) , consists of a non-continuous pattern formed by separate pairs of the simple spiral figure. Later the separate elements became joined together and elaborated, till in the course of time the thunder pattern was often represented by a most intricate form of decoration. To an agricultural people such as the Chinese, this emblem possessed a significance of supreme importance. Rain was essential to their very existence, and the symbol for thunder typified the downpour that brought the heaven-sent gift of abundance.

<sup>141</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 207 - 208.



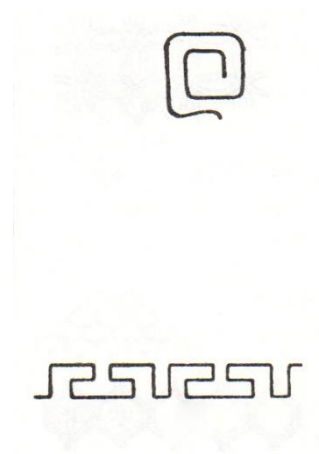


Figure 121 : Key-pattern or thunder pattern.

Source : C.A.S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 1978, 121.

### 3.2.4 The symbolism from things

#### - Vase

Vase are made of porcelain, bronze, etc., in many different styles, the principle of construction being derived from the curves of the female form. They are fashioned in special shapes for particular flowers. Bottle-shaped vases are said to be suitable for holding peonies and orchids; as they have narrow neck so that the warm water with which they are filled may not emit a bad odour. In addition, Buddha is said to have been fond of flowers, and vases are always placed on the Buddhist altars. The vase is one of the auspicious sign on the Footprints of Buddha, symbolizing the idea of “not leaking” and signifying that condition of supreme intelligence triumphant over birth and death.



Figure 122 : The Vase.

Source : Pornpan Chantaranonont, *Hock Lock Xiu Good Luck Long-lived*, 4<sup>th</sup> ed. , 2006, 261.

#### - Coins

The Chinese cash symbolizes prosperity and it is very popular both as an amulet and an ornament. The name “huan fa” or round coins was applied to metal currency in the 11<sup>th</sup> century B.C. The coins were of copper and described as “square within and round without”. Sometimes a few cash on a red string are hung for a time round the neck of the city God, so that they may acquire virtue, after which they are worn by children to repel the evil influences. In addition, coins for warding off evil are known to the Chinese and conventional coin that ornamented with a fillet is employed for decorative purpose. A coin-shaped object of jade, a disc with a round hole in the middle, was anciently a badge of rank, An emblem consisting of two coins is often hung over shop doors, instead of the figure or written name of the God of Riches, to attract wealth to the establishment.<sup>142</sup>

<sup>142</sup> C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 72 - 76, 177, 120, 416.

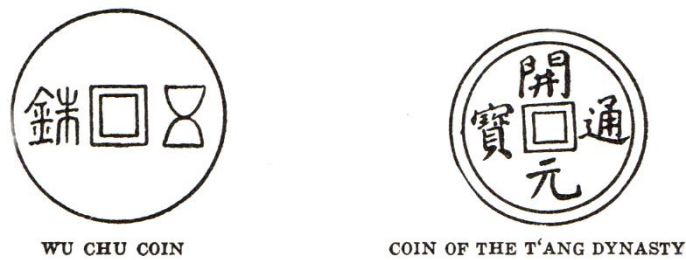


Figure 123: Coins.

Source : C.A.S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 1978, 121.

### 3.3 Chinese-Heritage Architecture on the West Coast of Southern Thailand

#### 3.3.1 Chinese Shophouses

In the Chinese cosmological concept, the universe is round and the earth is square. In Chinese architecture, palaces, religious buildings, or dwellings are typically formed in square patterns, with north-south orientation and central axis, similar to the cosmic pattern. In addition, the fundamental element of Chinese house is the open space that is expressed in two forms that are; courtyard and skywell. In China, the courtyard of Northern dwellings is expansive. On the contrary, the courtyard of Southern dwellings is condensed. Moreover, the archaeological evidence revealed that the courtyard has existed for over three thousand years. This element illustrates the Chinese social relationship that is mostly found in a form of courtyard dwelling. However, Large open spaces like these are very rare in the South of China. Instead, it is created at the centre of closely spaced buildings in the form of enclosed courtyards, Known as Tian Jing or skywell.

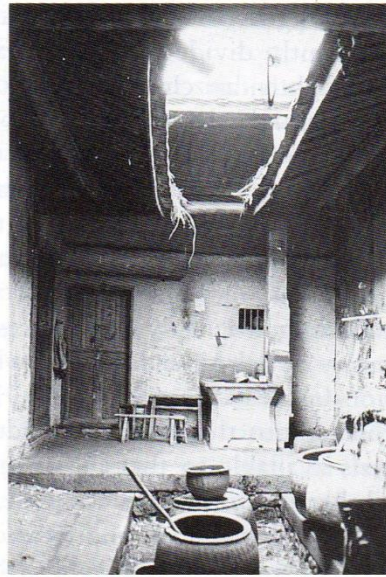


Figure 124 : Tian Jing or skywell.

Source : Ronald G. Knapp, *The Chinese House*, 1990, 21.

The Southern Chinese style of dwellings have windows that are minimal at the outer façade of the building. As a result, the skywell is an essential means of ventilating and allowing light to get through the house. The skywell can respond to the hot and humid climate as it allows certain amounts of wind, rain, and light to get into the house. Hot air rises, while cool air gets through the first storey of the house. The open space of a courtyard and skywell both reflect the idea of enabling the flow of qi or good energy in above and below direction, and both are the fundamental space of Chinese dwellings. The enclosed form of Chinese dwellings reflects the idea of the significant center that separates inside from outside.<sup>143</sup>

When the Chinese migrated to new lands, they also adopted their wisdom in building to suit with their occupation, local climate, and social surroundings. Since the Chinese always occupy the trade and the business anywhere that they migrated to. Their dwellings were then developed into a long building divided into several units, which are known as shophouses.<sup>144</sup>

<sup>143</sup> Paramapom Sirikulchayanont, "Chinese Settlement in Thailand: Form, Character, and Cultural Influence", 44 - 45.

<sup>144</sup> Ibid., 48.

### 3.3.2 Chinese Shophouses in Takuapa Old Town, Phang-nga Province.

In 1825, Phraya Senanuchit or Nuch Na Nakhon, Takuapa governor, moved the town from Kokkian town to a new town which was located on the opposite side of Kokkian town. This town had canals that were located on the east and south of the town. Not only were there canals on the east and south of the town, but also there was mountain on the west of town. As a result, this place became appropriate to establish the town, and this town became known as “Takuapa town” where there were many tin mines areas.<sup>145</sup> In 1890, King Rama V visited the Southern territories and wrote the “Journal of the visit to the Southern Territories R. E. (Rattanakosin Era) 109” and when the King visited to Takuapa town, he mentioned that there were two stories of Chinese shophouses on the street in the town, and they were built in 1871. At present, this street is called Udomtara Road, and it is close to the Takuapa canal. At that time, Chinese people called this area “Jabsae” which literally means “custom house”. Moreover, it was said that these rows of Chinese shophouses were built by Praya Senanuchit or Nuch Na Nakhon and built for his descendant to live there. Furthermore, some of these Chinese shophouses were rented by other local people.




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<sup>145</sup>The Committee of Collecting Documents and Archives คณะกรรมการฝ่ายประมวลเอกสารและจดหมายเหตุ วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์และภูมิปัญญา จังหวัดกระบี่, วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์และภูมิปัญญาจังหวัดพังงา. *Culture, Historical Development Identity and Knowledge of Phang-Nga.*, 193.





Figure 125: Takuapa Town in the past.

Source : Sudara Sutchaya, ed., TaladYai Area, Takuapa old Town, Muang Boran Journal, 2018,1.

These row of two-storey Chinese shophouses have narrow facades and on the upper storey, there is only one wooden window for each of the buildings. Moreover, the facades show no signs of decoration except for just one of them, which has traditional Chinese paintings on the facades. In addition, there is a shed roof that is support by two columns for each of the buildings which could be called a front porch. The ground floor plan includes a front room, that could serve as shop or residential space with a smaller room behind it, and a small kitchen in the rear of the building. Furthermore, the second floor provides space for bedrooms.<sup>146</sup>

<sup>146</sup> Apinya Nonnat อภิญญา นนทน์นาท, "เยี่ยมชมตึกแถวในเมืองเก่า". "Visiting Shophouses in Old Town", เมืองโบราณ. *Muang Boran Journal* 44, no. 2 (April – June 2018): 102 – 103.



Figure 126 : Chinese Shophouses in Takuapa Old Town.

Source : Researcher, 2016.



Figure 127 : Traditional Chinese paintings on the facade of Chinese Shophouses in Takuapa Old Town

Source : Researcher, 2016.

#### - State of Conservation of Chinese Shophouses in Takuapa Old Town

In 2013, Takuapa old town was declared one of the conservation and development old towns project by the Office of Natural Resources and Environmental Policy and Planning and the conservation site covered the central area of the old town as a core zone. Moreover, the row of Chinese shophouses on Udomtara Raod was one of the areas that the core zone cover.<sup>147</sup>

<sup>147</sup>Office of Natural Resources and Environmental Policy and Planning สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม, โครงการกำหนดขอบเขตพื้นที่เมืองเก่า: เมืองเก่าตะกั่วป่า. *Setting Old Town Limit Area Project: Takuapa Old Town*. (n.p., 2013)., 2, 19.

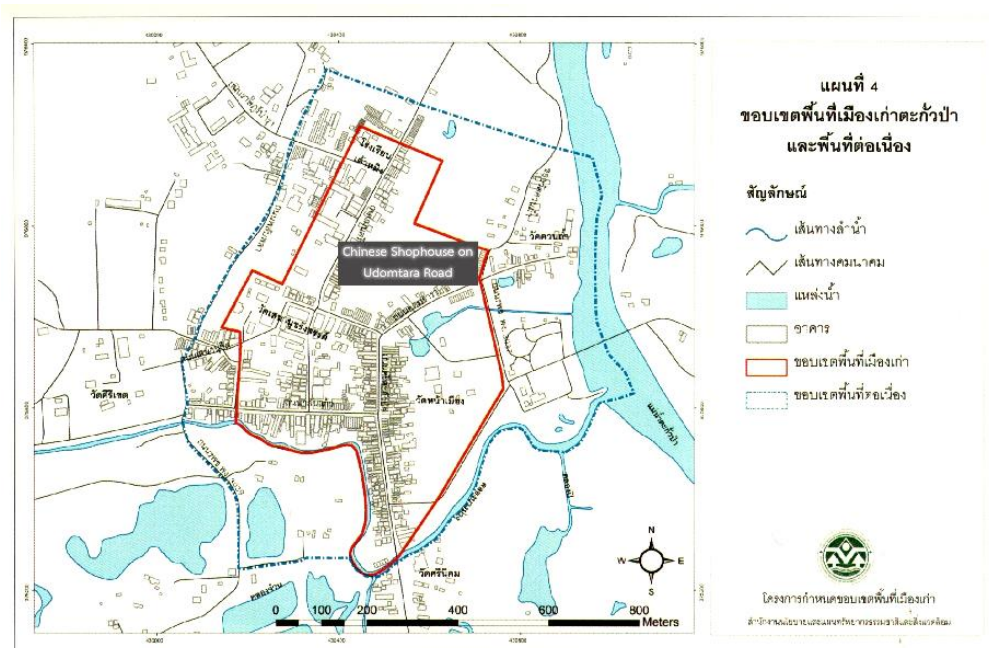


Figure 128: The row of Chinese shophouses on Udomtara Road is one of the areas that the core zone cover for the conservation and development Takuapa Old Town (The core zone is the red line).

Source : office of Natural Resources and Environmental Policy and Old Town Limit Area Project : Takuapa Old Town, 2013, 19.

In 2016, Takuapa Municipality and Arsomsilp Academy created an event for streetspace upgrades in Takuapa old town.<sup>148</sup>

In 2017, urban sketch walk that collaborated between Takuapa Municipality and urban sketch artists took place in Takuapa old town in order to increase awareness of heritage buildings including Chinese shophouses on Udomtara Road.<sup>149</sup>

At present, most of the Chinese Shophouses, which are located on Udomtara Road still have the same structure as the original construction of the shophouses. However, Chinese ceramic roof tiles that were used for roofing material in the past have

<sup>148</sup>RuengYut Tiravanich เรื่องยุทธ ตีระวนิช, February 9th, 2017..

<sup>149</sup>Saran Rongrueankul ศรันย์ รองเรืองกุล, February 9th, 2017..



since been changed to corrugated iron or carved roofing tiles. At present because of the original roofing material was hard to find.<sup>150</sup>

### 3.4 Chinese Shrine

Chinese shrines are usually serves as a center of Chinese community. They are basically with the importance of a particular building determining its extent and grandeur. In addition, Chinese religious buildings incorporates the fundamental belief that every aspect of life is closely related to nature and expressed symbolically in terms of design and color. For example, the roofs of Chinese shrines may resemble the shapes of waves. Moreover, the roof ride ending in an upward sweep is known as a “swallow’s tail”. Furthermore, Chinese Shrine’s colors are ascribed a proper position in religious buildings to ensure the auspiciousness and totality of the entire structure. Red, in particular, is used extensively in Chinese shrine decoration, as it symbolizes prosperity and festivity.<sup>151</sup>

In addition, Chinese shrines have certain distinctive features, especially on the façade and roof that is decorated with dragons and other auspicious animals. Lions, sacred guardians, usually are located at the entrance of Chinese shrines. There are two lions, a male and female. The male holds a ball on his left paw and the female carries a child. Some Chinese shrines have a dragon with a fish head to hide all joining parts of pillar and roof as a symbol against fire.<sup>152</sup>

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<sup>150</sup> Apinya Nontnat, ขมิญญา นนทน์นาท, “เยี่ยมยอด ตึกแถวในเมืองเก่า”, [Visiting Shophouses in Old Town] เมืองโบราณ [Muang Boran Journal], 102 – 103.

<sup>151</sup> Chen Voon Fee, ed. *The Encyclopedia of Malaysia: Architecture*, 50.

<sup>152</sup> *The Encyclopedia of Malaysia: Religions and Beliefs*, (Singapore: Archipelago Press, 2007)., 78.



Figure 129 : The pair of lions are located at the entrance of The Chinese shrine.

Source : Researcher, 2015.

#### 3.4.1 Chinese Shrine's Chinese Letter-Shaped Plan

Most Chinese shrines build their front on the long side of their land plot and the shorter sides are the sides of the shrines. Furthermore, the interior of the Chinese shrines show the main building, and some structures symmetrically rise on the same line. The main building sits behind the entrance hall that is at the front. Inside the main building are enshrined the main Chinese God images. The plan position is based on various Chinese characters as follows:



### - Er-Shaped Plan

The term “Er” in Chinese literally means “two”. As a result, this kind of architectural plan has two main rows of buildings inside the compound.

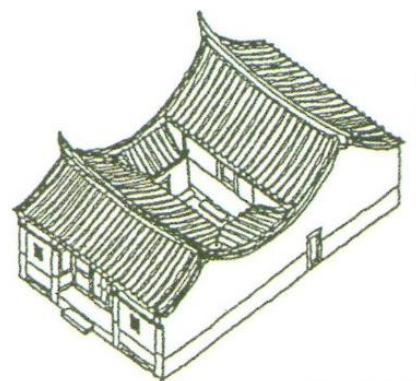


Figure 130 : Er-Shaped Plan in three-dimensional drawing.

Source : Achirat Chaiyapotpanit, 2018 : 50.

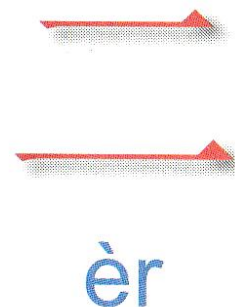


Figure 131: The Chinese letter of “er”, two.

Source : Kitichai Surmsuwitwong, 1994 : 57.

### - San-Shaped Plan

The term “San” in Chinese literally means “three”. Therefore, this kind of architectural plan has three rows of buildings inside the compound.

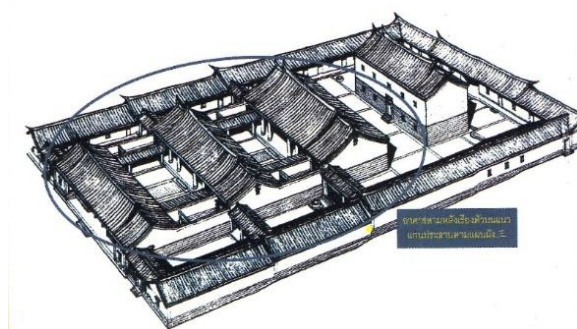


Figure 132: San-Shaped. Plan in three-dimensional drawing

Source : Achirat Chaiyapotpanit, 2018 : 50.

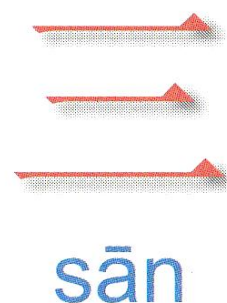


Figure 133: The Chinese letter of “san”, three.

Source : Kitichai Surmsuwitwong, 1994: 25

### - Ding-Shaped Plan

The plan of the main building which has main Chinese God image's altar is behind another connected building in a "T" shape. This "T" shape is similar to the Chinese character of "Ding". The front of the front building is wide and serves as the entrance to the shrine.



Figure 134 : Ding-Shaped Plan.

Source : Achirat Chaiyapotpanit, 2018: 48.



Figure 135 : The Chinese letter of "ding".

Source : Jitrada Lojanatorn, 2010 : 162.

### - Gong-Shaped Plan

This kind of architectural plan comprises the entrance hall, the main building, and a connecty structure. The entrance hall and the main building use one of their longer sides as their front. Moreover, they are positioned in the same way and the connecting structure that is smaller sits between them.<sup>153</sup>

<sup>153</sup> Achirat Chaiyapotpanit, ศาลเจ้าจีนในกรุงเทพฯ. *Chinese Shrine in Bangkok* (Bangkok: Matchon, 2018), 25, 41, 44, 47.

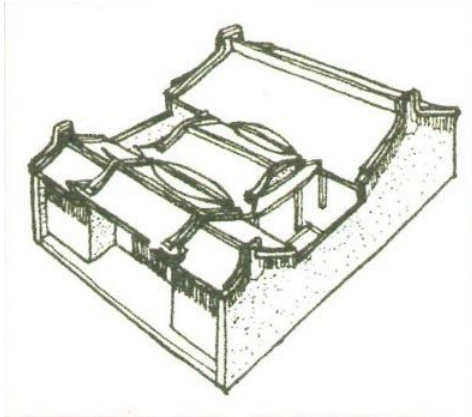


Figure 136 : Gong-Shaped Plan in three-dimensional drawing.

Source : Achirat Chaiyapotpanit, 2018 : 51.

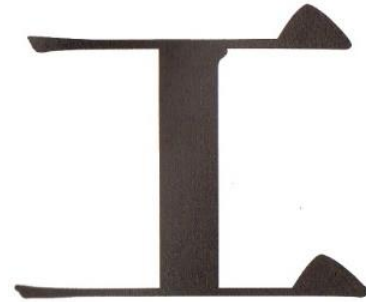


Figure 137: The Chinese letter of “gong”.

Source : Jitrada Lojanatorn, 2010 : 72.

### 3.4.2 Chinese Shrine's Weight-Bearing Structures

Weight-bearing structures of Chinese shrines apparently rely on several sets of complicated wood substructures that each set call in Chinese as “Gou Jia”. In addition, each set comprises pillars and crossbeams of various sizes and they are put together to support the weight of the buildings. Moreover, a kind of weight-bearing structure that is most common in Southern China such as Fujian, Guangdong, and Hainan provinces call “Cha Liang”. This term is literally means “insert crossbeam”. This kind of weight-bearing structure of Southern Chinese shrines have four prominent features : 1) they have several sets of “Gou Jia” and each set has one to three pairs of pillars and crossbeams of various sizes. Furthermore, the distance between the main pillars is wider than the distance between secondary pillars; 2) each crossbeam between the main pillar absorbs the weight of two pillars except the top crossbeam which shoulders the weight of one pillar only; 3) pillars carry purlins; and 4) crossbeam connect the pillars.<sup>154</sup>

<sup>154</sup>City Planing Department Bangkok Metropolitan Administration สำนักผังเมืองกรุงเทพมหานคร, ศาลเจ้า: ศรัทธาสถานแห่งบางกอก. *Chinese Shrines: The Faith of Bangkok* (n.p., n.d.), 33.

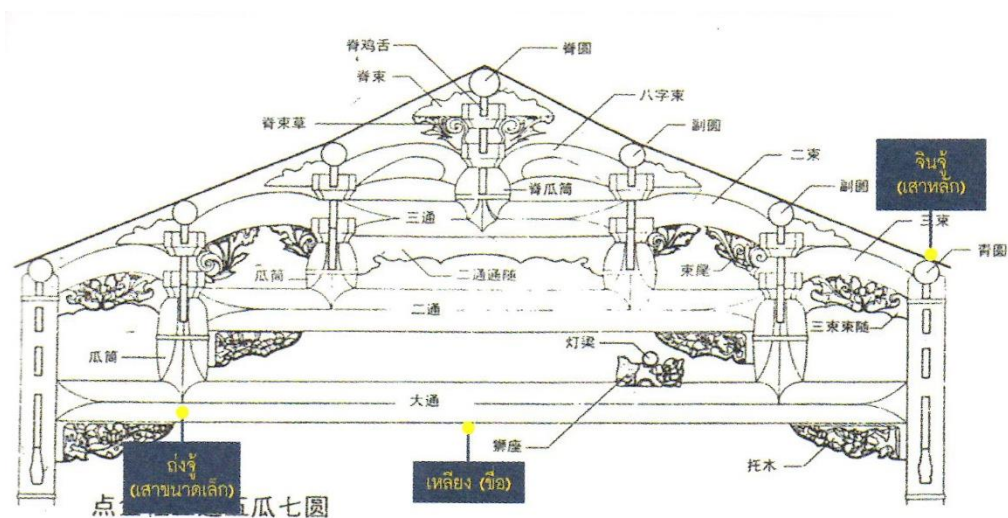


Figure 138 : "Cha Liang", insert crossbeam, is the kind of weight-bearing structure.

Source : Achirat Chaipotpanich, Chinese Shrine in Bangkok, 2018, 57.

### 3.5 Chinese Shrine on the West Coast of Southern Thailand

#### 3.5.1 Mazhu Shrine or Ma Zhor Po Shrine (Goddess of Sea's Shrine), Phang-nga City.

##### - Mazhu story and History of Mazhu Shrine

Mazhu or Ma Zhor Po Shrine, which is located on Borirak Bumproong Road, Phang-nga City, Phang-nga Province, has a main deity call "Mazhu", the Goddess of the Sea.<sup>155</sup> In addition, the story of legendary the Goddess of the Sea or Mazhu began in 960 that was the first year of the reign of Emperor Jian Long of Northern Sung Dynasty. Mazhu was born on the 28<sup>th</sup> day of the 3<sup>rd</sup> lunar month in the small fishing community of Meizhou, Putian town area, Fujian Province. Her surname was "Lin" and she never cried as an infant. As a result, her parents nicknamed her "Moniang", the silent Maiden. At the age of thirteen, she is said to have encountered a taoist priest who transmitted Taoist secrets to her. When she was sixteen years old, she received the magical charm from the village well. Moreover, this magical charm help many fishermen when they had problems from

<sup>155</sup>Rittidate Thongchan ฤทธิเดช ทองจันทร์, งานศึกษาเรื่องราววรรณกรรมจีนและอนุรักษ์จิตกรรมฝาผนัง: ภายในศาลเจ้าแม่ม่าจ้อโป๋ จ.พังงา โดยวิธีเคลื่อนย้าย (พ.ศ.2558-2560). *The Study of Chinese Literature and Conservation of Mural: Inside of Mazhu Shrine, Phang-Nga Province, by Using Method of Moving Murals* (2015-2017) (N.P.: n.p., 2018), 6 - 7.



the sea around Putian town area. On the 9<sup>th</sup> day of the 9<sup>th</sup> lunar month, she is said to become immortal at Mcizhou Island, Putian town area, Fujian Province, when she was twenty-eight years old.<sup>156</sup>



Figure 139 : Image of Mazhu, the Goddess of the Sea, in Mazhu Shrine, Phang-nga City.

Source : Researcher, 2015.



Figure 140 : The map showing location of the origin of Mazhu in Fujian Province, China.

Source : Lao tang [pseud.], *The Story of Teochew People*, 2008, 123.

Furthermore, she is said that has two demonic subordinates and faithful servants. The first is “Shun-feng Erh”, fair wind ears, who is depicted as a demon and often has one

<sup>156</sup> Thavorn Sikakosol ถาวร สิกขโกศล, “เจ้าแม่ทับทิม-แม่ย่านาง จากจีนสู่ไทย”. “Tubtim Goddess – Goddess of the Sea from China to Thailand”, ศิลปวัฒนธรรม. *Arts Culture Magazine* 39, no. 7 (May 2018).147 – 169.



had pointing to one of his ears. The second is “Chien-li Yen”, the lynx-eyed thousand-mile eye, who is very similar to the first and often shields his eyes with one hand as he peers into the distance. In addition, Mazhu is a popular goddess for all those who wrest a living from the seas and, in particular, the patron deity of deep sea fishermen. Moreover, she is especially worshipped along the southern and eastern Chinese coastal provinces. Later on, she was awarded the title of “Tienhou Sheng mu”, the Heavenly or Holy Mother.<sup>157</sup>

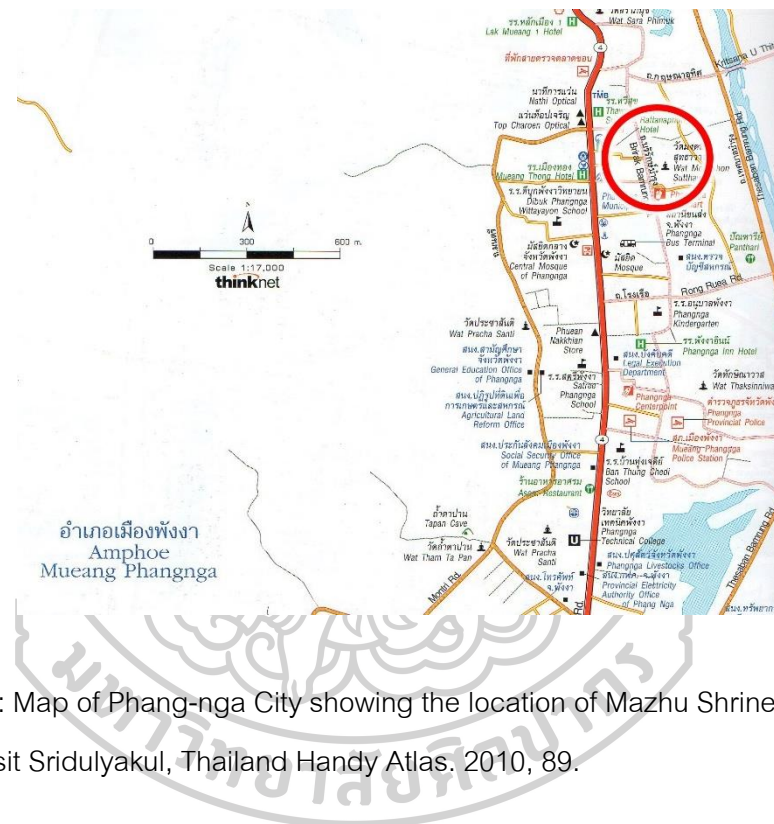


Figure 141 : Map of Phang-nga City showing the location of Mazhu Shrine  
Source : Pusit Sridulyakul, Thailand Handy Atlas. 2010, 89.

<sup>157</sup>Keith Stevens, *Chinese Gods: The Unseen World of Spirits and Demonds* (Hong Kong: Collins & Brown Limited, 1997)., 137 – 138.



Figure 142 : Mazhu Shrine, Phang-nga City.

Source : Researcher, 2015.



Figure 143 : The incense burner in front of the Mazhu Image, Mazhu Shrine, Phang-nga City, that explained how king Rama VI devoted merit to King Rama V in 1910.

Source : Researcher, 2015.



Figure 144: The plaque which has Chinese character, shows Mazhu Shrine, Phang-nga City was established in 1913.

Source : Researcher, 2015.

Mazhu Shrine in Phang-nga city was first established at northern market area, which is close to Phang-nga canal. However, after that, many houses and the shrine, which are located on northern market area, caught fire. Therefore, after the fire of the shrine, local people who respected Mazhu, moved Mazhu image including Shun-feng Erh

and Chien-li Yen images to worship at Borirak Bumproong Road area. Moreover, they built Mazhu Shrine in this area and there is an incense burner in front of the Mazhu image in the shrine in the present that can proof the shrine was established more than one hundred years ago. This incense burner showed an engraving that explained how king Rama VI gave an incense burner to the shrine for devoting merit to King Rama V who passed away in 1910. Furthermore, the evidence of the plaque above the main door of the shrine, which has the name of the shrine, called “Fu Yu Gong”, the shrine of plenty of wealthy and happiness. This plaque, which has Chinese character, shows the shrine was established in 1913.<sup>158</sup>

- **Architectural Characteristic of Mazhu Shrine**

Mazhu Shrine in Phang-nga city has a main building connect to the front of the front building that serve as entrance hall. Moreover, the shrine's plan looks like a “T” shape which has a shape similar to “Ding”, one of Chinese characters. Consequently, this architectural plan calls Ding-shaped plan. Furthermore, this shrine has interior roof structure employs the wooden weight-bearing components calls “Cha Liang”, insert crossbeam. In addition, roofing material of the shrine are Terracotta roof tiles.<sup>159</sup>

<sup>158</sup> Rittidate Thongchan, ฤทธิเดช ทองจันทร์, งานศึกษาเรื่องราววรรณกรรมจีนและการอนุรักษ์จิตรกรรมฝาผนัง: ภายในศาลเจ้าแม่มาจ้อโป๊ จ.พังงา โดยวิธีเคลื่อนย้าย (พ.ศ. 2558 – 2560) [The Study of Chinese literature and Conservation of Mural: Inside of Mazu Shrine, Phang – nga Province, By Using Method of Moving Murals (2015 - 2017)], 6 - 8.

<sup>159</sup> City Planning Department Bangkok Metropolitan Administration, สำนักผังเมืองกรุงเทพมหานคร, ศาลเจ้า: ศรัทธาสถานแห่งบางกอก [Chinese shrines: The Faith of Bangkok], 31, 33.



Figure 145 : Mazhu Shrine, Phang-nga City.

Source : Researcher, 2015.

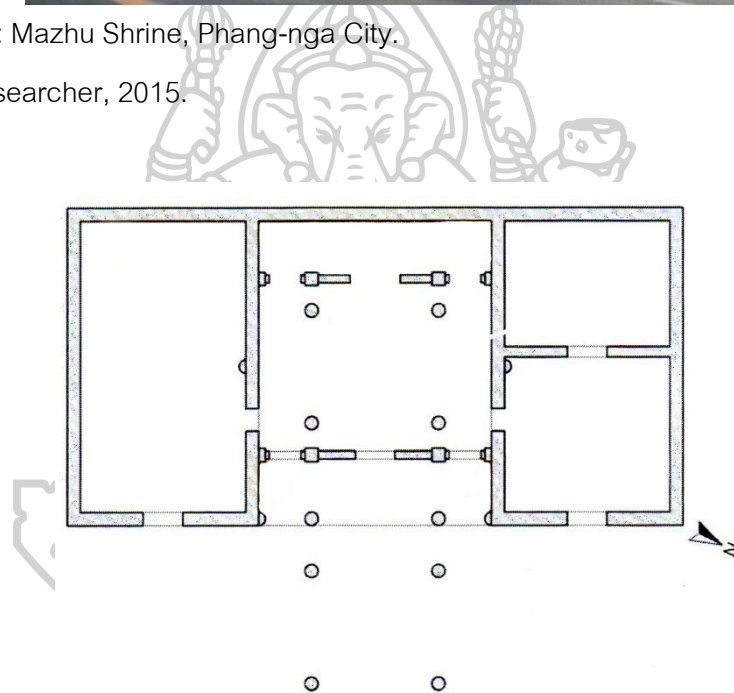


Figure 146 : Plan of Mazhu Shrine, Phang-nga City.

Source : Rittidate Thongchan, The Study of Chinese Literature and Conservation of Mural : Inside of Mazhu Shrine, Phang-nga Province, By Using Method of Moving Murals (2015-2017), 2018, 11.





Figure 147: "Chaliang", insert crossbeam, at Mazhu Shrine, Phang-nga City.

Source : Research, 2015.

There are the kylin or dragon horse sculptures on the walls adjoining the portal of the shrine. Moreover, these dragon horses or unicorns represent grandeur, felicity, illustrious offspring and wise administration. Not only Kylins or Chinese unicorns, but also the painting of Phoenixs which are located the same position of Kylins. On the contrary these Phoenixs paintings are above of Kylin sculptures and they represent beauty, peace, and prosperity. Furthermore, on the left side and the right side of the walls beside the shrine's entrance show the green dragon sculpture and the white tiger sculpture. The green dragon, which is located on the left side of the wall symbolize vigilance and safeguard. Likewise, the white tiger which is located on the right side of the wall symbolize terror to demons and scare malignant spirit away.<sup>160</sup>

<sup>160</sup> C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 398, 400.





Figure 148: Phoenix and Kyilins or Dragon houses on the walls adjoining the portal of the Mazhu Shrine, Phang-nga City.

Source : Rittidate Thongchan, The Study of Chinese Literature and Conservation of Mural : Inside of Mazhu Shrine, Phang-nga Province, By Using Method of Moving Murals (2015-2017), 2018, 10.



Figure 149 : White tiger at Mazhu Shrine, Phang-nga City.

Source : Researcher, 2015



Figure 150: Green Dragon at Mazhu Shrine, Phang-nga City.

Source : Researcher, 2015.

- Interior Wall Murals in Mazhu Shrine

There is the interior wall mural that show the event of the birthday celebration including a pair of children symbolize auspicious signs located above the main door of the shrine. In addition, it has evidence from Chinese characters, which shows all of interior wall murals in the shrine, painted in 1913. Furthermore, the wall murals used Chinese ink to paint images. On the left and the right sides of beside those wall murals show the murals of Eight Immortals symbolizes the story that connect to the event of the birthday celebration of Xi Wang Mu, Queen Mother or Mother Empress of the West. According to the fairy tale, the Eight Immortals gathering to congratulate the birthday of Xi Wang Mu.<sup>161</sup>

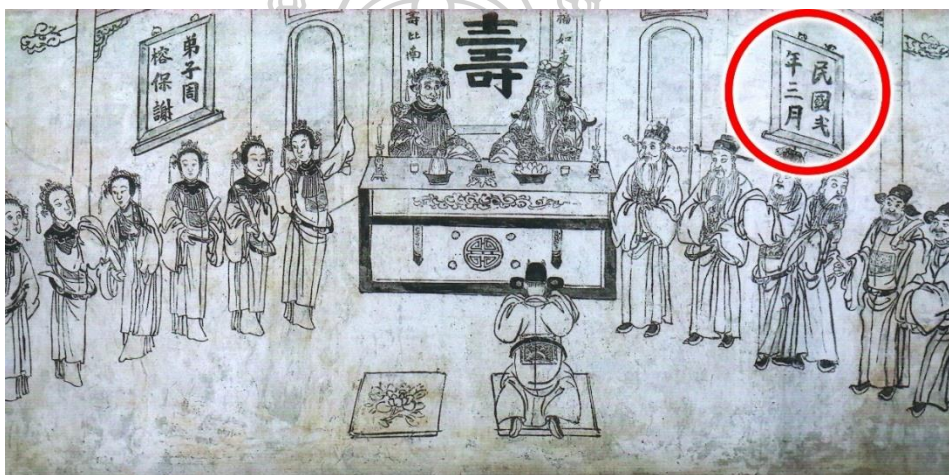


Figure 151 : The murals show the event of the birthday celebration of Xi Wang Mu, Mother Empress of the West and the evidence from Chinese Letters show all of interior wall murals in the shrine painted in 1913 in Mazhu Shrine, Phang-nga City.

Source : Rittidate Thongchan, The Study of Chinese Literature and Conservation of Mural : Inside of Mazhu Shrine, Phang-nga Province, By Using Method of Moving Murals (2015-2017), 2018.

<sup>161</sup>Pompan Chantaronanont พรพรรณ จันทโรนานนท์, ฮกลกซิว: โชคกลางอายุยืน *Hock Lock Xiu: Good Luck Long-Lived*, 4 ed. (Bangkok: Matchon Press, 2006)., 252, 262.





Figure 152 : The murals show the event of the birthday celebration of Xi Wang Mu, Mother Empress of the West including a pair of Children and Eight Immortals in Mazhu Shrine, Phang-nga City.

Source: Rittidate Thongchan, *The Study of Chinese Literature and Conservation of Mural : Inside of Mazhu Shrine, Phang-nga Province, By Using Method of Moving Murals (2015-2017)*, 2018, 66.

The interior wall murals above the left and the right doors besides the main door of the shrine show Chinese stories. Assuming the story of the mural above the left door depict Wusong who was one of Chinese character heroes of a popular Chinese novel, *Songgang* or *Shui Hu Juan*, *Water Margin*, Killed a tiger. After he killed a tiger, he was well-known as tiger-fighting hero. Later on, he went to Mount Liang to join an outlaw group against a corruption government of the last era of Northern Sung Dynasty. This group has a leader whose name was Songgang. Unfortunately, at last, they were defeat by a corruption government.<sup>162</sup> However, another story that could be assumed show on the left door namely “Ear Hiang” or “Yang Xiang Da Jiu Fu”, Fighting with the Tiger to Save the Father, The story tell about Yang Xiang who was a girl fought a tiger for protecting her father. Finally, the tiger escaped. Therefore, Yang Xiang and her father were safe.<sup>163</sup>

<sup>162</sup> Shi Nai An ซีอานยี่อัน and Lu Kan Song หลูกันซง, ซ้องกั๋ง. *Songgang* (Nonthaburi: Sri Panya Press, 2004)., 3 – 4, 162 – 167.

<sup>163</sup> Trustees of LeongSan Tong Khoo Kongsi (Penang) Registered, *Leong San Tong Khoo Kongsi: The History and Architecture* (Penang: : Trustees of Leong San Tong Khoo Kongsi (Penang) Registered)., 93.



Figure 153 : The mural depict the story of Fighting with the Tiger to Save the Father in Mazhu Shrine, Phang-nga City.

Source : Researcher, 2015.

The mural above the right door depict one of the twenty four stories of filial piety namely “Xiao Gan Dong Tian”, Filial Piety Moving Heaven. This story tell about Shun who had a virtue of respect for his father and his stepmother even though his stepmother very rude to him. Moreover, the patience of Shun touched to the heaven. Consequently, the heaven sent the elephant to help him with his farming. When the emperor heard of the story of Shun’s filial piety and patience, he gave 2 princesses to marry with Shun. Finally, Shun became an emperor.<sup>164</sup>

<sup>164</sup>ร. บุญนาค R. Boonnak 24 ยอดกตัญญู. 24 Filial Piety (N.P.: Banluetham Academy, n.d.).55.



Figure 154 : The mural depict the story of Filial Piety Moving Heaven in Mazhu Shrine, Phang-nga City.

Source : Researcher, 2015.

On the left wall murals inside the shrine, tell the story of legendary Chinese folk heroes that is namely “Hongsin” or the Creation of the Gods. This story tells the tale of Emperor Zhou, the last ruler of the Shang Dynasty (16<sup>th</sup> - 11<sup>th</sup> Century B.C) and one of the most notorious tyrants in Chinese history. Eventually, he was defeated by Emperor Wu of the Zhou Dynasty and Jiang Ziya, his prime minister.<sup>165</sup> On the right wall murals inside the shrine, tell the story of legendary Chinese folk heroes that is namely “San Guo Yan Yi” or the Romance of the Three Kingdoms which took place after the collapse of the Eastern Han Dynasty (206 B.C. – 220 A.D) when the extremely large empire was divided into three smaller kingdoms, constantly warring for supremacy.<sup>166</sup>

<sup>165</sup> *Creation of the Gods*, trans. Gu Zhizhong, 1 vols. (Beijing: New World Press, 1992)., n. pag.

<sup>166</sup> Luo Guan Zhong, *Romance of the Three Kingdoms* (Singapore: Graham Brash, Ltd., 1999)., no. pag.





Figure 155: Wall murals inside Mazhu Shrine, Phang-nga City, tell the story of "Hongsin", the creation of the Gods

Source : Researcher, 2015.

Not only on the left and the right wall murals depict stories of the Creation of the Gods and the Romance of the Three Kingdoms, but also both of the left and the right wall murals depict the Legend of the White Snake was an evil demon and transforms itself to young woman called Bai Suzhen. The legend has evolved from a story with Bai Suzhen and Xu Xian, a good looking graduated man, being in love with each other. After that, they got married even though their relationship was forbidden by the laws of nature. Later on, they had a child. Unfortunately, Fahai, a Buddhist monk, defeated Bai Suzhen and imprisoned her in Leifeng Pagoda. Lastly, the heaven let her free from Leifeng Pagoda because of her son's filial piety and Bai Suzhen, Xu Xuan, and their son lived in peace together.<sup>167</sup>

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<sup>167</sup> LiLy and Honglei, "Legend of the White Snake," <https://lilyhonglei.wordpress.com/folktale/legend-of-the-white-snake>.



Figure 156 : Wall murals inside Mazhu Shrine , Phang-nga City, tell the story of the Romance of the Three Kingdoms.

Source : Researcher, 2015.

In addition, on both the left and the right wall murals that show the several stories such as the Creation of Gods, the Romance of the Three Kingdoms, and the White Snake Evil Spirit. Above of those murals, there are murals of twenty-eight important people of Chinese history symbolize twenty-eight groups of fixed star that influence aspects of life.<sup>168</sup>



Figure 157: Twenty - eight groups of fixed Stars.

Source : Researcher, 2015.

<sup>168</sup>Num lang Gue Shi นำเอียงก็อสีอ, ปฏิทินจีน - ไทย: ฉบับสมบูรณ์แบบใช้ดูฤกษ์ยามด้วยตนเอง, [Chinese - Thai Calendar: Complete Version for Seeing Auspicious Time by Oneself] (Bangkok: Num lang Gue Shi, n.d.), no. pag.

- State of Conservation of Mazhu Shrine

In 1988, The Group of Conservation of Murals and Sculptures, Archaeology Division, Fine Arts Department had murals conservation project inside Mazhu Shrine, Phang-nga city, for the first time. This project collaborated between the Group of Conservation of Murals and Sculptures, Fine Arts Department, Tourism Authority of Thailand, and Japan International Agency in order to develop cultural tourism of Southern Thailand.<sup>169</sup>

In 1995, the committees of Mazhu Shrine hired roofing builders to reconstruct the roof structure of the front building that serve as entrance hall because the old roof structure of this building was decayed.<sup>170</sup>

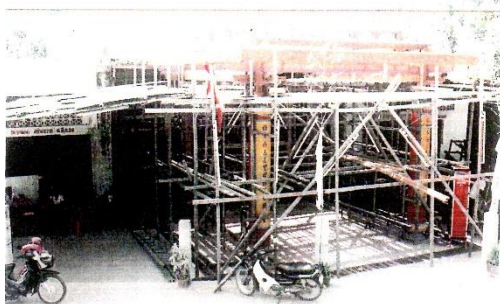


Figure 158 : the committees of Mazhu Shrine reconstruct the front building that serve as entrance hall in 1995.

Source : Mongkol Rattana, The Result of Administration of Mazhu Shrine in twenty Years, n.d., no. pag.



Figure 159 : The Mazhu Shrine, Phang-nga City in 1983

Source : Mongkol Rattana, The Result of Administration of Mazhu Shrine in twenty Years, n.d., no. pag.

<sup>169</sup> Rittidate Thongchan, ฤทธิเดช ทองจันทร์, งานศึกษาเรื่องราววรรณกรรมจีนและการอนุรักษ์จิตรกรรมฝาผนัง: ภายในศาลเจ้าแม่มาจ้อโป๋ จ.พังงา โดยวิธีเคลื่อนย้าย (พ.ศ. 2558 – 2560) [The Study of Chinese literature and Conservation of Mural: Inside of Mazu Shrine, Phang – nga Province, By Using Method of Moving Murals (2015 - 2017)], 15.

<sup>170</sup> Mongkol Rattana มงคล รัตน์นะ, ผลการดำเนินงานในรอบ 20 ปี ของศาลเจ้าแม่มาจ้อโป๋ อ.เมือง จ.พังงา. *The Result of Administration of Mazhu Shrine in Twenty Years, Phang-Nga Province* (Phang-nga: n.p., n.d.),3.

In 2006, the Group of Conservation of Murals and Sculptures, Fine Arts Department started to clean murals and strengthen the stucco including fixed murals of Mazhu Shrine.

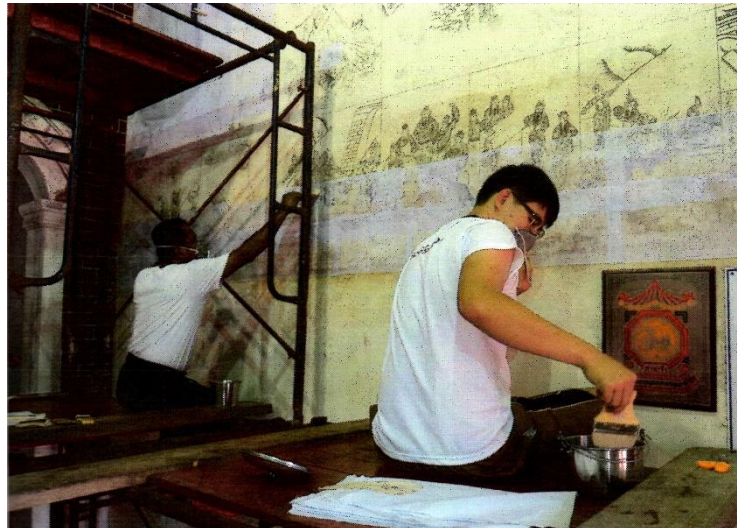


Figure 160 : Fine Arts Department strengthen the stucco including fixed murals in Mazhu Shrine, Phang-nga City.

Source : Rittidate Thongchan, The Study of Chinese Literature and Conservation of Mural : Inside of Mazhu Shrine, Phang-nga Province, By Using Method of Moving Murals (2015-2017), 2018, 37.

In 2015, the Group of Conservation of Murals and Sculptures, Fine Arts Department had the beginning part of the conservation of murals of Mazhu Shrine.

In 2017, the Group of Conservation of Murals and Sculptures, Fine Art Department, had the conservation of Murals of Mazhu Shrine by using method of moving murals in order to repair them and then put back into the original position of murals of the shrine.<sup>171</sup>

<sup>171</sup> Rittidate Thongchan, ฤทธิเดช ทองจันทร์, งานศึกษาเรื่องราววรรณกรรมจีนและการอนุรักษ์จิตรกรรมฝาผนัง: ภายในศาลเจ้าแม่มาจ้อโป๊ จ.พังงา โดยวิธีเคลื่อนย้าย (พ.ศ. 2558 – 2560) [The Study of Chinese literature and Conservation of Mural: Inside of Mazu Shrine, Phang – nga Province, By Using Method of Moving Murals (2015 - 2017)], 15.



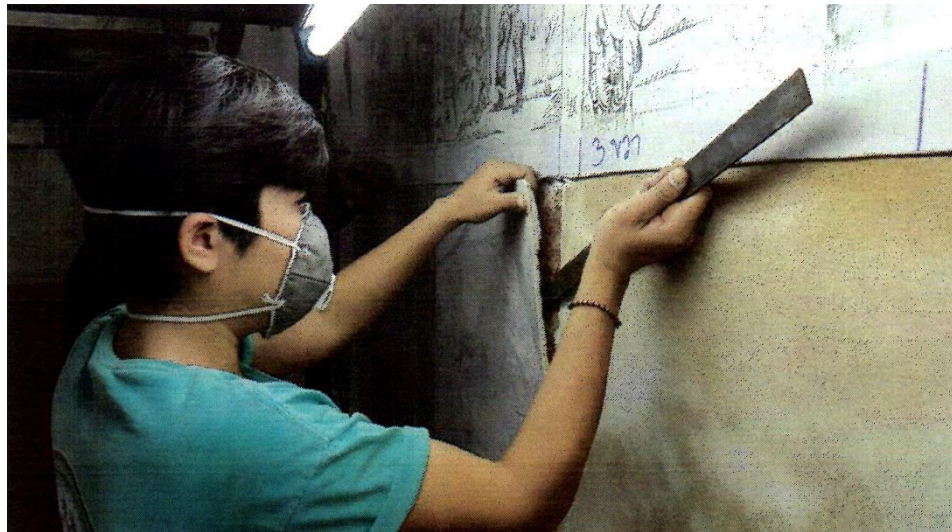


Figure 161: Fine Arts Departments using method of moving murals in order to repair murals in Mazhu Shrine, Phang-nga City.

Source : Rittidate Thongchan, The Study of Chinese Literature and Conservation of Mural : Inside of Mazhu Shrine, Phang-nga Province, By Using Method of Moving Murals (2015-2017), 2018, 44.

In 2018, Tourism Authority of Thailand, Phang-nga Office, organized 8 Chinese shrines and 9 Thai temples familiarization trip and one of eight Chinese shrines was Mazhu Shrine, Phang-nga city. This trip had visitors from many travel agencies and mass media such as reporters and press. This activity occurred on 8-9 September 2018 to promote religious places traveling in Phang-nga Province.<sup>172</sup>

<sup>172</sup>Churiporn Chitsopa จุรีย์พร จิตรโสภา, February 21st, 2018..





Figure 162 : The guidebook of 8 Chinese Shrines and 9 Thai Temples in Phang-nga Province.

Source : Researcher, 2018.



Figure 163: Map of 8 Chinese Shrines and 9 Thai Temples in Phang-nga Province.

Source : Researcher, 2018.

### 3.5.2 Sang Tham Shrine (The Shrine of Serene light), Phuket Old Town

- The Stories of Ong Sun Tai Sai and Tan Sheng Ong, the main Chinese Gods of Sang Tham Shrine, and history of Sang Tham Shrine

Sang Tham Shrine or Shrine of Serene light is located at Phang-nga Road, Phuket old town, Phuket Province. This shrine has two main Chinese Gods and one of them is called Ong Sun Tai Sai or Xia Xuan, who was famous general of Jin Dynasty.<sup>173</sup> In the 4<sup>th</sup> century, Jin Dynasty, at the Fei River area, General Xia Xuan who was a leader of a small army of 80,000 confronted the enemy army of 800,000 commanded by General Fu Jian of the Qian Qin Dynasty or Former Qin Dynasty. After that, General Xia Xuan used warfare tactics to trap the enemies among the grasses and trees. Therefore, he could save the Jin Dynasty from its downfall. This battle around the fei River area came to be a famous Chinese proverb, “both the grasses and trees look like soldiers” that shows how the

<sup>173</sup> Suthi Wongmongkondate, “Cultural Landscape Study of the Old Phuket Town”, 64.

extreme nervousness and fear was brought to Qian Qin Dynasty army and this situation made Jin Dynasty win the battle over Qian Qin Dynasty.<sup>174</sup>

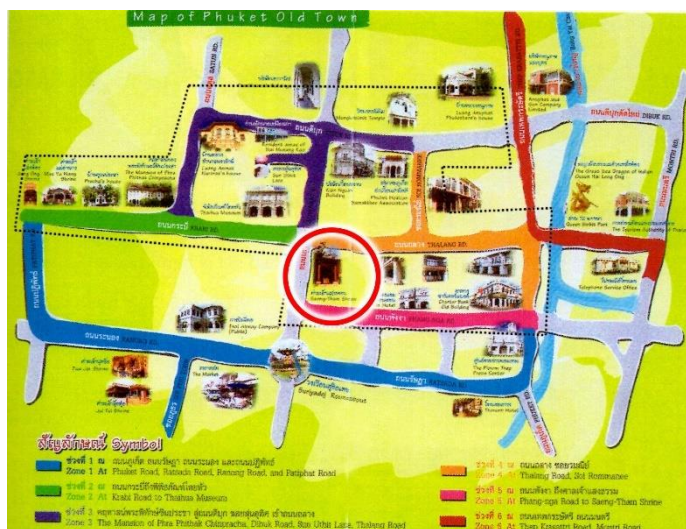


Figure 164: Map of Phuket Old Town indicate Sang Tham Shrine.

Source : Suthi Wongmongkondate “Cultural Landscape Study of the Old Phuket Town, 2011, 38.



Figure 165: Ong Sun Tai Sai Image in Sang Tham Shrine, Phuket Old Town.

Source : Researcher, 2014.

<sup>174</sup> Montage Culture, มอนเทจ คัลเชอร์, ประวัติศาสตร์จีน: ยุคก่อนประวัติศาสตร์ถึงราชวงศ์ชิง [Chinese History: Prehistory until Qing Dynasty], (Bangkok: Sukkaphapchai Press, 2008), 137 – 138.

Another main Chinese God in this shrine called Tan Sheng Ong or Chen Yuan Guang who was born in Chen Clan or Tan Clan during Tang Dynasty in 657 C.E. When he was thirteen years old, he followed his father, a general of Tang Dynasty army, to take the battle to the enemy. Unfortunately, his father died during the battle. As a result, he was a leader of the army instead of his father. Eventually, he could defeat the enemies. Later on, when he was twenty nine years old, he pioneered Zhang Zhou town, Fujian area. After that, he developed the town to be prosperous. Consequently, Zhang Zhou's people respected him. In 711 C.E., when he was fifty five years old, he died during the battle with the enemy. Later on, Zhang Zhou's people respected and honoured him as a deity who protected Zhang Zhou town. Moreover, people in Fujian area called him as Kai Jiang Seng Ong, a holy ruler opening up and developing Zhang Zhou town.<sup>175</sup>

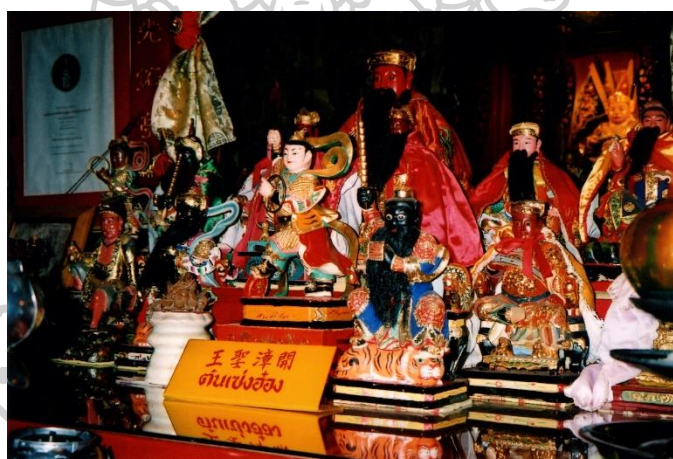


Figure 166 : Tan Sheng Ong Image in Sang Tham Shrine, Phuket Old Town (The Image locate in the middle and has red face).

Source : Researcher, 2014.

<sup>175</sup>Phuket Hokkien Association สมาคมภูเก็ตฮกเกี้ยนสามัคคี, สมาคมภูเก็ตฮกเกี้ยนสามัคคี: พิธีเปิดอาคารใหม่ ฉลองครบรอบ 20 ปี [Phuket Hokkien Association: The Ceremony of Opening New Building for 20th Anniversary] (Phuket: n.p., 2009)., 120.



Sang Tham Shrine or Shrine of Seren light is a Chinese shrine that has a name in Hokkien Chinese dialect as “Teng Gong Tong” and this shrine was built in 1891.<sup>176</sup> At that time, Luang Amnatnararak or Tan Yokkaud Tandaves, a local wealthy man, who persuaded and helped to finance the Chinese “Tan” clan in Phuket old town, created Sang Tham Shrine in order to install Chinese Gods images of the Tan family. There were two main Chinese Gods that Tan clan worshiped and these Chinese Gods were Ong Sun Tai Sai, a Chinese hero of Jin Dynasty and Tan Seng Ong, a Chinese hero of Tang Dynasty and ancestor of Tan clan.<sup>177</sup>



Figure 167: The entrance of Sang Tham Shrine in 2009.

Source : Researcher, 2009.



Figure 168: The entrance of Sang Tham Shrine in 2014.

Source : Researcher, 2014.



Figure 169: Sang Tham Shrine in the past.

Source : Sudara Sutchaya, ed., Phuket, 2000, 235.

<sup>176</sup>Kien เกียน, ศาลเจ้าแสงธรรม (อ๋ามเต่งก๊องต๋อง). *Sang Tham Shrine (Teng Kong Tong Shrine)* (Phuket: n.p., 1994), no. pag.

<sup>177</sup> Suthi Wongmongkondate, “Cultural Landscape Study of the Old Phuket Town”, 64.





Figure 170 :Sang Tham Shrine in 2009.

Source : Researcher, 2009.



Figure 171 : Sang Tham Shrine in 2014.

Source : Researcher, 2014

#### - Architectural Characteristics of Sang Tham Shrine

Architectural floor Plan of Sang Tham Shrine in Phuket old town, has a main building connected to the front of the front building which serve as a hall for entering the building. This plan has a “T” shape that is called “Ding - shaped plan”. In addition, the front building has the roof structure employing the wood weight-bearing components or “Cha Liang” system. In addition, the roof of the shrine use Terracotta roof tiles.<sup>178</sup> Furthermore, the walls of the main building are bearing walls that support the roof structure of the shrine.<sup>179</sup>

<sup>178</sup> City Planning Department Bangkok Metropolitan Administration, สำนักผังเมืองกรุงเทพมหานคร, ศาลเจ้า: ศรัทธาสถานแห่งบางกอก [Chinese shrines: The Faith of Bangkok] (n.p., n.d.), 33.

<sup>179</sup> Francis D.K. Ching and Cassandra Adams, *Building Construction illustrated* (Bangkok: Se-Education Public Company Limited, 2002), 113.



Figure 172 : Sang Tham Shrine.

Source : Researcher, 2014.



Figure 173 : The entrance door of Sang Tham Shrine.

Source : Researcher, 2014.

The Architecture of Sang Tham Shrine; especially, the roof reflected the style of the shrine's roof in Southern Fujian Province, China. The ornament in the middle of the main ridge of the shrine, the stucco roof are the deity that riding on the horse and a coiling dragon under the diety. Moreover, a pair of dragons with their heads turning backward at the left and the right tips of the main ridge.<sup>180</sup>



Figure 174: The roof of Sang Tham Shrine after renovation in 2004.

Source : Reearcher, 2015.

<sup>180</sup> Trustees of Leong San Tong Khoo Kongsi Trustees of LeongSan Tong Khoo Kongsi (Penang) Registered, *Leong San Tong Khoo Kongsi: The History and Architecture*. Registered, Leong San Tong Khoo Kongsi: The History and Architecture, 60, 96 - 97.

- Interior Wall Murals in Sang Tham Shrine

On the left and the right interior wall murals depict the story of Xue Ren Gui, a legendary Chinese folk hero in Tang Dynasty during Trang Tai Zhong Emperor's era that was around 7<sup>th</sup> century. At that time, he was a soldier who could save the emperor from the enemy. After that, he became a general of Tang army and he conquered Korea territory.<sup>181</sup> In addition, there are 51 images inside the squares which describe Xue Ren Gui story on the left side of the wall murals of the shrine and the first part of the story shows on the image that is located at the corner of the wall describing his mother's dream to the white tiger. Similarly, on the right side of the wall murals inside the shrine, there are 51 images inside the squares that depict the story of Xue Ren Gui and the end of the story describe Xue Ren Gui who came to well come his wife for living together.<sup>182</sup>

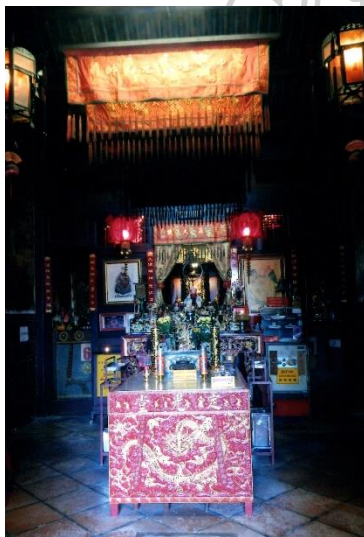


Figure 175: Inside of Sang Tham Shrine .

Source : Researcher, 2014.



Figure 176 : Wall murals describe Xue Ren Gui Story in Sang Tham Shrine.

Source : Researcher, 2014.

<sup>181</sup> ซียินกั๋วย. *Xi Yin Gui.* , (Nonthaburi: Sri Panya Press, n.d.), 3 – 4.

<sup>182</sup> The Committee of Sang Tham Shrine, คณะกรรมการศาลเจ้าแสงธรรม อี้มเต่งก้งต้ง The Committee of Sang Tham Shrine คณะกรรมการศาลเจ้าแสงธรรม, อี้มเต่งก้งต้ง (ศาลเจ้าแสงธรรม). *Teng Gong Tong Shrine (Sang Tham Shrine)* (N.P.: n.p.). [Teng Kong Tong Shrine *ibid.*] (n.p., n.d.), no. pag.

There are wall murals which depict 36 generals or San-Shih Liu Kuanchiang who are heroes and heroines from ancient and mythological periods of Chinese history is located above on the both left and right sides of the interior wall murals that describe Xue Ren Gui story.<sup>183</sup>

#### - State of Conservation of Sang Tham Shrine

In 1995, local people in Phuket old town started a conservation project on Seng Tham Shrine because the front building of the shrine that serves as the entrance hall collapsed.<sup>184</sup>

In 1997, Sang Tham Shrine was granted the Conservation Award by Princess Maha Chakri Sirindhorn after the selection by the Association of Siamese Architects under Royal Patronage.

In 1999, there was a big renovation for Sang Tham Shrine and in 2000, there was a celebration of the shrine for 109<sup>th</sup> anniversary.<sup>185</sup>

In 2002, the committees of Sang Tham Shrine hired a master craftsman and workers from China to repair the roof and wall murals of the shrine.

In 2009, the entrance of Sang Tham Shrine was the narrow lane shanging widen-open in order to be easy to approach the shrine.<sup>186</sup>

In 2011, Conservation academicians from several countries who involved in ICOMOS ( International Council on Monuments and Sites) Thailand International Conference occurring in Phuket made Phuket old town excursion. This excursion guided by staff from Phuket Old Town Foundation and they visited several heritage buildings including Sang Tham Shrine.<sup>187</sup>

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<sup>183</sup> Keith Stevens, *Chinese Gods: The Unseen World of Spirits and Demons*, 106.

<sup>184</sup> Interview with Noppanat Rattanalerdpaisan, สัมภาษณ์ นพณ์รัช รัตนเลิศไพศาล, Hokkien Chinese Medium of Sang Tham Shrine, Phuket Old Town, February 7<sup>th</sup>, 2017.

<sup>185</sup> Tourism Authority of Thailand, "Sang Tham Shrine," [www.tourismthailand.org/Attraction/Sang-Tham-Shrine--5464](http://www.tourismthailand.org/Attraction/Sang-Tham-Shrine--5464).

<sup>186</sup> Noppanat Rattanalerdpaisan นพณ์รัช รัตนเลิศไพศาล, February 7<sup>th</sup>, 2017..

<sup>187</sup> ICOMOS Proceedings Working Team, *Icomos Thailand International Conference 2011: Asian Urban Heritage, Phuket Thailand Oct 15 – 17, 2011* (Bangkok: : Amrin Printing & Publishing, 2011), 405 – 409.



In 2016, Phuket old town was declared one of the conservation and development old towns project by the Office of Natural Resources and Environmental Policy and Planning. The conservation site covers the center area of the old town as a core zone and Sang Tham Shrine was one of the heritage buildings that the core zone covers.<sup>188</sup>

### 3.5.3 Kew Ong Ear Shrine, Trang City

- Tao Bo Tian Jun and Kew Ong Tai Tay's Story, the main Chinese Gods of Kew Ong Ear Shring, and history of Kew Ong Ear Shrine

Tao Bo Giong or Dou Mu Gong Shrine where local people usually call Kew Ong Ear Shrine. This shrine is located at Taglang Road, Trang city or Tubtiang town, Trang Province. The main gods of this shrine are Tao Bo Tian Jun or Dou Mu Tian Jun and Kew Ong Tai Tay or Jiu Huang Da Di, the Nine Emperor Gods, who are the sons of Dou Mu Tian Jun, Goddess of North Stars. In Taoism, she occupies the same relative position as Kuan Yin, Goddess of Mercy, who may be said to be the heart of Buddhism. Having attained a profound knowledge of celestial mysteries, she shone with heavenly light, could cross the seas, and pass from the sun to the moon. She also had a kind heart for the suffering of humanity. Because of many virtues of Dou mu Tian Jun or Goddess of North Stars, the King of Chou Yu, in the north, married her and they had nine sons. Yuan Shih Tian Tsun or Heavenly Primogenitor came to invite her, her husband, and nine sons to enjoy the delights of heaven. He placed her in the palace Tou Shu, the Pivot of the Pole, because all the other stars revolve round it, and gave her the title of Queen of the Doctrine of Primitive Heaven. Moreover, her nine sons have their palace in the neighboring stars. Furthermore, Dou Mu Tian Jun and her sons have control of the books of life and death, and all who wish to prolong their days worship at Dou Mu Tian Jun's shrine.<sup>189</sup> In addition, Dou Mu Tian Jun considered to be stellar deities, said to dwell on the seven visible and

<sup>188</sup>Office of Natural Resources and Environmental Policy and Planning สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม, โครงการกำหนดขอบเขตพื้นที่เมืองเก่า: เมืองเก่าภูเก็ต. *Setting Old Town Limit Area Project: Phuket Old Town*. (Pathum Thani: Science and Environment at Program Faculty of Science and Technology Thammasat University. Rangsit Campus, 2016)., 34 – 38.

<sup>189</sup>E.T.C. Werner, *Myths and Legends of China* (Singapore: General Printing Services Pte. Ltd., 1995)., 144 – 145.

two additional stars, invisible to ordinary humans, of Big Dipper. The cosmological position of the Big Dipper should be noted that the constellation points towards the Polar star, the abode of Dou Mu Tian Jun, the mythical mother of Kew Ong Tai Tay, Nine Emperor Gods. As a manifestation of Dou Mu Tian Jun's power, Kew Ong Tai Tay are also be eve to have control over people's fate.<sup>190</sup>

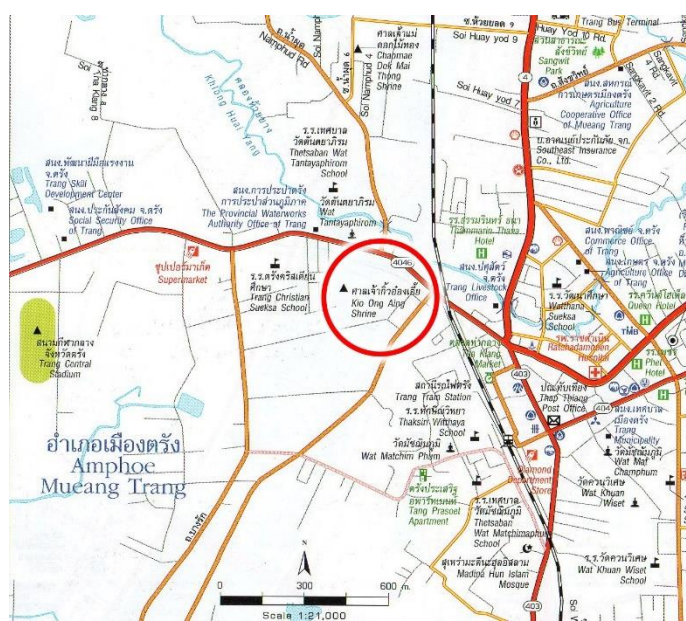


Figure 177: Map of Trang City indicate Kew Ong Ear Shrine.

Source : Pusit Sridulyakul, Thailand Handy Atlas. 2010, 44.

<sup>190</sup>Erik Cohen, *The Chinese Vegetarian Festival in Phuket: Religion, Ethnicity and Tourism on a Southern Thai Island* (Bangkok: White Lotus Co., Ltd, 2001), 22 – 23.



Figure 178 : Dou Mu Tian Jun, The Goddess of North Stars, and Kew Ong Tai Tay, Nine Emperor Gods.

Source : Tanat Suwatnamahat, Vegetarian Festival in the ninth lunar month, 2008.

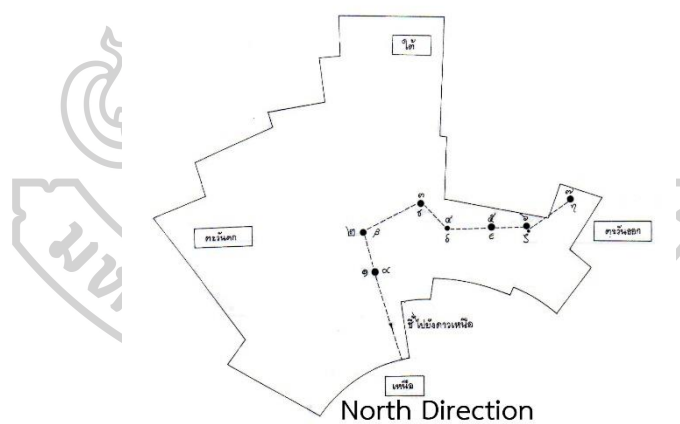


Figure 179: The seven stars pointing to the North Star in North Direction.

Source : Nipon Saipech, The basic looking for Stars. 12ed., 2004, 87.

In 1889, local Chinese people in Tubtiang town or Trang city, Trang Province, purchased the land in order to prepare to build Tao Bo Giong or Kew Ong Aing Shrine. Around 1904, they built the shrine where they purchased. At that time, this shrine where

they purchased, was located at the big stairway of the shrine in the present.<sup>191</sup> From the old picture of the shrine shows the plaque above the main door of the shrine that had 4 Chinese characters, “Wan Gu Ying Ling”, and it was literally means “Great Immortal Ancient Outstanding Spirit”. Beside these 4 Chinese character, there were Chinese characters that showed the year of the plaque was built in 1918. As a result, this evidence could prove that this shrine was established for a hundred years.



Figure 180 : Kew Ong Ear Shrine in 1949.

Source : Researcher, 2003.

Around 1919, local Chinese people opened the school that called “Nan Hua” in Tao Bo Giong or Kew Ong Ear Shrine Area. It was a standard Thai elementary school curriculum and Chinese as an “elective” subject.<sup>192</sup> In 1922, the shrine registered in order to be controlled by Department of local Administration, Ministry of the Interior and Ewelai Kaimun or Ong Ewe Lai, a wealthy Hokkien Chinese man became the first inspector who in charge of the shrine.<sup>193</sup> Later on, Nan Hua School closed in 1939-1940 because of

<sup>191</sup> Virat Kaewtan, วิรัตน์ แก้วแทน, “การศึกษาประเพณีกินเจของชาวไทยเชื้อสายจีนในอำเภอเมืองตรัง จังหวัดตรัง” [Study Chinese Vegetarian Tradition of Chinese People in Trang City, Trang Province] (M.A. Thesis, Major of Thai Kadee Study, Sri Nakarin Viroth University 1994), 45 – 46.

<sup>192</sup> Michael John Montesano, “The Commerce of Trang, 1930s-1990s: Thailand’s National Integration in Social – Historical Perspective”. Vol. 1” (Cornell University, 1998)., 233 – 234.

<sup>193</sup> Suntaree SangAyut สุนทรีย์ สังข์อุยทธ์, “ทะเบียนศาลเจ้ารุ่นแรกในจังหวัดตรัง”. “The First Registration of Chinese Shrines in Trang Province”., 76.



Sinophobia and nationalism of the regime of Field Marshal Plaek Phiboonsong Kharm. Luckily, a well-known Hakka man of Trang city and a leading promoter of Nam Hua School by the name of Man Sinchai joined 2 members of one of Trang city's most prominent Hokkien families to petition for official permission to register the association eventually, Ministry of Education grant permission for the opening of the Tubtiang Hua Chiao Sia Siao School in 1947. Acting in the name of the Association for the Promotion of Education, Man Sinchai declared himself to be the new school's owner of record at the time of its registration. Moreover, this school moved out from the shrine to establish in the center of Tubtiang town or Trang city.<sup>194</sup>

In 1952, Niyom Kaimun or Ong SuLai, Aek Wang Tragoon or Ong Tong Aek, and Thiansi Thammarak, the committees of Kew Ong Ear Shrine, and other committees of the shrine including local Chinese people in the town built the new shrine because the old shrine was decayed. This new shrine was built on a different position from the old shrine because it sits on the back of the old shrine. Furthermore, this new shrine still stands in the present.<sup>195</sup> In addition, there were the names of many wealthy Chinese people who supported and donated to build the shrine. All of these names appear on several positions of the walls and columns of the shrine. The plaque above the main entrance door that was 4 Chinese words, "Wan Gu Ying Ling", "Great Immortal Ancient Outstanding Spirit", shows the donater's name of To Tian Kee or Thian Si Thammarak and Lim Hock Kim, Hokkien Chinese wealthy couple from Tachin area, the name of port of Chinese area in the past. They supported and donated to build the shrine and the plaque in 1952.<sup>196</sup> Furthermore, their son whose name Manat Thammarak opened Siam City Bank, the first

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<sup>194</sup> Michael J. Montesano, "Capital, State, and Society in the History of Chinese – Sponsored Education in trang", *Thai South and Malay North: Ethnic Interaction on Plural Peninsula*, 234.

<sup>195</sup> The Conservation Group of Local Environment of Arts in Trang Province หน่วยอนุรักษ์สิ่งแวดล้อมศิลปกรรมท้องถิ่น จังหวัดตรัง, สภาพแวดล้อมศิลปกรรมจังหวัดตรัง. *Environmental Condition of Arts of Trang Province*. , vol. 2 (N.P.: n.p., n.d.), 38.

<sup>196</sup> Suntaree SangAyut and others สุนทรี สังข์อุทัย และคณะ, โครงการวิจัย จัดทำฐาน ข้อมูลชุมชนตามแนวแม่น้ำตรัง เพื่อการศึกษาประวัติศาสตร์: ตำบลบางรัก. *Setting Data of Community Along Trang River in Order to Study History Project* (N.P.: n.p., 2008), 28.

commercial bank in the history of Trang Province, in 1949 and he was municipal mayor of Trang City in 1966.<sup>197</sup>



Figure 181: Kew Ong Ear Shrine, TrangCity.

Source : Researcher, 2016.



Figure 182: the Plaque above the main entrance door of Kew Ong Ear Shrine.

Source : Researcher, 2012.

There are 2 names of Chinese wealthy people supporting and donating the shrine on the left and the right columns beside the main entrance door of the shrine. The left column reveal a name of Lim Tang Huad, a Hokkien Chinese wealthy man who had a big soup shop in Tubtiang town.<sup>198</sup> The right column reveals the name of Pu Tiang Tui, a

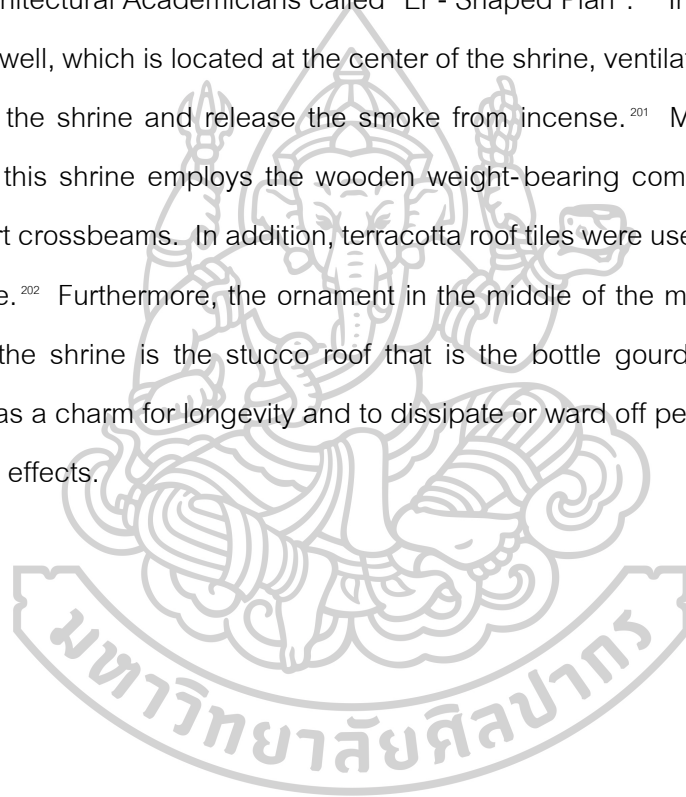
<sup>197</sup> Michael John Montesano, "The Commerce of Trang, 1930s – 1990s: Thailand's National Integration in Social – Historical Perspective, Vol.1 (Ph.D. dissertation, The Faculty of the Graduate School, Cornell University, 1998), 206, 215.

<sup>198</sup> Mali Jueakvon มาลี เจือกว๋น, "The Local Old Hainanese-Hokkien Chinese Woman, Trang City," (2018)..

Hainanese wealthy man and the head of Tanatawee family, who was one of the founders of Hainanese Association in Trang city that was established in 1936 and he was a Chief Engineer who constructed Kantang port railway line up to Thungsong town before 1911.<sup>199</sup>

#### - Architectural Characteristics of Kew Ong Ear Shrine

The Architectural floor plan of Kew Ong Ear Shrine in Tubtiang town or Trang city has two main rows of buildings inside the compound. This kind of architectural plan, Chinese Architectural Academicians called “Er - Shaped Plan”.<sup>200</sup> Inside the shrine, “Tian Jing” or sky well, which is located at the center of the shrine, ventilates and allows light to get through the shrine and release the smoke from incense.<sup>201</sup> Moreover, Interior roof structure of this shrine employs the wooden weight-bearing components called “Cha Liang”, insert crossbeams. In addition, terracotta roof tiles were used for roofing material of this shrine.<sup>202</sup> Furthermore, the ornament in the middle of the main ridge of the main building of the shrine is the stucco roof that is the bottle gourd. This bottle gourd symbolizes as a charm for longevity and to dissipate or ward off pernicious influences or very harmful effects.



<sup>199</sup> Trang Hainanese Association สมาคมเค่งจิวก่งโตะ (ไหหลำ) ตรัง, การประชุมสันนิบาตองค์กรชาวไหหลำ ภาคใต้ ครั้งที่ 38. *Assembly Conference Hainanese Organization of Southern Thailand 38th Time* (Trang: n.p.). 11.

<sup>200</sup> Achirat Chaiyapotpanit, อชิรัชญ์ ไชยพจน์พานิช, *ศาลเจ้าจีนในกรุงเทพฯ* [Chinese Shrines in Bangkok], 25, 41, 44, 47.

<sup>201</sup> Ornsiri Panin อรศิริ ปาณินท์, รายงานวิจัยเรื่องการศึกษาเปรียบเทียบวัดจีนในกรุงเทพฯ. *Report of the Research of the Study of Comparing Chinese Shrines in Bangkok* (n.p.n.d.), 73.

<sup>202</sup> City Planning Department Bangkok Metropolitan Administration, สำนักผังเมืองกรุงเทพมหานคร, *ศาลเจ้า: ศรัทธาสถานแห่งบางกอก* [Chinese shrines: The Faith of Bangkok], 33.



Figure 183: Kew Ong Ear Shrine in 2003.

Source : Researcher, 2003.



Figure 184: Kew Ong Ear Shrine Building.

Source : Researcher, 2016.

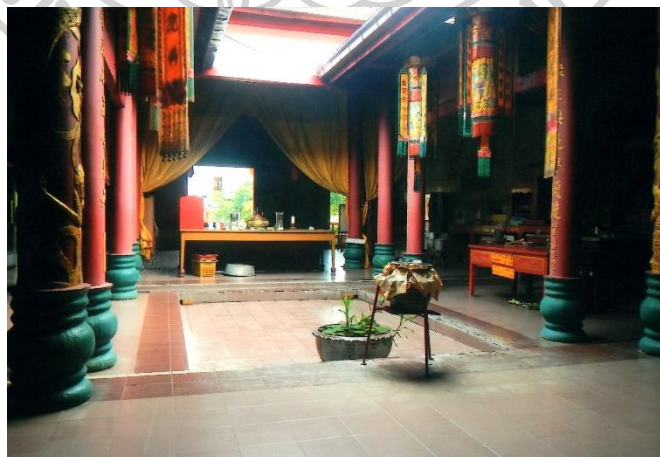


Figure 185 : Tian Jing or Skywell of Kew Ong Ear Shrine.

Source : Researcher, 2016.





Figure 186: Cha Liang, insert  
crossbeam, in Kew Ong Ear Shrine.

Source : Researcher, 2016



Figure 187: The bottle gourd on the  
roof of Kew Ong Ear Shrine.

Source : Researcher, 2016.

In addition, the façade of the shrine that is connected to the roof on the left and the right sides reveal stucco of phoenixes. These phoenixes symbolize beauty, peace, and prosperity. There are dragons joining parts of left and right pillars in front of the façade of the shrine. Furthermore, the murals that show on the left and the right sides beside the shrine's entrance are the dragon and the tiger. These auspicious animal emblem sacred guardians of the shrine. Moreover, the ornament of the main ridge of the front building of the shrine has a row of equally-spaced Chinese bows.<sup>203</sup>

#### - State of Conservation of Kew Ong Ear Shrine

In 2006. The committees of Kew Ong Ear Shrine hired roofing workers to change from all old terracotta roof tiles to all new ceramic roof tiles of the shrine. After that, they hired painters to repaint interior and exterior of the shrine and all colors painting of the shrine were the same as original colors.<sup>204</sup>

<sup>203</sup> C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup> ed., rev., 217, 323 – 325.

<sup>204</sup> Roongrote Srimaykarat รุ่งโรจน์ ศรีเมฆารัตน์, March 11th..



Figure 188: Kew Ong Ear Shrine in 2006

Source : Researcher, 2006.

In 2018, Tourism Authority of Thailand, Trang office, created Chinese Shrine's guidebook which is namely "Eight White Route". This guidebook was made in order to support and promote Chinese shrines in Trang Province. In addition, Kew Ong Ear Shrine is one of the Chinese shrines in this guidebook.<sup>205</sup>

#### 3.5.4 108-109 Chinese Folk Heroes Shrine, Yongstar town, Trang Province

##### - 108-109 Chinese Folk Heroes's story and history of 108-109 Chinese Folk Heroes Shrine, Yongstar Town

108-109 Chinese Folk Heroes Shrine, which is located at Yongstar town, Trang Province has the main group deities that is namely Yi-Pai Ling-Pa Song-di Gong or 108-109 Chinese Folk Heroes. In addition, the story of this group deities began in 1851 that was the Qing Dynasty era. At that time, there were 108 Hainanese merchants sailed from Hainan Island, China to Hue city, Vietnam. When they arrived the seashore of Hue city area, the group of Vietnamese soldiers slandered them as pirates. Therefore, they were killed by this group of Vietnamese soldiers and their bodies were thrown to the sea. After that, the group of Vietnamese soldiers shared belongings of 108 Hainanese merchants

<sup>205</sup>Trang Office. การท่องเที่ยวแห่งประเทศไทย สำนักงานตรัง Tourism Authority of Thailand, 8 เส้นทางสีขาวในเมืองตรัง. *Eight White Route in Trang*. (N.P.: n.p., 2018)., no.pag.

who already died. At that time, there was a child, who was 8- 10 years old hiding on the junk and he saw this situation. Unfortunately, this child was killed by the group of Vietnamese soldiers. Later on, 108 spirits claimed this worst situation to the Vietnamese King. After the King investigated this situation and knew the truth, he ordered to execute the group of Vietnamese soldiers who killed 108 Hainanese merchants and one Child. After that, 108 Hainanese spirits and one Child spirit helped and protected fishermen and merchants who sailed along the sea around Hue city area. Consequently, these fishermen and merchants; especially, Hainanese people respected them and worshiped them as deities. They honor this group of spirit as 108-109 Chinese Folk Heroes.<sup>206</sup> However, most Hainanese people from many countries who respected this group of deities, worshiped only 108 Chinese Folk Heroes. Accepting in Thailand; especially, Hainanese people in Trang Province worshiped 109 Chinese Folk Heroes because they include the child who died at that time became one of 108-109 Chinese Folk Heroes.<sup>207</sup>



Figure 189 : Map of Trang Province indicate Yongstar Town

Source : Pitak Rangsritham, Trang : on Board Guide, A Guide for Tourists & Business Peole, n.d.

<sup>206</sup>Papob Sittipon ปภพ สิทธิผล, ปรภคยรูงแห่งมุกม้งกร: หนังสือที่ระลึกพิธีเปลี่ยนเครื่องทรง เบิกพระเนตร ลูไฟฟ้า งานประเพณีแห่เจ้าแม่ทับทิม พิชัย ประจำปี 2558. *Spakling Rainbow of Dragon Pearl: The Book of Remembrance of Opening the Eye Wide and Changing the Garment Rituals Including the Event of Street Procession of Tubtim Goddess in Pichai District in 2015* (n.p., 2015)..

<sup>207</sup> Interview with Chalor Samphantarak, สัมภาษณ์ ชะลอ สัมพันธ์รักษ์, The Inspector of 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province, February, 2016.





Figure 190: The tablet of 108-109 Chinese Folk Heroes in the Shrine in YongStar Town.

Source : Researcher, 2016.



Figure 191: 108-109 Chinese Folk Heroes Shrine in Yongstar Town, Trang Province.

Source : Researcher, 2016.

Over one hundred years ago, there was a Chinese community including the market in Yongstar town area. After that, Chinese community and the market moved to the area where closed to the custom house and Muslim people moved into Yongstar town area instead of Chinese people. However, the 108—109 Chinese Folk Heroes Shrine still stand in Yongstar town up until now.<sup>208</sup> The evidence of the stone tablet locate in front of

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<sup>208</sup>Guard Yongstar ภาค หยงสตาร์, ปะเหลียนเมืองเก่า ต้นหยงस्ता ทำเรือโบราณ [*Palian Old Town Tan Yong Star the Old Port City*] (N.P.: n.p., 2002)., 28.



the shrine and near the main entrance door of the shrine reveal that this shrine was built by Hainanese people in 1891. This stone tablet show many Chinese people in the past donated and supported in order to built the shrine. There are several wealthy Chinese people in the past show in this stone tablet such as Tham Hock Heng, a well-known Hainanese trader of Yongstar town<sup>209</sup> and Wang Chang Hui or Luang Sophon Palarak, a well-known Hainanese trader of Kantang town and a leader of Hainanese Association in Kantang town, Trang Province.<sup>210</sup>



Figure 192 : 108-109 Chinese Folk Heroes Shrine area in Yongstar Town.

Source : Researcher, 2016.

<sup>209</sup> *Trang Traders Received Trades from Penang for Sale November 10 – March 10, 1915*, “พ่อค้าเมืองตรัง รับสินค้าจากปีนังมาจำหน่าย 10 พ.ย. – 10 มี.ค. 2458”, (National Archives, Trang Regional Office.).

<sup>210</sup> Suntaree Sang Ayut, สุนทรี สังข์อุยทธ์, “ทะเบียนศาลเจ้ารุ่นแรกในจังหวัดตรัง” [The First Registration of Chinese Shrines in Trang Province] *งานชุมนุมชาวตรัง 57* [The Event of Trang People Gathering 2014], 72.



Figure 193: The evidence of the stone tablet reveal that the shrine was built by Hainanese people in 1891.

Source : Researcher, 2016.

In 1922, the shrine registered in order to be controlled by Department of local Administration, Ministry of the Interior and Keng Giangear, a well-known Hainanese gardener became the first inspector who in charge of the shrine.<sup>211</sup> In addition, the plaque above the main entrance door of the shrine has 3 Chinese words, “Zhao Ying Chi”, brave hero shrine. This plaque shows the evidence that the plaque was built in 1950 and assuming this year, the shrine was renovated. Around 1970s this shrine did not have religious activities until 2008. At that time, there were new committees of the shrine starting to do religious activities up until now.<sup>212</sup>

<sup>211</sup> Ibid., 75.

<sup>212</sup> Nong Giangear หนอง เกียงเจี๋ย, February 28th, 2016..



Figure 194 : The plaque above the main entrance door of 108-109 Chinese Folk Heroes Shrine, Yongstar Town.

Source : Researcher, 2016.

#### - Architectural Characteristics of 108-109 Chinese Folk Heroes Shrine, Yongstar Town

The architectural plan of 108-109 Chinese Folk Heroes Shrine in Yongstar town is namely “Er - Shaped Plan” which has two main rows of buildings inside the compound. The interior of the shrine, the open space located in the middle of the shrine which called “Tian Jing” or sky well allows light to get through the shrine and release the smoke from incense including ventilation of the shrine. Furthermore, the interior roof structure of this shrine is called “Cha Liang”, that employs the wooden weight-bearing components and roofing material of this shrine;<sup>213</sup> especially, the main building is corrugated irons. Assuming that corrugated irons roof was replaced in 1950 when the shrine was renovated. There are metal sheet roofs of the front building of the shrine that replace recently.

<sup>213</sup> City Planning Department Bangkok Metropolitan Administration, สำนักผังเมืองกรุงเทพมหานคร, ศาลเจ้า: ศรัทธาสถานแห่งบางกอก [Chinese shrines: The Faith of Bangkok], 33.



Figure 195 :Tian jing or skywell of 108-109 Chinese Folk Heroes Shrine, Yongstar Town.

Source : Researcher, 2016.



Figure 196:ChaLiang, insert crossbeam, in 108-109 Chinese Folk Heroes Shrine, Yongstar Town.

Source : Researcher, 2016.

Moreover, stone base of the shrine connected with wooden walls of the shrine. There are two wooden woven screen windows on the left and the right sides beside the main entrance door of the shrine and two wooden shapes of bats supporting the plaque above the entrance of the shrine that symbolize happiness and longevity.<sup>214</sup>



Figure 197 : 108-109 Chinese Folk Heroes Shrine, show the wooden walls and stone base.

Source : Researcher, 2016.



Figure 198 : The back of 108-109 Chinese Folk Heroes Shrine, Yongstar Town.

Source : Researcher, 2016.

<sup>214</sup> Williams, *Outlines of Chinese Symbolism & Art Motives*.



#### - State of conservation of 108-109 Chinese Folk Heroes Shrine, Yongstar Town

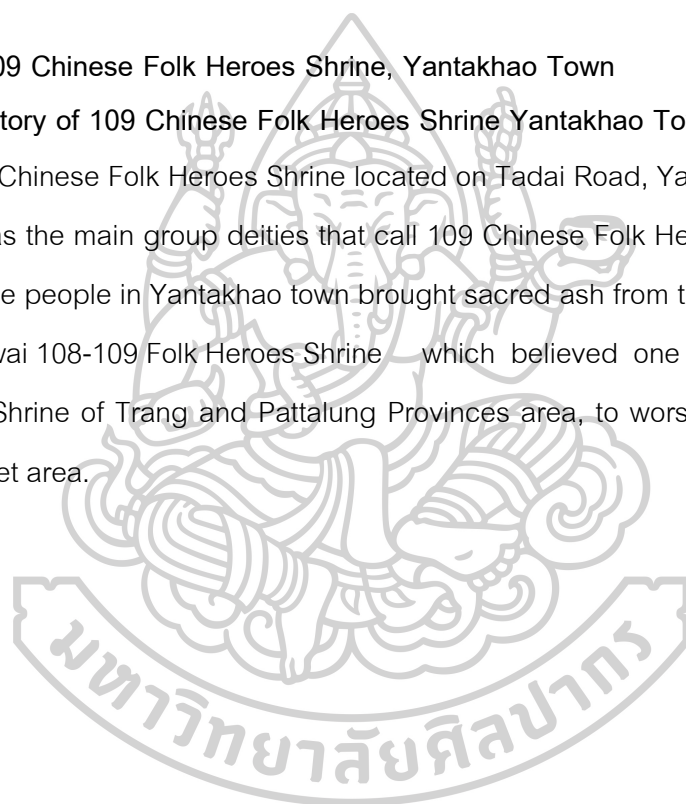
Around 2014-2015, the committees of 108-109 Chinese Folk Heroes Shrine hired roofing workers replace metal sheet roof of the front building of the shrine instead of old corrugated iron roofs that was hard to find.<sup>215</sup>

In 2016, the inspector of Fine Arts Department visited to 108-109 Chinese Folk Heroes Shrine for assessing the value of the shrine that could registered to be the Ancient Monument under control by Fine Arts Department.<sup>216</sup>

### 3.5.5 109 Chinese Folk Heroes Shrine, Yantakhao Town

#### - History of 109 Chinese Folk Heroes Shrine Yantakhao Town

109 Chinese Folk Heroes Shrine located on Tadai Road, Yantakhao Town, Trang Province, has the main group deities that call 109 Chinese Folk Heroes.<sup>217</sup> Before 1948, local Chinese people in Yantakhao town brought sacred ash from the incense burner of Hin Kok Khwai 108-109 Folk Heroes Shrine which believed one of the beginning of Hainanese Shrine of Trang and Pattalung Provinces area, to worship in the Yantakhao town's market area.



<sup>215</sup> Interview with Nong Giangear, สัมภาษณ์ หนอง เกียงเกี้ย, One of the Committee of 108 – 109 Chinese Folk Heroes Shrine, Yongstar Town, Trang Province, February 28<sup>th</sup>, 2016.

<sup>216</sup> Vatchara Martsame วีชระ มาศเสม, May 14th, 2016.

<sup>217</sup> Serm Martvivat เสริม มาศวิวัฒน์, แหล่งวัฒนธรรม ตำบลย่านตาขาว อำเภอย่านตาขาว จ.ตรัง. *Cultural Area of Yantakao District, Trang Province* (Trang: n.p., 2000)., 21.

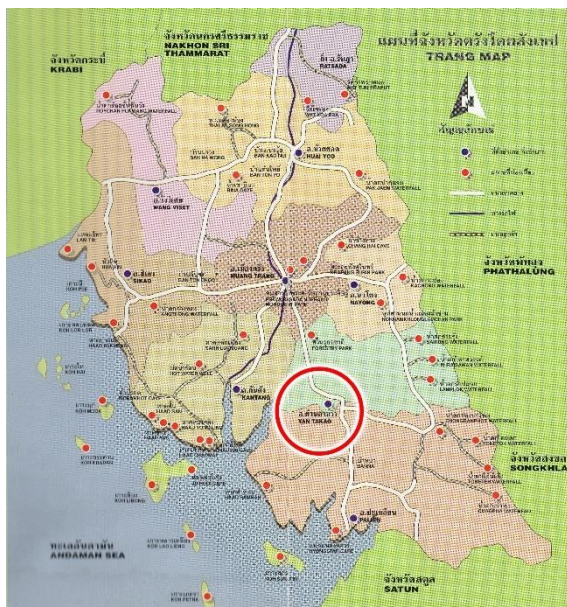


Figure 199 : Map of Trang Province indicate Yantakhao Town.

Source : Pitak Rangsritham, Trang : on Board Guide, A Guide for Tourists & Business People, n.d.



Figure 200 : 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province.

Source : Researcher, 2019.

After that, local Chinese people moved the shrine to Tadai Road area, Yantakhao town, where the shrine still stand in the present. The evidence of the plaque above the main entrance door of the main shrine showing believe that local Chinese people built the plaque and the shrine in 1950. There is the front building, which has three-storey building separate from the main building assuming were built in 1950 as same as the main

building. Furthermore, this three-storey building used to install Yu Huang, the Jade Emperor or the Emperor of Heaven at the third story of the building and installed Kuan Yu or the God of War at the second storey of the building.<sup>218</sup>



Figure 201 : The plaque above the main entrance door of the main shrine.

Source : Researcher, 2019.



Figure 202 : The three-storey buildings of 109 Chinese Folk Heroes Shrine

Source : Researcher, 2019.

<sup>218</sup> Interview with Chalor Samphantarak, สัมภาษณ์ ชลล สัมพันธ์รักษ์, The Inspector of 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province, February 28<sup>th</sup>, 2016.

- Architectural characteristics of 109 Chinese Folk Heroes Shrine, Yantakhao Town

The front building of 109 Chinese Folk Heroes Shrine in Yantakhao town that separate from the main building of the shrine has three-storey at the center of the building and beside on the left and the right side has one-storey including the deck on the rooftop. There are Thai style corbels of Chinese dragons on the row of columns of the first storey of the building. At the second storey and the third storey of the building have ornaments that show the signs of longevity and key-patterns or thunder patterns in Chinese symbolic on the walls. The key-patterns or thunder patterns emblem the downpour that brought the heaven-sent gift of abundance to and agricultural people. Moreover, the roof of three-storey building of the shrine reveal dragons on the tips of each ridges. These dragons symbolize the genius of strength and goodness.<sup>219</sup>



Figure 203 :The Thai style corbels of Chinese dragons on the row of the first storey of the building.

Source : Researcher, 2019.



Figure 204 :The second storey of the building.

Source : Researcher, 2019.

<sup>219</sup> C. A.S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup>, rev., 117, 120, 132-133.





Figure 205 :The third storey of the building.

Source : Researcher, 2019.



Figure 206 :The roof of three-storey building of the shrine.

Source : Researcher, 2019.

#### - State of Conservation of 109 Chinese Folk Heroes Shrines, Yantakhao Town

Before 2014, 109 Chinese Folk Heroes Shrine was renovated including painted the red color instead of original white colors on the row of columns of the front building at the shrine.<sup>220</sup>

### 3.6 Chinese Tomb or Grave and Fengshui Principle

The convenience of symbolizing as fengshui as the emblems and sets of emblems that have been so far described is justified by Chinese usage. Most Chinese believe Fengshui is a power in life. There are about Azure Dragon or Green Dragon, East direction and the spring season, and White Tiger, West direction and the autumn season, about Yin and Yang, dualism and balance, and the Five elements, about “qi”, breath of life or matter-energy, and about Tian and Di, the sky or the heaven and earth or soil. There are many mottoes that describe regarding Fengshui for instance “sunrise and the east as the source of brilliance and bounty”, “Happiness like the water flowing at length to the eastern sea”, and “long-life like the pine on the southern mountain not growing old”. All of them express hope of good fortune in terms of natural phenomena that are also symbols in the Fengshui

<sup>220</sup> Interview with Chalor Samphantarak, สัมภาษณ์ ชลล สัมพันธ์รักษ์, The Inspector of 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province, May 14<sup>th</sup>, 2016.

scheme. Indeed such mottoes are expression of the kind of thinking that may in the first place have produced Fengshui.<sup>221</sup>



Figure 207 : Watercourse in good Fengshui principle.

Source : Laaiad Silanoi, *FengShui : The Prophetic Landscape*, 1987, 107.

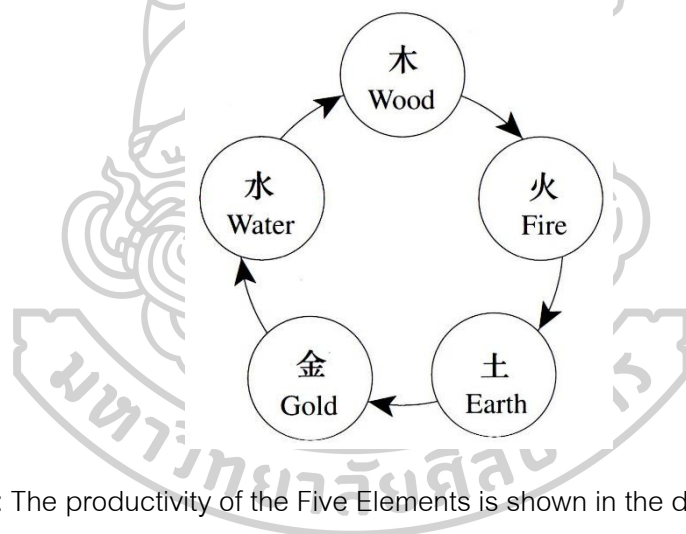


Figure 208 : The productivity of the Five Elements is shown in the diagram.

Source : Evelyn Lip, *Chinese Practices and Beliefs*, 2000, 60.

The essence of Fengshui is dualistic quality of Yin and Yang and the “qi”, property of the universe that gives character and meaning to the place. The traditional practices of Southern China focus on the “qi” concentrated node that is call “xue” meaning hole or cave. “Qi”, in Fengshui practice is vital force or vital energy that is related to the

<sup>221</sup>Stephan Fenchtwang, *An Anthropological Analysis of Chinese Geomancy* (Bangkok: White Lotus Co., Ltd., 2002)., 227-228.

construction, form, and layout of the building including the grave or the tomb. It can affect the well-being and luck and the building and the grave must be placed at a “xue” to enable the flow of qi in the above and below direction. Whether it is a graveyard site or other kind of Architecture, “Xue” node is found at different scales and is not only a “qi” concentration, but also a converging spot of a horizontal spatial composition and embraced space of protective armchair such as the shape of a single graveyard or tomb that has a landscape with high back, left and right arms, and low, open front. This pattern of landscape goes along with the balance of Yin and Yang, and the Five element : wood, fire, earth, metal, and water. Moreover, the cardinal direction is identify with the Five element : the East is wood element, the South is fire element, the West is metal element, the North is water element, and the center is the earth. The cardinal direction is expressed on the shape of hills. An idea of building site and grave yard site or tomb site are where the water course occupies the front and the mountain ridge run protectively at the back creating and armchair-like pattern.<sup>222</sup>

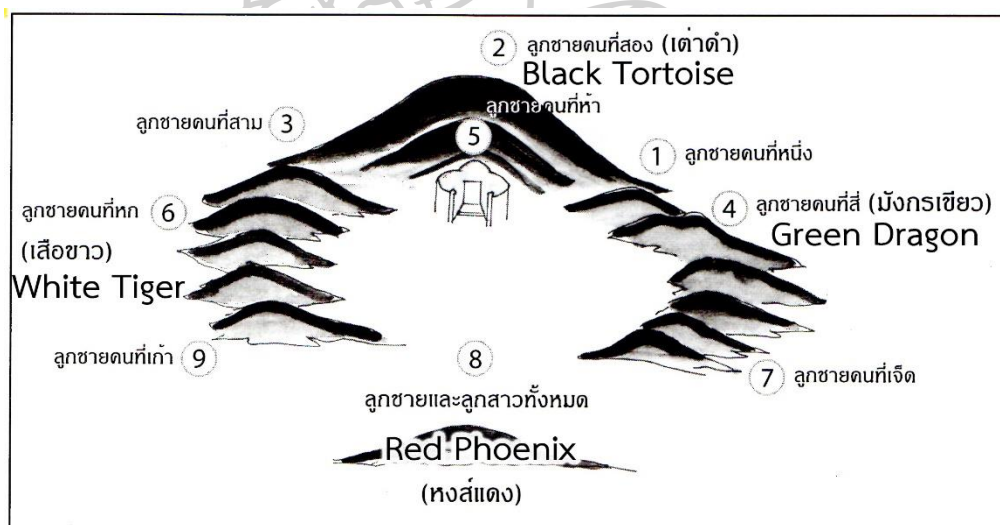


Figure 209 : A single graveyard or tomb that has a landscape with high back left and right arms, and low, open front.

Source : Tanakorn Tanarwachakorn, "Cheng Meng Festival," Fengshui and life 1,9 (March 2002): 12.

<sup>222</sup> Paramaporn Sirikulchayanont, "Chinese Settlement in Thailand: From Character, and Cultural Influence", 28-29.

### 3.6.1 Khaw Su Jiang's Tomb (The First Governor of Ranong's Tomb), Ranong City

#### - Khaw Su Jiang's Story and History of Khaw Su Jiang's Tomb

The evidence from records of the stele at Khaw Su Jiang's Tomb in Ranong City, Thailand and a tablet in the Kuan Yin Temple in Penang, Malaysia, reveal that Khaw Su Jiang or Phraya Damrong Sucharit Mahisonphakdi, the head of Na Ranong family, was born in 1797 in Xiu Yu She village, Lungxi District, Zhangzhou Prefecture, Fujian Province, China. This area is not far from Xiamen area where many Hokkien Chinese migrated to Thailand. He was said to have joined the "Xia Dao Hui", Small Knife Society, which was the secret society in Fujian Province and it was closed down by the Qing government in 1822. At the same time, he left China when he was twenty five years old. After that, he arrived in Penang, Malaysia, and worked as a laborer. Later on, he started off as a pedlar of fruit and vegetables in Penang and also acquired some land.<sup>223</sup>

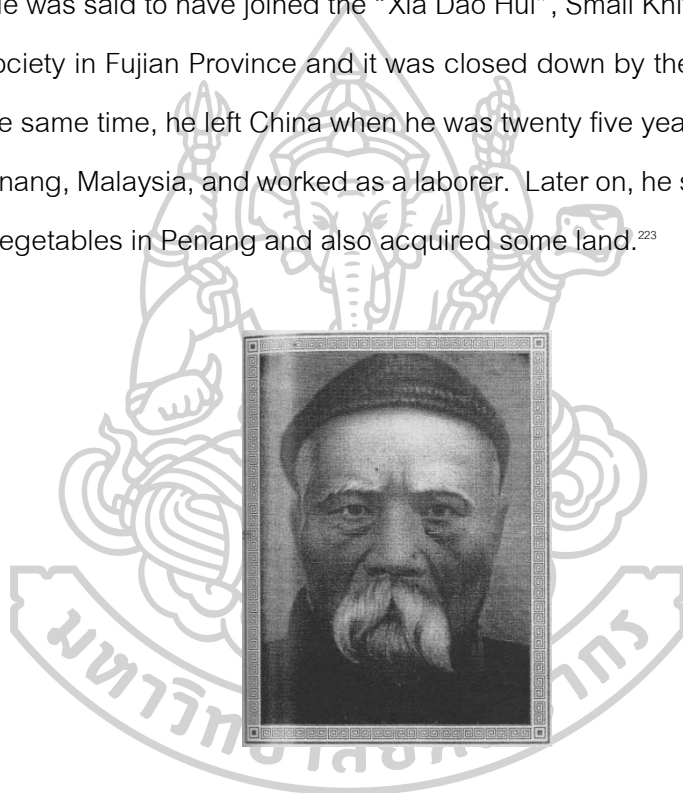


Figure 210 :Khaw Su Jiang or Phraya Damrong Sucharit Mahisonphakdi, the Governor of Ranong in the past.

Source : Suwannee Na Ranong, ed., *The Monument of Phraya DamrongSucharit Mahison Phakdi (Khaw Su Jiang) Ranong Governor*, 2003, 67.

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<sup>223</sup> Jennifer W. Cushman, *Family and State: The Formation of a Sino–Thai Tin–Mining Dynasty 1797–1932*, (New York: Oxford University Press, 1991), 9-10.





Figure 211 : Khaw Su Jiang's Tomb at RakangTong Mountain in Ranong City area.

Source : Researcher, 2014.

In 1828, he left Penang, Malaysia, for Takuapa Town, Thailand. When he settled in Takuapa, he began his business and married Xi Gim Lian, whose father was Thai and mother was Chinese. During that time, he was said to have been given assistance in his early business ventures by a woman named Thao Thep Sunthorn, a wife of Noi Na Nakhon, a Governor of Nakhon Si Thammarat and the most important political figure of Southern Thailand. Moreover, she was a daughter of Koh Lay Huan, a Hokkien Chinese, who was the first leader of Chinese in Penang, Malaysia. After Khaw Su Jiang's trading business grow, he moved his family and Koe Guan Company, the name of Khaw Su Jiang's company, to Phang-nga city. At that time, he purchased a large boat. After that, he bought goods in Penang and traded the at the ports along the coast of Ranong city. During that time, the trade in tin proved to be the most profitable. As a result, he moved from Phang-nga city to settle in Ranong city and he entered the tin business in Ranong area. Later on, he acquired the tin monopoly rights in Ranong and became a tax collector for tin in the district. Therefore, he was given the title of "Luang Rattanasethi" by King Rama III when he was forty seven years old in 1844.

In 1854, Khaw Su Jiang was given the title of "Phra Rattanasethi", the Governor of Ranong, by King Rama IV and the King elevated Khaw Su Jiang to Phraya in 1862. Finally, in 1877, he was given the title of "Phraya Damrong Sucharit Mahisonphakdi" by King Rama V. On the contrary, some records used another spelling for his title as "Phraya

Damrong Sucharit Mahisaraphakdi” and the spelling of this title is still in disagreement at present. Furthermore, Khaw Su Jiang died in 1882 when he was eighty six years old and King Rama V gave the land in order to burry him in a tomb in RakangTong Mountain in Ranong area. Khaw Su Jiang had 6 sons who were Khaw Sim Cheng, Khaw Sim Kong, Khaw Sim Chua, Khaw Sim Khim, Khaw Sim Tek, and Khaw Sim Bee. Everyone became a high officer of Southern Thailand; especially, Khaw Sim Kong and Khaw Sim Bee. Khaw Sim Kong, the second son, became the Governor of Ranong and then he was given the title of “Phraya Damrong Sucharit Mahisonphakdi”, the Lord Lieutenant of Chumphon Circle, in 1896. In addition, his title was the same as his father’s title.<sup>224</sup> Moreover, his position incharge of Chumphon Circle that comprised Chumphon, LangSuan, Chaiya, and Kanchanadit.<sup>225</sup> Khaw Sim Bee, the youngest son, who was Phraya Ratsadanupradit, became the Governor of Trang Province. After that, he became the Lord Lieutenant of Phuket Circle in 1901<sup>226</sup> and it was comprised of Phuket, Trang, Phang-nga, Takuapa, Ranong, Krabi, and Satun.<sup>227</sup> After Khaw Su Jiang or Phraya Damrong Sucharit Mahisonphakdi died and was buried in a tomb at Rakang Tong Mountain, there were several Kings of Thailand who visited his tomb.<sup>228</sup> In 1890, King Rama V visited the Southern territories of Thailand including Ranong Province. When the King stayed in Ranong area, he visited Khaw Su Jiang’s Tomb. Not only King Rama V visited Khaw Su

<sup>224</sup> Suwannee Na Ranong, ed., สุวรรณณี ณ ระนอง, บรรณาธิการ, **อนุสาวรีย์พระยาดำรงสุจริตมหิศรภักดี (คอซู้เจียง) เจ้าเมืองระนอง** [The Monument of Phraya Damrong Sucharit Mahison Phakdi (Khaw Su Jiang) Ranong’s Governor], (Bangkok: Pradipat Press, 2003), 26-32, 88, 199, 208.

<sup>225</sup> มณฑลเทศาภิบาล: วิเคราะห์เปรียบเทียบ. *The Circle: Comparing Analysis*, (Bangkok: Sangrung Press, 1981), 14-15.

<sup>226</sup> Janjob Yingsumol, “Khaw Sim Bee a Shining Light to The Andaman” *Phuket Bulletin* Vol8 no. 88 (September 2009), 28.

<sup>227</sup> The Committee of Collecting Documents and Archives, คณะกรรมการฝ่ายประมวลเอกสารและจดหมายเหตุ, **วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์และภูมิปัญญา จังหวัดสตูล** [Culture, Historical Development, Identity and Knowledge of Satun] (n.p., 1999), 70.

<sup>228</sup> Suwannee Na Ranong, ed., สุวรรณณี ณ ระนอง, บรรณาธิการ, **อนุสาวรีย์พระยาดำรงสุจริตมหิศรภักดี (คอซู้เจียง) เจ้าเมืองระนอง** [The Monument of Phraya Damrong Sucharit Mahison Phakdi (Khaw Su Jiang) Ranong’s Governor], 4, 190, 196.

Jiang's Tomb<sup>229</sup>, but also the Crown Prince Maha Vajiravudh who later became King Rama VI, visited this tomb in 1909.<sup>230</sup> Later on, King Rama IX or King Bhumibol Adulyadej and the Queen visited Khaw Su Jiang's Tomb in 1959. Up until now, Khaw Su Jiang's Tomb still sits at Rakang Tong Mountain, Ranong Province.<sup>231</sup>

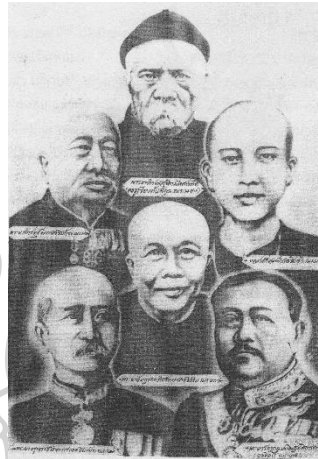


Figure 212 : Khaw Su Jiang and his sons.

Source : Suwannee Na Ranong, ed., *The Monument of Phraya DamrongSucharit Mahison Phakdi (Khaw Su Jiang) Ranong Governor*, 2003, 146.

#### - The Characteristics of Khaw Su Jiang's Tomb

Khaw Su Jiang's Tomb which is located at Rakang Tong Mountain, Golden Bell Mountain, Ranong Province, has the road located on the front of the tomb. This road has a curb shape that is similar to the jade belt of Chinese high officer and the main tomb is back by Mount Rakang Tong. As a result, this area has a good location of Fengshui Principle because the road which has the curb shape symbolizes descendants would

<sup>229</sup> Phrabath Somdej Phrachulajomklao Chaoyuhua, พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, *ระยะทางเสด็จพระราชดำเนินประพาสทางบก ทางเรือ รอบแหลมมลายู รัตนโกสินทร์ศก 109, เล่ม 1*, [The Route of visiting by land and by boat around Malay Peninsula R.E. (Rattanakosin Era) 109], Vol 1, (Bangkok: Kurusapa Press, 1964), 92-94.

<sup>230</sup> Phrabath Somdej Phra Mongkutklao Chaoyuhua, พระบาทสมเด็จพระมงกุฎเกล้าเจ้าอยู่หัว, *จดหมายเหตุประพาสหัวเมืองปักษ์ใต้* [Journal of Visit to the Southern Towns], (Bangkok: Praram Creation Co., Ltd., 2015), 38.

<sup>231</sup> Suwannee Na Ranong, สุวรรณณี ณ ระนอง, *อนุสาวรีย์พระยาดำรงสุจริตมหิศรภักดี (คอซู้เจียง) เจ้าเมืองระนอง* [The Monument of Phraya Damrong Sucharit Mahison Phakdi (Khaw Su Jiang) Ranong Governor], 4.

become high officers and wealthy including the back of the tomb has a mountain which symbolizes supporters.<sup>232</sup>

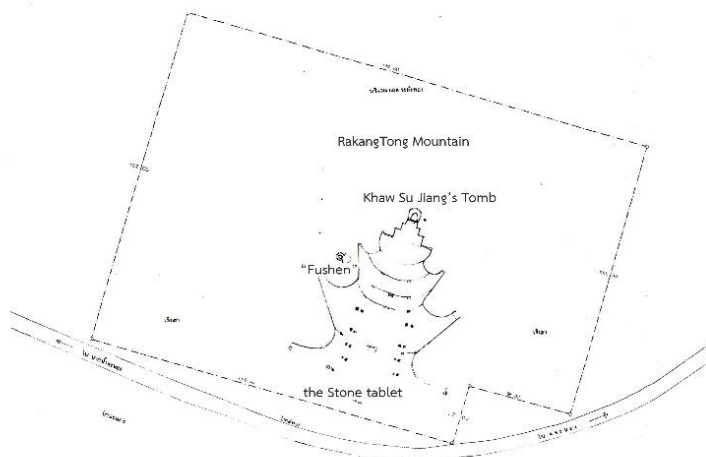


Figure 213: Map of Khaw Su Jiang's Tomb, Ranong City area.

Source : Fine Arts Department, The Information of Ancient Places of Phang-nga, Trang, Ranong, Phuket, and Krabi, n.d., n.pag.



Figure 214 : The back of Khaw Su Jiang's Tomb has a mountain which symbolizes supports

Source : Researcher, 2014.

<sup>232</sup>Landscape Fortune Teller Group of Thailand ชมรมภูมิโหราศาสตร์แห่งประเทศไทย, “ฮวงจุ้ย บ้าน – ที่ดิน – มงคลธุรกิจ, ดูฮวงจุ้ย ด้วยตัวเองได้อย่างไร” [*Fengshui House – Land – Auspicious Business, How See Fengshui by Oneself*] (the Document of Special Training of Fengshui at Sirikit National Conference Center, July 14-15, 1995)., 12-21.



The tomb-stone, tomb altar, and tomb arms were made of high quality stone and each block of stone was carved with fine human figures, animals, and plants. Inscription of the stone tablet of the tomb-stone shows the name of Khaw Su Jiang's clan and his hometown including his title. At the top of the stone tablet reveals the pair of dragons and a fire ball in the middle that signifies the genius of strength and goodness. On the left and the right sides beside the stone tablet of the tomb-stone apparently shows peony and Baitou Birds to symbolize the wealthy.<sup>233</sup> Furthermore, the tomb altar was carved with Kylin or dragon horse, bats, and key-pattern or thunder pattern. Kylin or dragon horse symbolizes illustrious offspring and wise administration. Bats represent old age, wealth, and happiness. Key-pattern or thunder pattern symbolizes the downpour that brought the heaven-sent gift of abundance.<sup>234</sup> At the back of the stone tablet of the tomb-stone reveal a shell of a tortoise that symbolizes longevity, and at the back, behind and above the shell of a tortoise show the sign of Yin Yang, the symbol of dualism and balance shaping the universe and everything in it. There is a spirit that protects the tomb on the right side of tomb which is called "Fushen".<sup>235</sup>



Figure 215 : The stone tablet of the tomb-stone and the tomb altar.

Source : Researcher, 2014.

<sup>233</sup>Pornpan Chantaranonont, พรพรรณ จันทโรนานนท์, *ฮกลกซิว: โชคกลาง อายุยืน, พิมพ์ครั้งที่ 4* [Hock Lock Xiu Good Luck Long-lived, 4<sup>th</sup> ed.], 40-42.

<sup>234</sup>C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup>, rev., 34-35, 117, 120, 414-415.

<sup>235</sup>*Ibid.*, 403-405, 458, 460.



Figure 216 : "Fushen" the spirit protects the tomb

Source : Researcher, 2014.

In addition, a pair of stone lions stand beside the stone tablet of the tomb-stone that symbolizes guards the precincts of the tomb. Furthermore, there are a pair of stone-carved human statues and group of 6 stone-carved statues of animals, horses, tigers, and sheeps or goats, line up on the left and the right sides in front of the tomb-stone. A pair of stone-carved human statues on the left side represents a scholar and on the right side represent a warrior. In front of that are a pair of horses, tigers, and sheeps or goats. Horses symbolize speed and perseverance including a quik-witted youth. Moreover, tiger is the king of the wild beasts and they symbolize military prowess. Furthermore, the goats symbolize filial piety as it is said to kneel respectfully when taking their mother's milk.<sup>236</sup> There are the pair of stone posts in front of the lineup of a group of 6 stone-carved animal statues, which show the couplet explaining the Rakang Tong Mountain the Ranong area having beautiful scenery and prosperity. The stone tablet in front of the pair of stone posts explain Khaw Su Jiang's story and this stone tablet reconstructed by Ranong Municipality because the original stone tablet that was given by King Rama V was damaged. Therefore, this original stone tablet move from Khaw Su Jiang's Tomb to install at ancestral building of Na Ranong family which is located on

<sup>236</sup> Ibid., 222, 224, 316, 356, 398-399.

Rueang Rat Road in Ranong city and up until now, this stone tablet still stands at that place.<sup>237</sup>



Figure 217 : A warrior statue in Khaw Su Jiang's Tomb.

Source : Researcher, 2014.



Figure 218: A scholar statue in Khaw Su Jiang's Tomb.

Source : Researcher, 2014.



Figure 219: 3 of 6 stone – carved statues of horses, tigers, and sheep or goats in Khaw Su Jiang's Tomb.

Source : Researcher, 2014.



Figure 220: The stone posts and the stone tablet in front of Khaw Su Jiang's Tomb.

Source : Researcher, 2014.

<sup>237</sup> Ibid., 316-317.

### - State of Conservation of Khaw Su Jiang's Tomb

In 2004, Khaw Su Jiang's Tomb was registered to be the Ancient Monument under control of Fine Arts Department.<sup>238</sup>

In 2006, the local government of Bang Non Sub-District adjusted the landscape of Khaw Su Jiang's Tomb

After 2014, Department of Fine Arts installed the new interpretation board that explained the information of Khaw Su Jiang's Tomb and his brief story at Khaw Su Jiang's Tomb, Ranong city area.<sup>239</sup>

## 3.7 Peranakan Chinese Architectural Style

### 3.7.1 The Meaning of Peranakan Chinese

The term Peranakan literally means “locally born and this word has several meanings that derive from the word “anak” or child, means those who are the offspring and descendants of intermarriage between a local person and a foreigner. Moreover, Peranakan is applied as a descriptor of those who are thus locally born to distinguish them from immigrants born elsewhere. In Southeast Asia, there are Peranakan Indians who are Hindu and called Chitty Melaka as well as Peranakan Indian Muslims called Jawi Pekan, in addition to Eurasian Peranakans and Peranakan Chinese, just some of the more notable named blended families who emerge over the centuries.<sup>240</sup>

According to a legend regarding the first Peranakan Chinese, around 1459, a Chinese ship sailed into a Malaccan port and this ship was not an ordinary ship because its interior was delicately pinned with gold needles. Curiously, the Malaccan ruler, Sultan

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<sup>238</sup>Office of Natural Resources and Environmental Policy and Planning สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม, โครงการกำหนดขอบเขตพื้นที่เมืองเก่า: เมืองเก่าระนอง. *Setting Old Town Limit Area Project: Ranong Old Town* (Pathum Thani: Science and Environmental Program. Faculty of Science and Technology. Thammasat University Rangsit Campus, 2016)., 26.

<sup>239</sup>Sonchai Ui Tek Keng สนชัย อุ่ยเต็กเค็ง, November 17th, 2018..

<sup>240</sup>Ronald G.Knapp, *The Peranakan Chinese Home: Art and Culture in Daily Life* (Singapore: Tuttle Publishing, 2012)., 7.



Mansur Shah, met up with the captain and the captain told him that this was the message from Emperor Yongle, the ruler of China during Ming Dynasty era, to show the Emperor's power. Therefore, the Sultan or the ruler of Malacca, sent the message back to the emperor by ordered many sacks of sago to be loaded on the captain's ship to show his power. After that, the ship returned to China and the emperor sent Princess Hang Li Po to marry the Sultan in order to tie the strength between China Empire and Malacca Kingdom where is one of the cities of Malaysia at present. Later on, the Chinese princess accompanied by 500 attendants sailed to Malacca. After the Sultan married the Chinese princess in Malacca, he decreed that Bukit China, China Hill, would be given to the Chinese princess. Her attendants, who were subsequently given in marriage to court officials, also lived on the hill with their husbands. These couples established the first permanent Chinese settlement in Malacca as well as the first Peranakan Chinese community.<sup>241</sup>



Figure 221 : The eight West Coast States of Peninsular Malaysia including Malacca and Penang.

Source : Chen Voon Fee, ed., *The Encyclopedia of Malaysia : Architecture*, 2007, 24.

<sup>241</sup>Catherine Lim GS, *Gateway to Peranakan Culture*, 9 ed. (Singapore: Asiapac Books Pte., Ltd.), 5-7.



Figure 222 : Map of Malacca including Bukit China.

Source : Bonny Wee and Mohammad Alwi, *Colourful Malacca Melaka*, 2014, 212-213.

The Peranakan Chinese is descendants of Chinese traders who settled in Malaysia, Singapore, Indonesia, and some provinces in Southern Thailand; especially, the West Coast of Southern Thailand such as Ranong, Phang-nga, Phuket, Krabi, Trang, and Satun. Up to the early 20<sup>th</sup> century, the term Straits Chinese, Straits-born Chinese, Peranakan Chinese or Baba Nyonya all referred to the same people.<sup>242</sup> While Baba and Nyonya are gender specific terms that refer to male and female Peranakan Chinese, the term Baba is sometimes employed alone to describe Peranakan Chinese in general. In this sense, Baba is gender free. Baba is also an honorific term for grandfather and elderly men generally. However, its origin is unclear because some say the word is derived from Hindi, others that it is a Persian loan word. Likewise, Nyonya is a loan word that came from Javanese and it means grandmother or adult woman. This word may have originated with Portuguese or Dutch colonialists. While Babas and Nyonyas are Peranakan Chinese, not all Peranakan Chinese are Baba – Nyonya.<sup>243</sup>

<sup>242</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 204.

<sup>243</sup> Ronald G. Knapp, *The Peranakan Chinese Home: Art and Culture in Daily Life*, 8.

### 3.7.2 History of Peranakan Chinese Architectural Style

The earliest Peranakan Chinese shophouses had non-descript facades with minimal ornamentation. Two-storey Peranakan Chinese shophouses from the late 1700s at No.8 Heeren Street in Malacca, Malaysia, is the city that had been colonized by the Portuguese, the Dutch and the English from 16<sup>th</sup> Century until 20<sup>th</sup> Century.<sup>244</sup> In addition, this shophouse was one of the earliest known Peranakan Chinese Architectural Style along the old Heeren Street, which had narrow frontages, but were usually very deep, and included courtyards or air-wells and the lands on which the houses sat were acquired from Dutch or Portuguese owners.<sup>245</sup> In 1786, George Town, the capital of the state of Penang in Malaysia was founded by Captain Francis Light, a trader for the British East India Company. At that time, the British had no port between India and China. As a result, the British needed Penang to serve as an English trading emporium in the Straits of Malacca that is located in between India and China. After Captain Francis Light took possession of the British settlement of Penang, he developed George Town, Penang's new capital, named after the reigning British monarch, King George III. Moreover, the town center was immediately occupied by the various ethnic groups including the Chinese from Kedah and Malacca. In 1794, Captain Light died of Malaria at the age of 54. In 1800, Sir George Leith, the Governor of Penang, saved a strip of land across the Channel from the island and named it Province Wellesly. In 1805, Penang was raised from a colonial status to a residency. Philip Dundas, the new Governor of Penang was appointed into office. His assistant secretary was Thomas Stamford Raffles, who was the founder of Singapore in 1819. In early 19<sup>th</sup> Century, Penang, along with Malacca, and Singapore became part of the strait's settlements under the British administration in India.<sup>246</sup>

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<sup>244</sup> Ibid., 21.

<sup>245</sup> Peter Lee and Jennifer Chen, *The Straits Chinese House: Domestic Life and Traditions* (Singapore: Didier Millet Pte., Ltd., 2006), 22.

<sup>246</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 129-131.



Figure 223 : The Peranakan Chinese Shophouse on Heeren Street, Malacca, Malaysia.

Source : *Bonny Wee and Mohammad Alwi, Colourful Malacca Melaka, 2014, 44.*

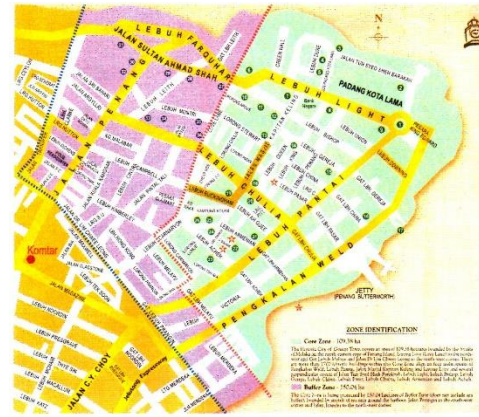


Figure 224 : Map of George Town, Penang, Malaysia.

Source : Suthi Wongmongkondate “Cultural Landscape Study of the Old Phuket Town, 2011, 158.”



Figure 225 : Francis Light.

Source : Suthi Wongmongkondate “Cultural Landscape Study of the Old Phuket Town, 2011, 130.



Figure 226 : Sir Thomas Stamford Raffles.

Source : Apiwan Adulyapichet, History of Singapore, 2013, 77.



A ruling which was first imposed by Sir Stamford Raffles in Singapore in 1822, the British colonial administration specified that all shophouse had to include a minimum five-foot wide veranda on the ground floor. This requirement was to make the Malaysian and Singaporean shophouse unique. The five-foot way addressed the extremities of the tropical sun and rain and created pedestrian linkages at ground level. Furthermore, these shaded areas were conducive to browsing and trading. Consequently, shopkeepers used them to their advantage by displaying their products at the front of the shop.<sup>247</sup> As an idea, it was enormously influential and much copied by town planners throughout Southeast Asia in the 19<sup>th</sup> Century.<sup>248</sup>

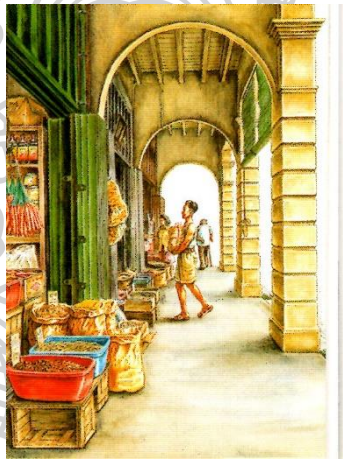


Figure 227: Shopkeepers used five-foot way to their advantage by displaying their products.

Source : Chen Voon Fee, ed., *The Encyclopedia of Malaysia : Architecture*, 2007, 91.

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<sup>247</sup> Chen Voon Fee, ed. *The Encyclopedia of Malaysia: Architecture*, 91.

<sup>248</sup> Julian Davison, *Singapore Shophouse* (Singapore: Talisman Publishing Pte., Ltd, 2010)., 22.



Figure 228 : Peranakan Chinese Shophouses, George Town, Penang, in the past.

Source : Chen Voon Fee, ed., *The Encyclopedia of Malaysia : Architecture*, 2007, 64.

During the 19<sup>th</sup> Century, wealthy Chinese immigrant people married local women and thus produced children and descendants who indeed were Peranakan. As was the custom at the time, many of these wealthy people also had other wives and concubines at other locations in Southeast Asia as well as back in China. There were outstanding Peranakan Chinese mansions that were built by them in Malaysia, Indonesia, Singapore, and Thailand. Moreover, some of these mansions still exist at present.<sup>249</sup> In addition there are existing unique Peranakan Chinese mansions in the present such as Chung Keng Quee's Mansion in Penang, Malaysia, the mansion of Zheng Jing Gui or Chung Keng Quee, a wealthy Hakka man from Zhengcheng County, Guangdong Province, China, Cheong Fatt Tze's Blue Mansion, Penang, Malaysia, The Mansion of Zhang Bi Shi or Cheong Fatt Tze, a wealthy Hakka man from Dabu County, Guangdong Province, China, and Tjong a Fie's Mansion, the mansion of Zhang a Hui or Tjong a Fie, a wealthy Hakka man from Meixian County, Guangdong Province, China including Chin Pracha's Mansion the mansion of Tan Ma Siang or Prapitak Chin Pracha, a wealthy Hokkien Chinese man, who built this mansion in early 20<sup>th</sup> Century in Phuket, Thailand and his father came from Fujian Province, China.<sup>250</sup>

<sup>249</sup>Ronald G. Knapp, *The Peranakan Chinese Home: Art and Culture in Daily Life*, 26-27.

<sup>250</sup>Ronald G. Knapp, *Chinese House of Southeast Asia: The Eclectic Architecture of Sojourners and Settlers* (Singapore: Tuttle Publishing, 2010), 102, 128, 140, 146.



Figure 229 : Zhang Bi Shi or Cheong Fatt Tze, a wealthy Hakka man from Dubu County, Guangdong Province.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 155.

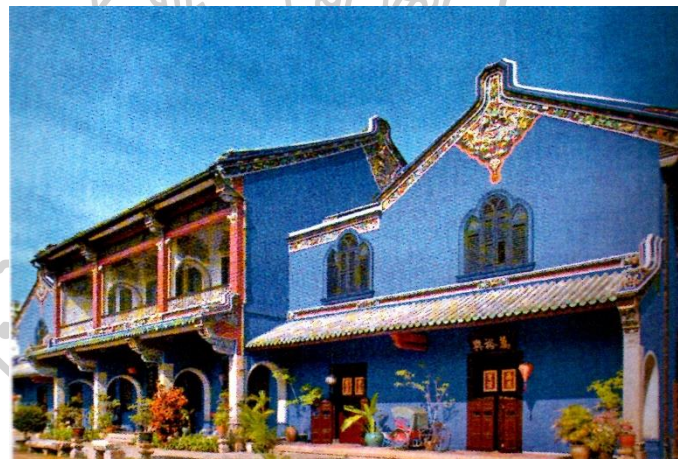


Figure 230: Cheong Fatt Tze's Blue Mansion, Penang, Malaysia.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 156.

### 3.7.3 Peranakan Chinese Architectural Style's Characteristics

Peranakan Chinese Architecture began in Malacca and expanded to Penang and Singapore. Moreover, it expanded to other countries in Southeast Asia include Southern Thailand; especially, the West Coast of Southern Thailand for instance, Ranong, Phangnga, Phuket Krabi, Trang, and Satun. In addition, Peranakan Chinese Architectural Style

is unique because it is an integration of Chinese and European styles. The Chinese style that has influenced Peranakan Chinese building is Chinese symbolism such as the symbolic form of animals, the symbolic form of trees and flowers, the symbolic form of nature, and the symbolic form of other things. The European styles that has influenced Peranakan Chinese buildings are Renaissance style, Baroque style, Neo-Classic style, and Art Deco style. Chinese architecture expresses Chinese culture that has influenced many countries in Asia. As a result, Chinese culture is the main culture from the East. On the other hand, European architecture expresses Western culture. Therefore, Peranakan Chinese Architectural Style is a kind of East meets West.

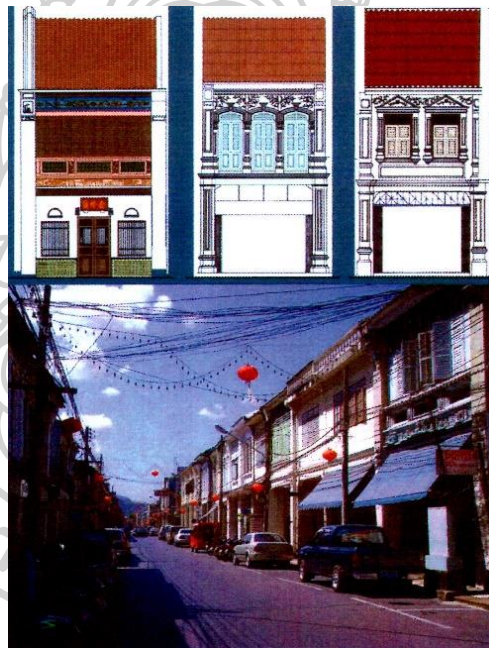


Figure 231 : Peranakan Chinese Architectural Style.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 30.



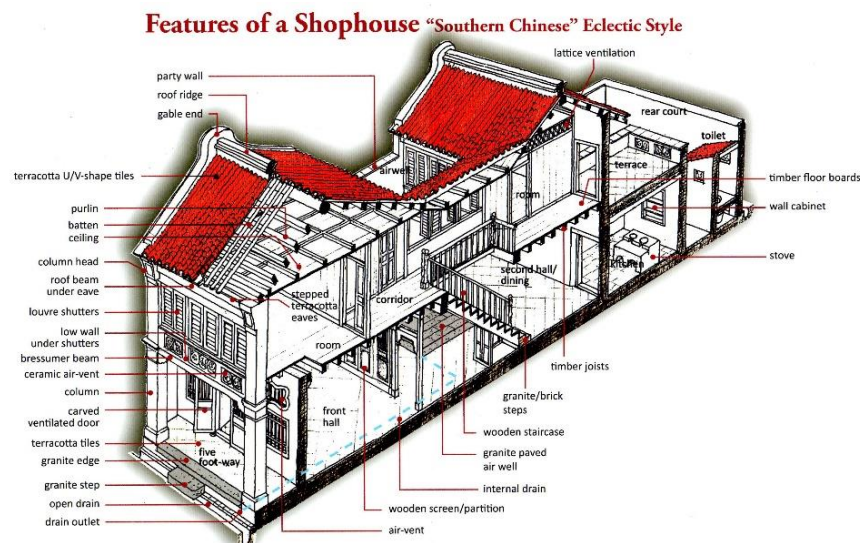


Figure 232: Peranakan Chinese Shophouse Features.

Source : George Town World Heritage INC., Value Your Shophouse Style, 3rd ed., 2015, n. pag.

The strong feature of the unique Peranakan Chinese Architectural Style such as shophouses which are called “Ngor-Kha-Kee”, the five-foot way arcade, are the high roof covered, curved archways. They cleverly join one shophouse to the next, and this walkway allows visitors to browse many adjoining shops without exposure to the weather. In addition, Ngor-Kha-Kee is in the Hokkien-Chinese dialect, one of the largest Chinese dialect groups in Southeast Asia. While “Ngor” means five and “Kha” means foot, “Kee” means memorize or learnt by heart. As a result, Ngor-Kha-Kee means “to measure the length by using five feet. However, the word “Kakee” maybe distorted from the Malay word “Khakee” that means one foot. Furthermore, the Malay term for “five foot way”, “Kakeelima” that is translated as “five foot”, is also used generally to refer to corridors or verandas regardless of their width. Another strong feature of the unique Peranakan Chinese Architecture is “Tianjing” or “skywell”, but usually is called “Chim Jae” that is in the Hokkien Chinese dialect. A “ChimJae” is a large window frame that reaches from the floor to the ceiling, allowing light, wind or even rain to blow in.<sup>251</sup>

<sup>251</sup> Suthi Wongmongkondate, “Cultural Landscape Study of the Old Phuket Town”, 29-32.



Figure 233 : "Ngor-Kha-Kee", the five-foot way arcade.

Source : Researcher, 2014.

The external feature of the Peranakan Chinese Architectural Style, which can easily be noticed is the front of each building. The bottom floor has one door and two windows on both left and right sides. This design is from Chinese cultural influence with an imagery that the door is the mouth and the windows are the eyes of a dragon. This has been respected as a symbol of prosperity since the old days.<sup>252</sup>

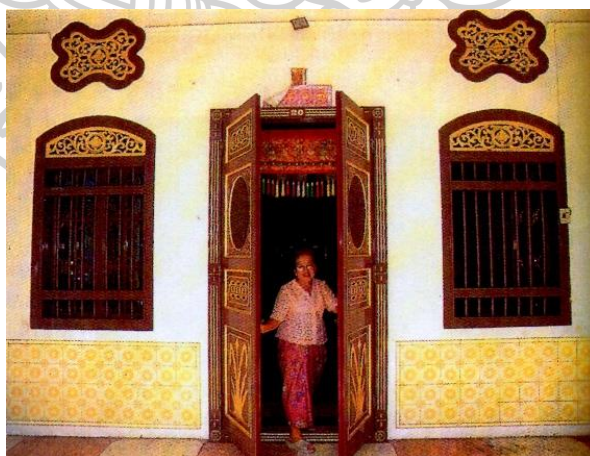


Figure 234 : The door is the mouth and the windows are the eyes of dragon.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 40.

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<sup>252</sup>Ibid., 39.

### 3.8 The European style that influences Peranakan Chinese Architectural Style on the West Coast of Southern Thailand can categorize as follow

#### The Early Renaissance

The Early Renaissance began in 14<sup>th</sup> century. The first city that Early Renaissance arose was Florence, Italy. At that time Florence was the significant economic and artistic hub. In addition, in the 14<sup>th</sup> century was politically divided into different people started to think of themselves as a unified entity with the desire to connect with the Roman Empire and their classical past. Thus, the term “renaissance” that means “rebirth” implied the birth of Humanism. The main purpose was to establish a scholarly program that include art and architecture for a select group of intellectual people to recreate the Classical Roman Civilization. Moreover, Humanistic thought was centered on the human world that belief in human effort rather than on the medieval emphasis on God and church.

#### Early Renaissance Architectural Characteristics

- The idea of building types based on the principles of Republican Rome are re-introduced.
- Roman classical motifs are revived in new ways.
- Concepts of symmetry, order, balance, and harmony are used in design.
- Systems of modular design evolve based on the analysis of the human form.

#### High Renaissance

With the fall of Constantinople in 1453, Rome was the political center of Christian Italy led by a strong papacy that wanted to recreate the Roman Empire in all its monumental splendor. As a result, the church became the main patron of the arts and architecture.

#### High Renaissance architectural Characteristics

- Clear articulation of the classical vocabulary.
- Clarity of structural function of the classical order.
- Simplification of elements.

- Repetition of identical elements.
- Symmetry.

### **Baroque**

The baroque style originated in Italy and then spread to many countries during the 17<sup>th</sup> century. It is associated with the Counter Reformation in Catholic Church. Moreover, it is associated with the heavy concentration of political power that developed in divine – right or absolute monarchic. In addition, the word “baroque” originally meant misshapen with reference to parish.

#### **Baroque Architectural Characteristics**

- Utilized Renaissance classical vocabulary, but extended.
- The architectural forms were dynamic, continuous, emotional, sculptural, and massive scale.
- Integration of painting, sculpture, and architecture into one surrounding characterized by dramatic lighting and spatial illusions.

#### **Neo – Classicism**

Neo – classicism began in the late 18<sup>th</sup> century. It involved the rejection of the Baroque and Rococo because of their redundant elaboration. In addition, it proposed instead a return to Roman and Greek architectural origins in order to redefine the fundamental principles of the classical tradition.

#### **Neo – Classic Architectural Characteristics**

- Elements drawn directly from Greek and Roman vocabularies such as Greek Doric columns, Roman domes, and vaulting.
- Columns used only for support with proportions determined structurally rather than aesthetically.
- Innovative rather than traditional combinations and composition.



## Art Deco

In 1925 the term “Art Deco” was coined at the international Exposition of the Decorative Arts in Paris, France. It describe evident in many of the works on display. In addition Art Deco replaced old decorative practices with new, more glittering materials in geometric pattern.

### Art Deco Architectural Characteristics

- Angular forms.
- Geometric composition.<sup>253</sup>

## 3.9 Peranakan Chinese Architectural Style on the West Coast of Southern Thailand

### 3.9.1 Peranakan Chinese Architecture on Thamueng Road and Rueang Rat Road, Ranong City

Ranong city is a good place to be a town or a city because this city has several canals around it. Hat Som Paen Canal is located on the south. The name of this canal derived from “Hoi San Bian” that is in Hakka dialect and it means “beside the sea and the mountain”. The Saphan Yoong Canal is located on the North and Dan Canal or Klong Dan is located on the west of the city. Not only are there canals of the city on the south, north, and west, but also there are Rong Hut Canal and Nivet Moutain or Khao Nivet on the east of the city.<sup>254</sup> In the 19<sup>th</sup> century, there were more than 3,000 Chinese people in Ranong city area. In 1890 King Rama V visited Ranong city and the King established the name of 10 roads. In addition, two of ten roads that the King gave the names were Tha Mueng Road and Rueang Rat Road.<sup>255</sup> In early 20<sup>th</sup> century, there were many Chinese

<sup>253</sup>Ibid., 201-204.

<sup>254</sup> Office of Natural Resources and Environmental Policy and Planning, สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม กระทรวงทรัพยากรธรรมชาติและสิ่งแวดล้อม, โครงการกำหนดขอบเขตพื้นที่เมืองเก่า: เมืองเก่าระนอง [Setting Old Town Limit Area Project: Ranong Old Town] (Pathum Thani: Science and Environment Program, Faculty of Science and Technology, Thammasat University, Rangsit Campus, 2015), 14-15.

<sup>255</sup> Phrabath Somdej Phrachulajomklao Chaoyuhua, พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, เล่ม 1, ระยะเวลาเสด็จพระราชดำเนินประพาสทางบก ทางเรือ รอบแหลมมลายู รัตนโกสินทร์ศก 109 [The Route of visiting by land and by boat around Malay Peninsula R.E. (Rattanakosin Era) 109], Vol 1, 88.

people who came to settle down in Ranong city area because of tin mines in this area, and there were many Peranakan Chinese buildings were built on Tha Mueng Road and Rueang Rat Road. There are some Peranakan Chinese shophouses still standing in the present on Tha Mueng Road such as Peranakan Chinese building of Lim Bui Tui, a wealthy Hokkien Chinese man and a head of Lim Tang family and Khun Rat Narathorn's Peranakan Chinese shophouses. Not only Tha Mueng Road where there are Peranakan Chinese buildings, but also there are Peranakan Chinese shophouses that belonged to Luang Po Vijit, a wealthy Hokkien Chinese man and a head of Tantajina family, in the past still stands on Rueng Rat Road at present.<sup>256</sup>

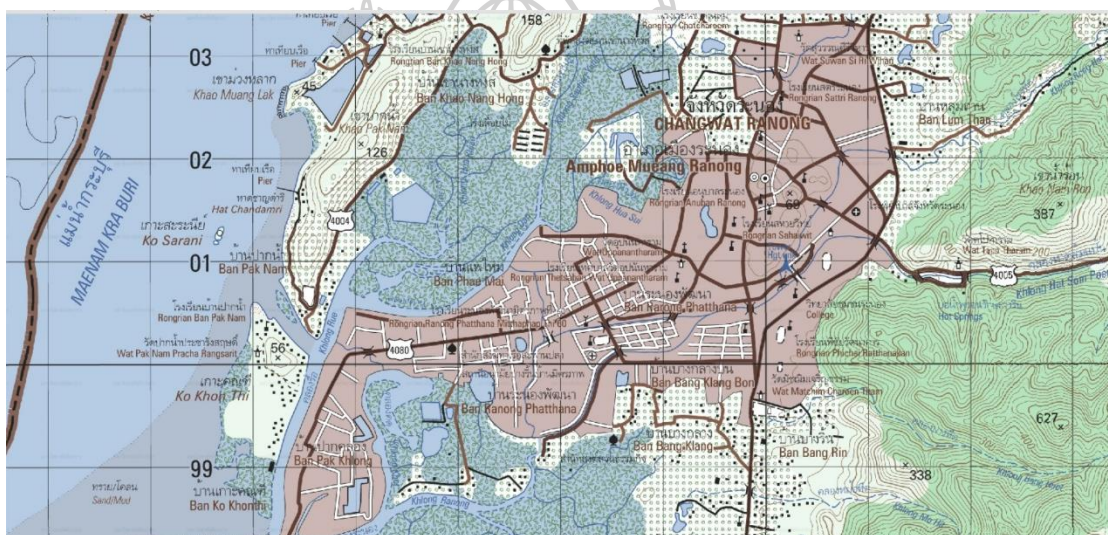


Figure 235 : Map of Ranong City area.

Source : Royal Thai Survey Department, CHANGWAT RANONG, Sheet 4728IV, Edition 2-RTSD, Map of Thailand series L7018, 2009, Scale 1 : 50,000.

<sup>256</sup> Marut Ratnarathorn, มารุต รัตน์ราทร, *ลี้มตั้งรัตน์ราทรตัญจินะ* [Lim Tang Ratnaratorntantajina], (N.P., 2009), no.pag.

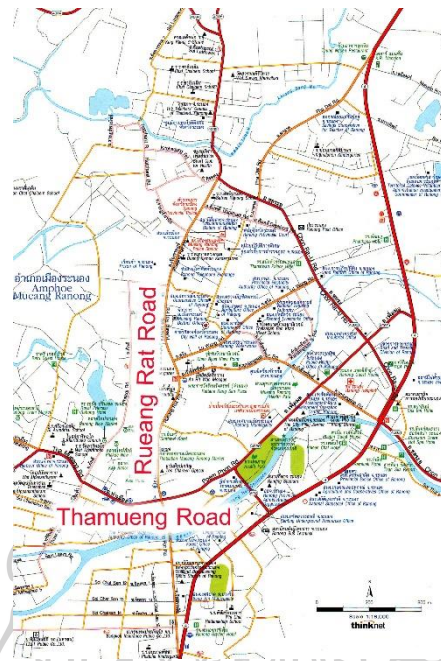


Figure 236 : Map of Ranong City.

Source : Pusit Sridulyakul, Thailand Handy Atlas. 2010, 86.



Figure 237 : Lim Bun Tui Peranakan Chinese building.

Source : Researcher, 2014.



Figure 238 : Khun Rat Narathron's Peranakan Chinese Shophouses.

Source : Researcher, 2014.

One of the most exquisite facades of Peranakan Chinese shophouses in Ranong city is located on Rueng Rat Road and in the past, these shophouses belonged to Khaw Sui Bi, a wealthy Hokkien Chinese man of Khaw family.<sup>257</sup> This two-storey Peranakan Chinese shophouses' façade have European style such as Renaissance style and Neo-Classicism style including Chinese style. First storey's facades show round arch and keystone including ionic columns. Moreover, second storey of these shophouses facades reveal Corinthian columns and shuttered windows including Chinese auspicious signs.<sup>258</sup> There are many auspicious signs on these shophouses' facades for instance vase, peonies, and the fylfot or Swastika. The column head of the center of the façade of these shophouses showing the vase, which hold peonies, symbolize the omen of good fortune and they represent wealth and safety that Chinese called "Fu Gui Ping An".<sup>259</sup> In addition, the fylfot or Swastika that symbolize "Wan Tzu" or "ten thousand character sign" and it mean the accumulation of lucky.<sup>260</sup> Moreover, there are several stucco of Chinese characteristics from several novels and literature above shuttered windows of these shophouses. One of them is the literature that came from the famous literature, San Guo Yan Yi, the Romance of the Three Kingdoms. Three figures from this literature that reveal on the façade of this building are Dongzhuo, the tyrannic warlord, DiaoChan, a beautiful singer and dancer including Dongzhuo's concubine, and LuBu, a warrior of Dongzhuo's army and DiaoChan's lover.<sup>261</sup>

<sup>257</sup> Apichart Hongchukiat อภิชาติ หงษ์ชูเกียรติ, November 16, 2018..

<sup>258</sup> Panya Thepsink ปัญญา เทพลิงห์ and Wut Wattanasin วุฒิ วัฒนสิน, ลวดลายตกแต่งหน้าอาคารชิโนโปรตุกีส ในจังหวัดภูเก็ต. *Decorative Ornament on Façade of Sino-Portugues Building in Phuket Province* (Hatyai: n.p., 2004), 20-21, 30-31, 34-39, 294-295.

<sup>259</sup> Trustees of Leong San Tong Khoo Kongsi Trustees of LeongSan Tong Khoo Kongsi (Penang) Registered, *Leong San Tong Khoo Kongsi: The History and Architecture*. Registered, **Leong San Tong Khoo Kongsi: The History and Architecture** (Penang: Trustees of Leong San Tong Khoo Kongsi (Penang) Registered, 2004), 93.

<sup>260</sup> C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup>, rev., 381.

<sup>261</sup> Luo Guan Zhong, *Romance of the Three Kingdoms*, 72, 80, 81-91.





Figure 239 : Khaw Sui Bi's Peranakan Chinese Shophouse in Ranong City.

Source : Researcher, 2018.



Figure 240 : Chinese auspicious signs on the façade of Khaw Sui Bi's Peranakan Chinese Shop houses.

Source : Researcher, 2018.



Figure 241 : The famous literature the Romance of the Three Kingdoms above shuttered windows.

Source : Researcher, 2018.



Figure 242 : Khaw Sui Bi's Peranakan Chinese Shophouses on Rueng Rat Road in Ranong City.

Source : Researcher, 2018.



Figure 243 : Rueng Rat Road in Ranong City in the past.

Source : Researcher, 2016.

Furthermore, Luang Pot Vijit's mansion, Tantajina family's mansion, which is located on Rueng Rat Road reveal Renaissance style and Neo-Classicism style including Chinese auspicious signs. There are several auspicious signs on this Peranakan Chinese building such as the Pakua or Eight Diagrams, Key-pattern or thunder pattern, and fylfots or Swastikas. The Pakua or Eight Diagrams on the gable of this building symbolizes the power against misfortune and assuring the fortune of prosperity. The key-pattern or thunder pattern on the façade; especially, on the columns and under windows of this building represent the downpour that brought the heaven-sent gift of abundance. In addition, fylfots or Swastikas under windows of this building symbolize the increasing of fortune.<sup>262</sup> Furthermore, the Chinese sign above the main entrance of this building shows two Chinese letters "Ying Chuan" that is the name of the origin of Chen Clan or Tan Clan in China.<sup>263</sup>

<sup>262</sup>C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup>, rev., 117, 120, 148-151, 381.

<sup>263</sup>Laotang [pseud.] เหล่าตั้ง [นามแฝง], เรื่องเล่าชาวแต้จิ๋ว [*the Story of Teochew People*] (Bangkok: New Century Printing and Packaging, 2008)., 104-105.



Figure 244 : Luang Pot Vijit.

Source : Researcher, 2016.



Figure 245 : Luang Pot Vijit's mansion in Ranong City.

Source : Researcher, 2016.



Figure 246 : the main entrance of Luang Pot Vijit's mansion shows two Chinese letters "Ying Chuan" that is the name of the origin of Chen Clan or Tan Clan in China.

Source : Researcher, 2016.



Figure 247 : Inside of Luang Pot Vijit's mansion.

Source : Researcher, 2016.

#### - State of Conservation of Peranakan Chinese Architecture on Tha Mueng Road and Rueang Rat Road, Ranong City

In 2013, the National Housing Authority and Rajamangala University of Technology Tawan-ok Uthenthawai Campus had a project of the study on Urban Development Guidelines in the Contexts of Old Communities Preservation and Renewal in Ranong City.<sup>264</sup>

In 2016, Ranong city was declared one of the conservation and development old towns project by the Office of Natural Resources and Environmental Policy and Planning. The conservation site covers the center area of the old town as a core zone and Peranakan Chinese buildings on Tha Mueng Road and Rueng Rat Road were part of heritage buildings that the core zone covers.<sup>265</sup>

<sup>264</sup>Punnavit Sewatadul ปุณณวิช เสวตะตุล, November 16th, 2018..

<sup>265</sup>Office of Natural Resources and Environmental Policy and Planning, สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม กระทรวงทรัพยากรธรรมชาติและสิ่งแวดล้อม, โครงการกำหนดขอบเขตพื้นที่เมืองเก่า: เมืองเก่าระนอง [Setting Old Town Limit Area Project: Ranong Old Town], 2, 14-15.



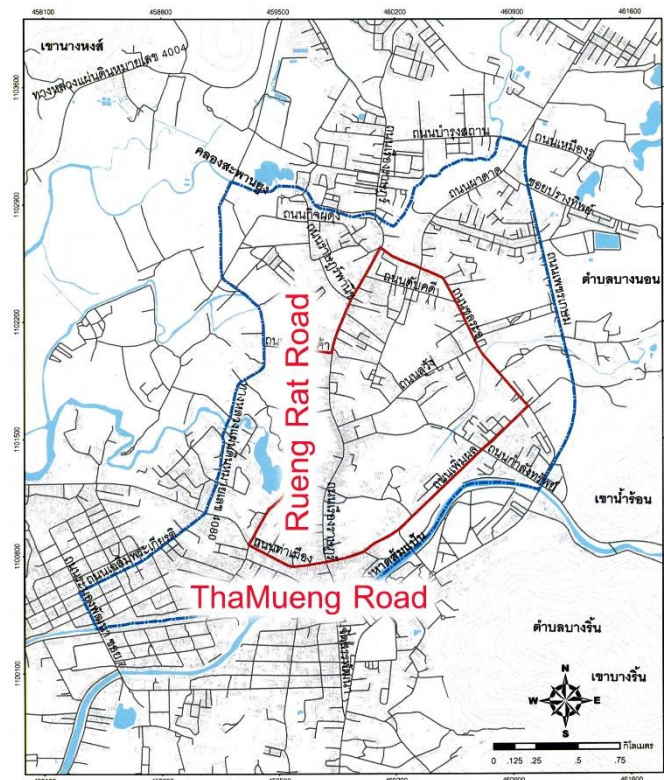


Figure 248 : The Peranakan Chinese buildings on Tha Mueng Road and Rueng Rat Road are part of heritage buildings the core zone covers. (The core zone is the red line).

Source : office of Natural Resources and Environmental Policy and Planning Setting Old Town, 2016, 31-33.

### 3.9.2 Peranakan Chinese Architecture in Takuapa Old Town, Phang-nga Province

After Phraya Senanuchit or Nuch Na Nakhon, Takuapa Governor, moved the town from Kokian town to Takuapa town in 1825, there were many Chinese people settle down in this town because there were many tin mines in this area including the location of this area surrounding with nature. This town had Takuapa canal was located on the east and Pi canal or Klong Pi was located on the south of the town. Moreover, there was Takuapa Mountain or KopaSua in Hokkien Chinese dialect was located on the west of the town.<sup>266</sup>

<sup>266</sup> Nikorn Kantavanichpan, นิกร คันทวนิชพันธุ์, ประวัติศาสตร์ย่อของเมืองตะกั่วป่าและประวัติการกินผัก “เจียะกิวอ๋องฉ่าย” ศาลเจ้าพ่อกวนอู ตะกั่วป่า [Brief History of Takuapa Town and History of Chinese Vegetarian Festival “Chia Kew Ong Chai” Kuan Yu Shrine, Takuapa], (n.p., n.d.), no.pag.

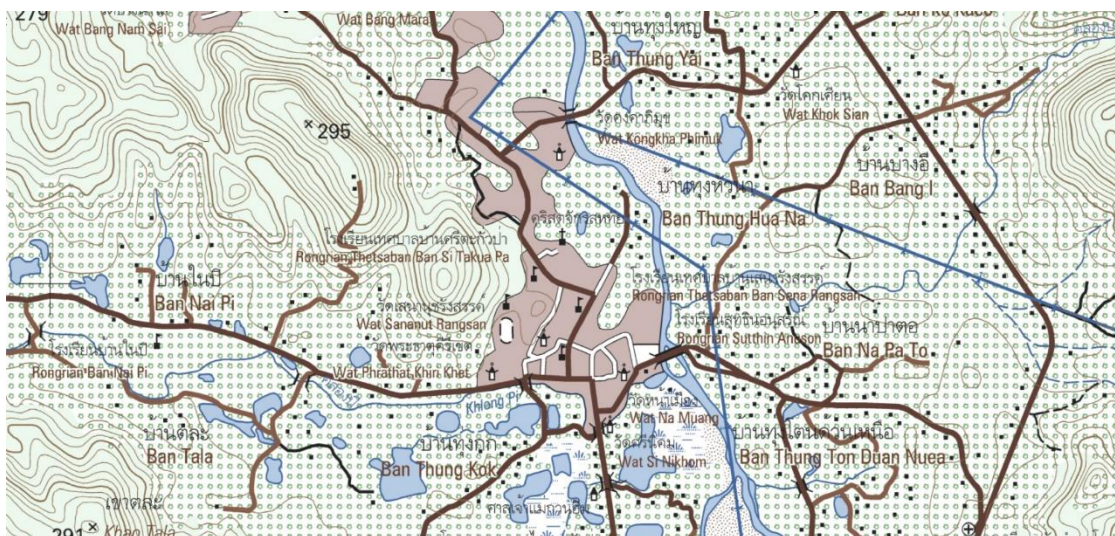


Figure 249 : Map of Takuapa Old Town.

Source : Royal Thai Survey Department, AMPHOE TAKUAPA, Sheet 46261 I, Edition 2-RTSD, Map of Thailand series L7018S, 2009, Scale 1: 50,000.

In 1909, King Rama VI visited Takuapa town and he mention that there were shophouses on the street in the town.<sup>267</sup> In addition, many Peranakan Chinese buildings on many roads in this area still stand in the present and many of them have the same structure as original construction of shophouses. Two of these shophouses belonged to Khun Jumnongphakdi, a wealthy Hokkien Chinese man and the head of Kulwanit family. These shophouses are located on Udomtara Road.<sup>268</sup> They are two-storey shophouses that have pediments or gable ends to reflect Fengshui belief in one of five element, mental element, because there are the round and smooth shapes symbolize metal element. Assuming the owner had tin mines business and the metal element connect to tin mines. Therefore, the owner used this element to make his business to be prosperous.<sup>269</sup>

<sup>267</sup> Phrabath Somdej Phra Mongkutklao Chaoyuhua, พระบาทสมเด็จพระมงกุฎเกล้าเจ้าอยู่หัว, *จดหมายเหตุประพาสหัวเมืองปักษ์ใต้* [Journal of Visit to the Southern Towns], 45.

<sup>268</sup> Taned Limpanich ทัศนคติ หลิมพานิช, August 8th, 2015..

<sup>269</sup> Paramaporn Sirikulchayanont, "Chinese Settlement in Thailand: Form, Character, and Cultural Influence", 28, 31-32.



Figure 250 : Takuapa Old Town.

Source : Researcher, 2018.



Figure 251 : Khun Jumnonphakdi's Peranakan Chinese Shophouses in Takuapa Old Town in the past.

Source : Researcher, 2018.



Figure 252 : Khun Jumnonphakdi's Peranakan Chinese Shophouses in Takuapa Old Town at present.

Source : Researcher, 2018.

#### - State of Conservation of Peranakan Chinese Architecture in Takuapa Old Town, Phang-nga Province.

At present, the notice board is located on the intersection between Udomtara Road and Sri Takuapa Road which describe streetwalk of Takuapa Old Town Project or Cultural Street of Takuapa Old Town Project. This project began in December 2007 and continued to the present. Moreover, this project take place every year during high season



on Sri Takuapa Road and this project organized by the local government of Phang-nga Province and the committees of Takuapa Old Town Community.



Figure 253 : Cultural Street on Sri Takuapa Road, Takuapa Old Town.

Source : Researcher, 2018.

In 2012, the National Housing Authority, Rajamangala University of Technology, TanyaBuri Campus and SongKhla Technological College had a vernadoc,<sup>270</sup> Vernacular Documentation, Project in Takuapa Old Town. In addition, Vernadoc word refers to a methodology for vernacular architecture study that emphasizes the collecting of data and information on site by basic techniques to produce high quality measured drawings<sup>271</sup>

In 2013, Takuapa Old Town was declared one of the conservation and development old towns Projects by the Office of Natural Resources and Environmental Policy and Planning. The conservation site covered the central area of the old town as a core zone. Moreover, Peranakan Chinese shophouses were on many roads in Takuapa Old Town that the core zone cover.<sup>272</sup>

<sup>270</sup>Vira Tanwanich วีระ ตันวานิช, November 23rd, 2013..

<sup>271</sup>The Association of Siamese Architects Under Royal Patronage, *Vernadoc around the World* (Bangkok: n.p., n.d.), n.pag.

<sup>272</sup>Office of Natural Resources and Environmental Policy and Planning, สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม กระทรวงทรัพยากรธรรมชาติและสิ่งแวดล้อม, *โครงการกำหนดขอบเขตพื้นที่เมืองเก่า: เมืองเก่า ตะกั่วป่า* [Setting Old Town Limit Area Project: Takuapa Old Town], 2, 19.



In 2016, the street arts that express Chinese culture on Sri Takuapa Road were painted by local artists. Furthermore, Takuapa Municipality and Arsomsilp Academy created an event for streetscape upgrades in Takuapa Old Town.<sup>273</sup>

In 2017, Urban sketch walk that collaborated between Takuapa Municipality and Urban sketch artists took place in Takuapa Old Town in order to increase awareness of heritage buildings including Peranakan Chinese shophouses on many roads in Takuapa Old Town.<sup>274</sup>

In 2018, Tourism Authority of Thailand, Phang-nga office, collaborated with Phang-nga Guide Association organized Takuapa Old Town trips and Peranakan Chinese shophouses are included in these trips.<sup>275</sup>

### 3.9.3 Peranakan Chinese Architecture in Phuket Old Town

In 1837, the city of Phuket was located in the middle of a village in Kathu district where an enormous tin mine was located. In 1853, Kathu and Tungka were rich in natural resources and Phra Phuket Loha Kasate-trarak, a high commissioner of the city of Phuket, pioneered more tin mining sites. Therefore, he expanded the territory of the city of Phuket. After that, he moved the high commissioner's office from Kathu to Thungka which become the Phuket town in the present.<sup>276</sup> This area is lowland and the east direction and the south direction of the town are near the bay. The north direction is close to two mountains that are called Mount Rang and Mount Toh Sae. Furthermore, between Mount Rang and Mount Toh Sae, there is a canal named Bang Yai Canal or Giat Ho Canal in Hokkien Chinese dialect. In addition, Bang Yai Canal was one of the most important transportation

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<sup>273</sup>Interview with Ruengyut Tiravanich, สัมภาษณ์ เรืองยุทธ ตีระวนิช, Former National Housing Authority Officer and Representative of Arsomsilp Academy, February 9<sup>th</sup>, 2017.

<sup>274</sup>Interview with Saran Rongrueangkul, สัมภาษณ์ ศรันย์ รองเรืองกุล, Well Known local man and Architect, Takuapa District, Phang – nga Province, February 9<sup>th</sup>, 2017.

<sup>275</sup>Interview with Churiporn Chitsopa, สัมภาษณ์ จุรีย์พร จิตรโสภา, Marketing Officer of Tourism Authority of Thailand, Phang – nga Office, February 21<sup>th</sup>, 2018.

<sup>276</sup>Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 17-18.

routes in the past. There were many boats which carried fruit and various goods. Moreover, numerous boats carried wood from nearby mangroves for use in mines.<sup>277</sup>

At that time, many Chinese people came to Phuket, and the Chinese immigrants mainly were Hokkien Chinese. In 1901, during King Rama V period, Phraya Ratsadanupradit, (Khaw Sim Bee Na Ranong), who was the Governor of Trang Province, became Load Lieutenant of Phuket Circle. After 1901, Western people and Penang people moved to Phuket to do business involving the tin-mining industry. In addition, many Chinese people in Phuket sent their children to receive education in Penang, a well develop port city, because during that time Penang had a high quality of education, and Penang people could speak several languages such as English, Malaya and Chinese. Furthermore, Chinese people in Phuket traded with Penang people. As a result, it was very useful to receive education in Penang for doing good business.

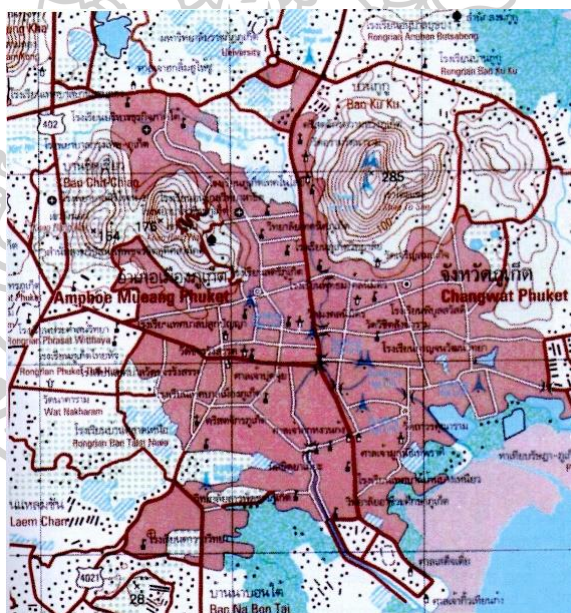


Figure 254 : Map of Phuket.

Source : Royal Thai Survey Department, CHANGWAT PHUKET, Sheet 4624 I, Edition 1-RSTD, Map of Thailand series L 70188, 2009, Scale : 1 : 50,000.

<sup>277</sup> Ibid., 8-10.

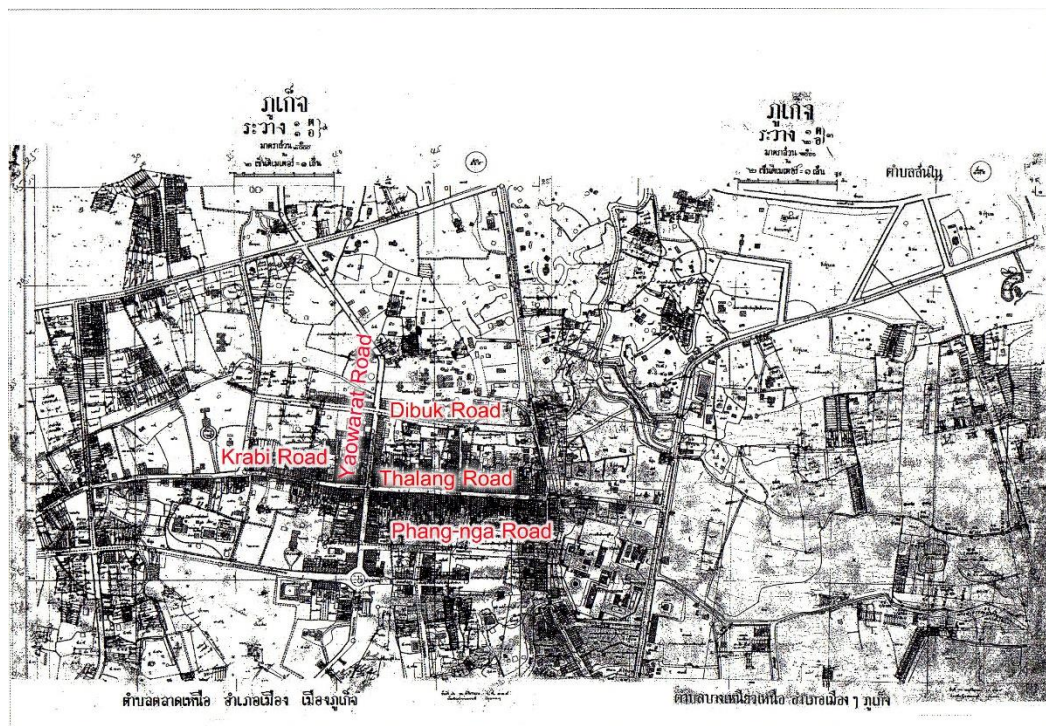


Figure 255 : Map of Phuket in 1910.

Source : Phuket Provincial Land Office, Map of Phuket R.E. (Rattanakosin Era) 129, 1910, n. pag.



Figure 256 : Phraya Ratsadanupradit (Khaw Sim Bee Na Ranong).

Source : Janjob Yingsumol "Khaw Sim Bee" a Shining light to the Andaman, Phuket Bulletin, 2009.

To make a new town, Phraya Ratsada brought Urban Planning of Penang to Phuket to develop the town of Phuket. Firstly, Thalang Road and Krabi Road were constructed in Phuket, following Yaowarat Road, Phang-nga Road, and Dibuk Road. In addition, Thalang



Road was his first development project, improving the ground by putting gravel on the road surface and then encouraging traders and miners to build Peranakan Chinese shophouses to replace the mud buildings of “Thor-Kho-Chu” being used at that time.<sup>278</sup> The area around Thalang Road in the past was called “Tuapho” in Hokkien Chinese dialect which meant “the big market”. Moreover, the area around Krabi Road in the past was called “Xiaboil” in Hokkien Chinese dialect that meant “the tail of market”. However, some people said that this area was called “Chiaboil” in Hokkien Chinese dialect and it meant “the tail of the road for the car or the cart” because at that time Krabi Road was the end of the road. Furthermore, at that time, the road that the local people called “Sinlor” meaning “new road” had official name is “Dibuk Road”.<sup>279</sup>

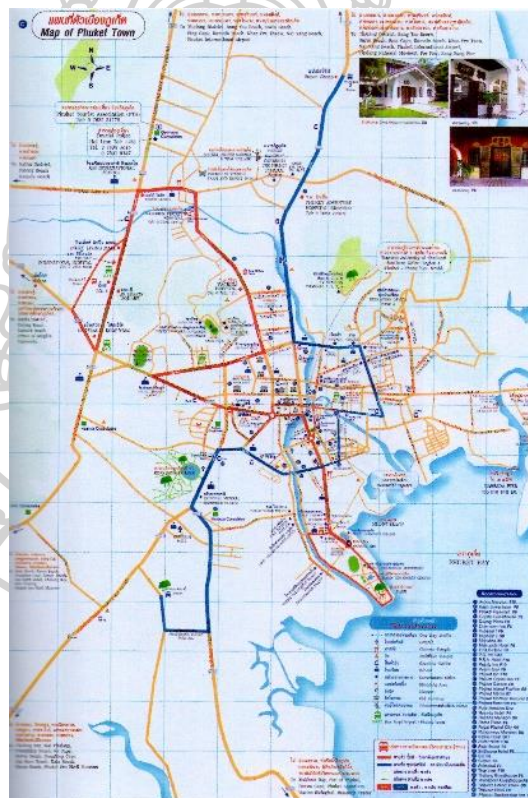


Figure 257 : Map of Phuket Town area.

Source : Suthi Wongmongkondate “Cultural Landscape Study of the Old Phuket Town, 2011, 35.

<sup>278</sup> Ibid., 19-23.

<sup>279</sup> Pranee Sakulpiphatana ปราณี สกุลพิพัฒน์, *ย้อนอดีตเมืองภูเก็ต [Repeating the Past of Phuket City]* (Phuket: Vised Press, 2000), 9.





In 1909, King Rama VI visited Phuket and he mentioned that there were many shophouses in Phuket town area.<sup>280</sup> When Phraya Ratsada was the Load Lieutenant of Phuket state, there was a Fengshui master who explained to Phraya Ratsada about the excellent location of Phuket Island. He mentioned Phuket Island when looking from a bird's eye view, it was like a great dragon emerging from the Indian Ocean. In addition, the heart of the great dragon was in the central part of Phuket city or Phuket old town to this day.<sup>281</sup>



Figure 261 : The Great Dragon in the Legend with its heart in the central part of Phuket Old Town.

Source : Suthi Wongmongkondate  
 “Cultural Landscape Study of the Old Phuket Town, 2011, 25.

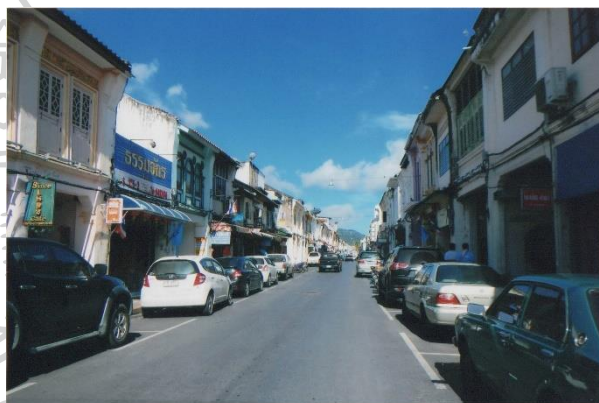


Figure 262 : Thalang Road, Phuket Old Town, in 2016.

Source : Researcher, 2016.

<sup>280</sup> Phrabath Somdej Phra Mongkutklao Chaoyuhua, พระบาทสมเด็จพระมงกุฎเกล้าเจ้าอยู่หัว, *จดหมายเหตุประพาสหัวเมืองปักษ์ใต้* [Journal of the visit to the southern Towns], 63.

<sup>281</sup> Suthi Wongmongkondate, “Cultural Landscape Study of the Old Phuket Town”, 25.

- Peranakan Chinese Shophouses in the Phuket old town
  - Hub Long Huat Building on Thalang Road

The number 20 house on Thalang Road is very distinguished, both inside and out. It has a beautiful façade fully decorated in the Chinese style, and is in perfect overall condition and was formerly the home of Ong Bun Tien, Phra Pitak Chinpracha's father in law. In addition, this shophouse was the office of the family foreign exchange business, which specialized in Malaysian ringgit needed when traveling or conducting business in Penang. Moreover, this shophouses was also used as the mining business office of Phra Phitak Chinpracha, the head of Tanthavanich family. Furthermore, Phra Pitak Chinpracha lived here for a time before moving to a grand new mansion at the end of Krabi Road. Tanthavanich family members called this shophouse "Banlad" or "House at Market" after its location in the main market street.



Figure 263 : Phra Pitak Chinpracha and his wife.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 41.



In addition, this old shophouse is now a restaurant named “China Inn”. At the front of the shophouse on the lower ground, there are two beautiful distinguished carved perforated-designed door panes, inserted with squash-shaped spacing at eye level. Both door panes stand with turning sockets in both ends up and down. This is characteristic of Chinese doors, which do not have hinges like western style doors. Above the door, there is an old rectangular sign board with a design of golden clouds. The carving deep down inside the wood is three black Chinese letters that reads “Hub Long Huat”, which was the former brand of this building. The same sign boards are adjacent on both the left and right sides, but they are half-circle shapes with a Chinese inscription on both sides, which can be interpreted as “Hub Long Huat Trade Make Money Transfer Service to XiaMen Port City, China (Mainland)”<sup>282</sup>.

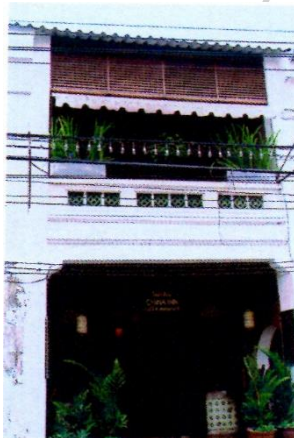


Figure 264 : Hub Long Huat Building.

Source: Suthi Wongmongkondate “Cultural Landscape Study of the Old Phuket Town, 2011, 42.



Figure 265 : Hub Long Huat or China Inn entrance.

Source: Researcher, 2014.

<sup>282</sup> Ibid., 40-42.



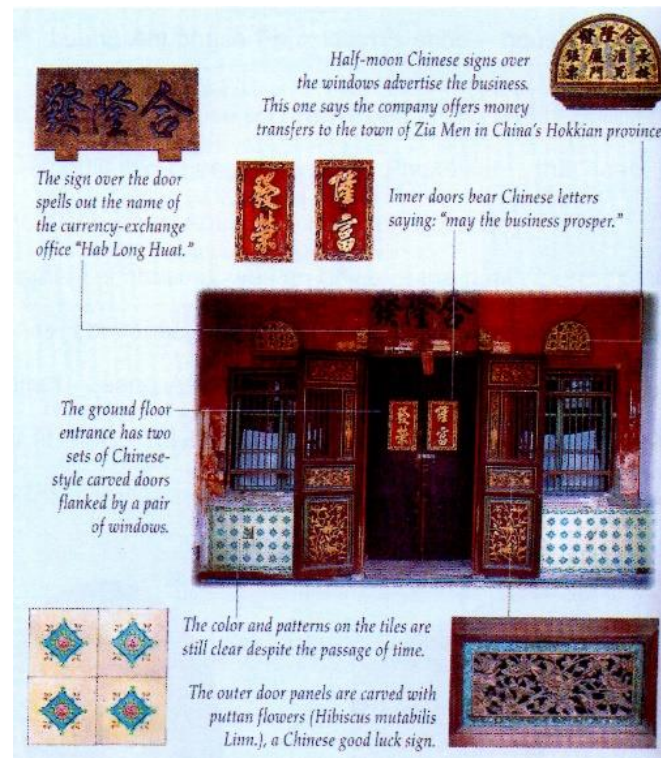


Figure 266 : The detail of Hub Long Huat's ground floor entrance.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 48.

On the second storey of façade of this building shows ceramic air-vent that have Chinese coin shapes. These Chinese coins symbolizes prosperity and they are very popular both as an amulet and an ornament. In addition, coins for warding of evil are known to the Chinese and they also represent the God of Riches.<sup>283</sup>

#### - Luang Anuphash Phuketkarn's shophouse on Krabi Road

The number 20 house on Krabi Road is an elegant building. This shophouse was built by Luang Anuphash Phuketkarn, the head of Hongyok family, who established Anuphash and Son Company in 1939. The building, a semi-residential housing, was an office of the family business. However, a re-design has converted it to full residential use while keeping the main structure intact.

<sup>283</sup> C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup>, rev., 72-74.



Figure 267 :Luang Anuphas Phuketkarn.

Source: Suthi

Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 44.



Figure 268 : Luang Anuphas Phuketkarn's shophouse on Krabi Road, Phuket Old Town.

Source: Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 44.

In addition, the upper-storey façade, just out over the lower part is decorated with floor-length windows with adjustable shutters to allow the young women in the shophouse a peek at life on the road. The facade of this building show a mix of European and Chinese influence. Moreover, the front entrance is covered with a series of arches forming an arcade to keep out the perennial rain. Furthermore, the front room on the ground floor is partitioned with carved screens in two parts. The outer part, once an office of the family mining business, is now a reception area for most visitors.



Figure 269 : The section of Luang Anuphash Phuketkam's shophouse.

Source: Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 45.

The family dining room features a large round dining table around which more than ten people can be seated, reflecting the belief of Phuket Chinese that the family should be together at meal times. Moreover, the kitchen is given equal space to other parts of the shophouse, reflecting the importance given to food in the family. The kitchen has its own well for washing and cleaning up.<sup>284</sup>

#### - Mine Owner's shophouses on Dibuk Road

The Peranakan Chinese buildings still remain around Dibuk Road at present and they were built during the reign of King Rama VI of Rattanakosin. These old buildings are aged around 100 years and they are mostly residential buildings.

<sup>284</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 44-46.



Figure 270 : Khunwiset Nukulkit. Source:

Source: Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 46.

The Five rows of shophouses numbered 79 to number 87 near the end of Dibuk Road are called the "mining bosses homes". The first two shophouses, number 79 and number 81 belong to the Tantivit family. The other three, number 83 to number 87 were owned by Khunwiset Nukulkit, the head of Udomsub family, but only one remained in family. The number 83 shophouse and number 85 shophouse have been sold to the Ekvanich family. In addition, this group of shophouses represents a blend of Chinese and European styles. The Chinese style entrance is flanked by windows with ornately carved vents. Above the doorframe, hangs a sign communicating the owner's family name and the name of his hometown in China.<sup>285</sup>

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<sup>285</sup> Ibid., 46-48.





Figure 271 : Mine Owner's shophouses on Dibuk Road.

Source: Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 47.

- Peranakan Chinese Mansions in the Phuket Old Town
- Chin Pracha's Mansion on Krabi Road

Chin Pracha's Mansion was built in 1903 by Phra Pitak Chinpracha or Mr. Tan Ma Siang, the head of Tanthavanich family. This style of mansion was called "Angmor lau" or "red hair house" by Phuket people. Furthermore, "Angmor lau" or "red hair house" comes from Hokkien Chinese dialect where Chinese have referred to buildings just as they have done in Penang, Malaysia to under score their European patrimony. However, infact, the owners mostly were Peranakan Chinese people. Moreover, Chin Pracha's Mansion was the first Amgmor lau in Phuket.



Figure 272 : Phra Pitak Chinpracha or Mr. Tan Ma Siang.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 48.

The two-storey Chin Pracha's Mansion is raised off the ground on a stone and cement podium. The sloping roof of the entryway, which is supported by fluted columns, frames a classical European surround for a Chinese style doorway. Set above the door is a plaque with two Chinese characters "hao qi" meaning "Notability of Spirit". In addition, the façade is ornamented with carved bargeboards. Two-thirds of each wall is given over to windows on the first floor and shutters on the second.

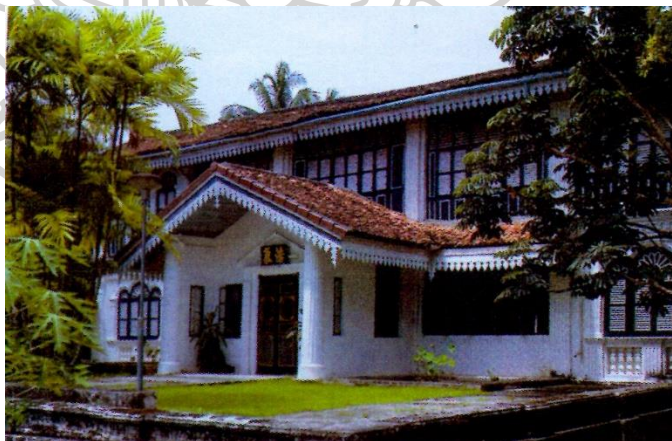


Figure 273 : Chin Pracha's mansion on Krabi Road, Phuket Old Town.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 49.

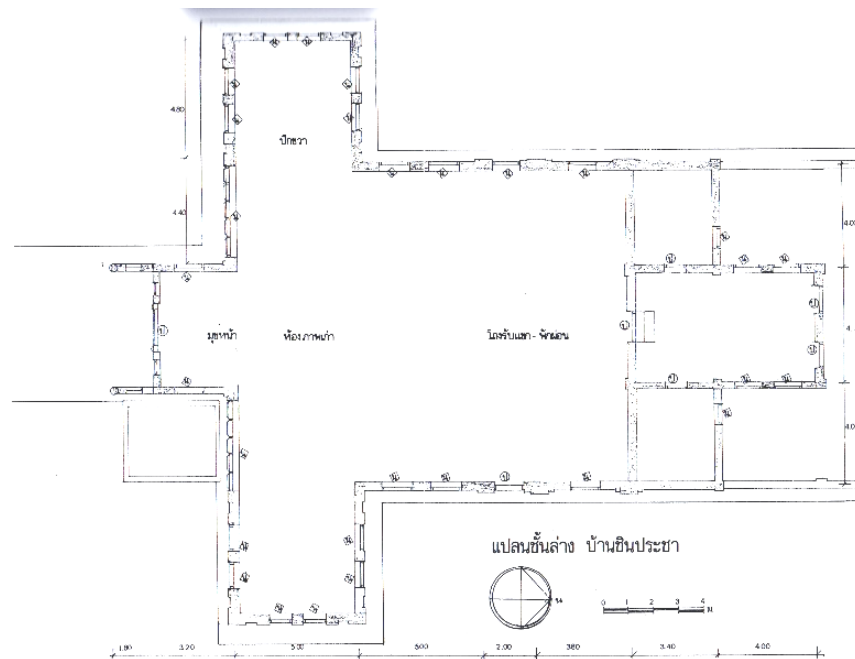


Figure 274 : Ground floor plan of Chin Pracha's mansion.

Source : Fine Arts Department Report of Survey Ancient Places : Phuket City, 1987, 137.

The spacious lower floor, with its high ceilings and encaustic tile flooring, comprise a series of rooms that encircle a large “tianjing” or “skywell” functions much like those found traditionally in Southern China homes. The adjacent entry foyer, formal and informal eating areas, parlors, and a bedroom are full of an accumulation of the family's antique furniture. Furthermore, most furniture in this mansion belongs to Phra Pitak Chinpracha's ancestors in China. Other pieces were bought from Europe such as ceramic floors from Italy, and so on<sup>286</sup>

<sup>286</sup> Ibid., 48-50.



Figure 275 : "Tianjing or Skywell" in the mansion.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 51.



Figure 276 : The parlor in the mansion.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 51.

#### - Luang Amnat Nararak's Mansion on Dibuk Road

Since 1871, after his wife had passed away, Luang Amnat Nararak or Tanyok Kuad, the head of Tandaves family, left his rice farm in the Luanjae Sub-District, Tang-hua District, Hokkien Circle or Fujian Province to the Phuket Island. After that, he went to work in ore mining at Kathu area. As a strong young man of 23 years, he worked very hard and saved a lot of money. Later on, he got married with Yoklian who was the eldest daughter of Chin-u-Ngiam, originally of the Sangiam family, a wealthy miner and the owners of the mining business of the Longseng trade mark. After this marriage, he became a wealthy man and had hundreds of laborers in the mine. Luang Amnat Nararak was also a Chinese tax-farmer and the holder of a Government Monopoly on the making of liquor. By 1891, when he was 43 years old, he became the leader of the Chinese people in Phuket.





Figure 277 : Luang Amnat Nararak.

Source : Tanyoksi, Luang Amnatrarak or Tanyok Kuad Tandavesa ( 1849- 1932 ) ,  
Phuketscape, 2008, 22.



Figure 278 : Luang AmnatNararak and his family in front of the mansion.

Source : Tanyoksi, Luang Amnatrarak or Tanyok Kuad Tandavesa ( 1849- 1932 ) ,  
Phuketscape, 2008, 23.

Luang Amnatnarak's Mansion was a second home for him. During 1925-1926, he moved his house from Kathu to Dibuk Road in Phuket town area. He made merit on his 78<sup>th</sup> birthday and had a celebration at his new house, Peranakan Chinese building. In addition, he hired craftsmen from Penang, Malaysia, to build the mansion. Furthermore, this grand mansion features an extravagant use of frescoes, a typical feature of Peranakan Chinese Architecture. Moreover, the Chinese believed that bats embody good fortune

and longevity. As a result, bats are a recurring motif in decoration including in the mansion. This two-storey mansion features a front porch adjoining the driveway. The polygonous side wings feature small balconies. The mansion remains in the hands of the Tandaves family.<sup>287</sup>



Figure 279 : Luang Amnat Nararak's mansion on Dibuk Road, Phuket Old Town.

Source : Tanyoksi, Luang Amnatrarak or Tanyok Kuad Tandavesa ( 1849- 1932) , Phuketscape, 2008, 26.

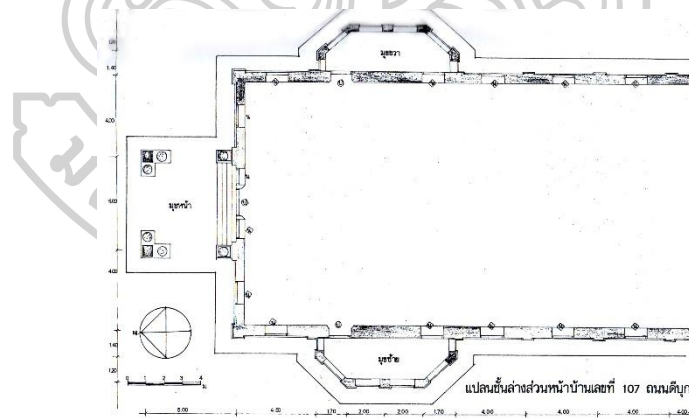


Figure 280 : Ground floor Plan of Luang Amnat Nararak's mansion.

Source : Fine Arts Department, Report of Survey Ancient Places : Phuket City, 1987, 119.

<sup>287</sup> Ibid., 52-55.

- Peranakan Chinese Architecture of the Public Building in the Phuket Old Town
- Phuket Thai Hua Museum on Krabi Road

Phuket Thai Hua Museum is situated at the location of the oldest Chinese school in Phuket on Krabi Road. The building that appears at present was built in 1934 and is a splendid example of Peranakan Chinese Architecture when Phuket began to depart from the Straits settlements style. The front gate is made of cast iron imported from Yates, Haywood & Co., Upper Thames, London.<sup>288</sup> In addition, the façade of the building has Renaissance style and windows of the building have Art Deco style that show geometric composition. Moreover, there is a Chinese sign including the bat that represent auspicious animal locating at the pediment or gable of the building.<sup>289</sup>



Figure 281 : Phuket Thai Hua Museum.

Source : Researcher, 2014.

The committee of Lok Xian Kok Foundation, the school sponsor had convened to consider a project to turn the old school site into something that will be beneficial to the community; an educational and non profit, self-sustaining project, according to the founder's charter. In 2001, it was agreed to turn the site into a Chinese overseas museum with content as related to Phuket. Finally, in early 2006, the building renovation and construction kicked off. Several working groups were appointed construction repair and

<sup>288</sup> Ibid., 59.

<sup>289</sup> Yongthanit Pimonsatean ยงธนิตร์ พิมลเสถียร, คู่มือเดินชมเมืองชุดเมืองเก่าภูเก็ต. *Old Phuket Town Trail* (Phuket: Phuket Municipality, 2000), 33.

renovation, display design, photography, old photo touch-up and academic groups. The displays relating to history and life style are divided into 8 categories; Off China, the Chinese of Phuket, Tin Mining, Veg Feast, The Old Buildings, Local Cuisine, Local Apparel, and The Chinese Schools.<sup>290</sup>

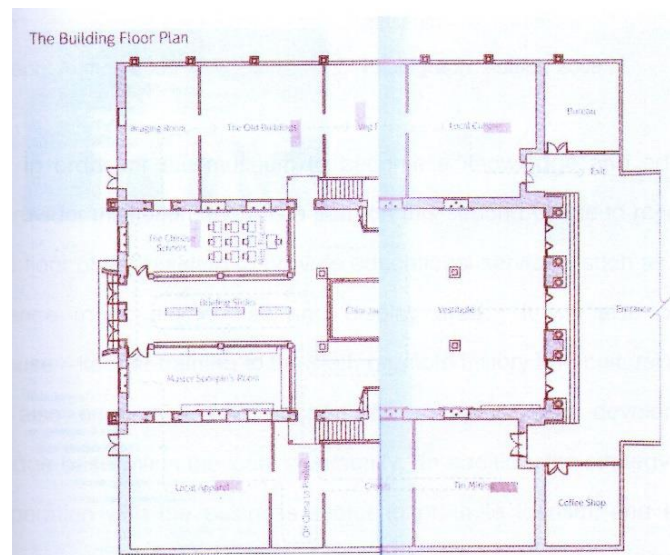


Figure 282 : The museum's floor plan.

Source : Suthi Wongmongkondate "Cultural Landscape Study of the Old Phuket Town, 2011, 62.

- **State of Conservation of Peranakan Chinese Architecture in Phuket Old Town**

From the 1980s Phuket has been developing and modernizing its local authority with the support of GTZ's Urban Environmental Management at Local Level Project.

Phuket Municipality has prepared a budget allocation for the conservation of the old town since 1994.<sup>291</sup>

In 1997, Urban Planing Program, Faculty of Architecture, King Mongkut's Institute of Technology Lad Krabang made a final report The Study Thalang Road for Street Scape Upgrade in Phuket Old Town Project. This final report proposed to Phuket Municipality in order to conservation management of Thalang Road in Phuket Old Town.<sup>292</sup>

<sup>290</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 61-62.

<sup>291</sup> Ibid., 168.

<sup>292</sup> Urban Planing Program. Faculty of Architecture. King Mongkut's Institute of Technology Lad Krabang ภาค วิชาการวางแผนภาคและเมือง คณะสถาปัตยกรรมศาสตร์ สถาบันเทคโนโลยี พระจอมเกล้าเจ้าคุณทหาร ลาดกระบัง, โครงการ



The Phuket Municipality and university team jointly organized exhibitions and facilitated community forums about the future of the Phuket Old Town. A few house owners volunteered or were persuaded to remove the obstructions of the five-foot way sections in front of their houses. In celebration of this cooperation between the Municipality and residents, the first Phuket Old Town Festival was organized in 1998.<sup>293</sup>

Between 1998-2002, Phuket Municipality awarded more than 60 certificates of conservation effort to house owners who have restored or maintained their houses. This scheme speeded up the process of building local awareness and pride. In addition, it helped people to differentiate between what was good conservation practice and what was not.<sup>294</sup>

In 2000, Phuket Municipality published Phuket Old Town Trail Books in order to remember the event of returning of Phuket in the past 3<sup>rd</sup> time or the Phuket Old Town Festival 3<sup>rd</sup> time.<sup>295</sup>

In 2001, there was a Training the Guide Lines of Old Buildings of Phuket Conservation Project which took place at Phuket Merlin Hotel, Phuket Province. This project was organized by Phuket Municipality. After that, Faculty of Architecture, King Mongkut's Institute of Technology Lad Krabang made a final report of Training the Guide Lines of Buildings Conservation in the Commercial Area of the Phuket Old Town Project. This report proposed to Phuket Municipality in order to Conservation Management of the Phuket Old Town.<sup>296</sup>

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ศึกษาความเป็นไปได้ในการปรับปรุงย่านเมืองเก่าในถนนบางสาย ให้มีสภาพแวดล้อมที่สวยงามคือถนนถลาง. *The Study Thalang Road for Streetscape Upgrade in Phuket Old Town Project* (N.P.: n.p., 2001)., 1-3.

<sup>293</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 169.

<sup>294</sup> Ibid., 170.

<sup>295</sup> Yongthanit Pimonsatean, ยงศ์ธนิศร์ พิมลเสถียร คู่มือเดินชมเมือง ชุดเมืองเก่าภูเก็ต [Old Phuket Town Trail] (Phuket: Phuket Municipality), 2000), 1-4.

<sup>296</sup> Urban Planing Program. Faculty of Architecture. King Mongkut's Institute of Technology Lad Krabang ภาค วิชาการวางแผนภาคและเมือง คณะสถาปัตยกรรมศาสตร์ สถาบันเทคโนโลยี พระจอมเกล้าเจ้าคุณทหาร ลาดกระบัง, โครงการ ศึกษาความเป็นไปได้ในการปรับปรุงย่านเมืองเก่าในถนนบางสาย ให้มีสภาพแวดล้อมที่สวยงามคือถนนถลาง. *The Study Thalang Road for Streetscape Upgrade in Phuket Old Town Project* (N.P.: n.p., 1997)., 14-17.

In 2002, The Phuket Thai Hua Museum building registered in order to be controlled by the Fine Arts Department.<sup>297</sup>

In the Development Plan of Muang Phuket Municipality Area published in 2004, the designated conservation area is 19 Rai with a built up area of 31,069 square meters. Development guidelines specify a 12 meter height limit in order to maintain the 2-3 storey building scale of the shophouse neighborhood.

In 2003, the Old Phuket Foundation was established to spearhead initiatives that could be jointly supported by the government, the business sector and the community. City Hall appointed a committee of 15 civic leaders with each serving a four-year term. Its objectives are to revive, restore and conserve the Phuket way of life, arts, architecture, and heritage; to raise awareness among Phuket people about the importance of the phuket Old Town, and to promote Phuket's cultural life.

After 2003, Urban renovations covered up local drains and the sidewalk is attractively made. Moreover, Phuket Municipality set up interpretation boards for many Peranakan Chinese shophouses on Thalang Road and Krabi Road.<sup>298</sup>

In 2005, Phuket Cultural Street Revitalization took place in the Phuket Old Town and this event collaborated between Office of the National Culture Commission, Phuket Provincial Administration Organization, Phuket Municipality, Phuket Ratchapat University, Phuket Hokkien Association, and Old Phuket Foundation.<sup>299</sup>

After the passing of Mr.Pracha Tanthavanich, the owner of Chin Pracha's Mansion, in 2007, his widow, Jaroonrat Tanthavanich, began operating the mansion as a private museum, the only such Peranakan Chinese residence in Phuket open to the public.<sup>300</sup>

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<sup>297</sup> Office of Natural Resources and Environmental Policy Planning, สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม กระทรวงทรัพยากรธรรมชาติและสิ่งแวดล้อม, โครงการกำหนดขอบเขตพื้นที่เมืองเก่า: เมืองเก่าภูเก็ต [Setting Old Town Limit Area Project: Phuket Old Town], 26.

<sup>298</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 16.

<sup>299</sup> Office of the National Culture Commission and Phuket Local Government สำนักงานคณะกรรมการวัฒนธรรมแห่งชาติ และส่วนราชการท้องถิ่นของจังหวัดภูเก็ต, ถนนสายวัฒนธรรม เมืองภูเก็ต. *Phuket Cultural Street Revitalization Phuket* (n.p., 2005), 10, 22.

<sup>300</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town", 52.

In 2009, Phuket Municipality worked on the project to bury power cables along Thalang Road and remove all electric poles on the Road.<sup>301</sup> At the same year, the ceremony of “giving the best” Preservation Architecture Award, was performed by Her Royal Highness Princess Maha Jakri Sirindhorn at Sala Dusidalai, Suanjitalada Palace in Bangkok. The Association of Siamese Architects under Royal Patronage selected buildings all around the country. Phuket Thai Hua Museum on Krabi Road and the China Inn Café and Restaurant on Thalang Road were chosen. In addition, Phuket was only one Southern province that had been selected this year.<sup>302</sup>

In 2011, Conservation academicians from several countries who involved in ICOMOS (International Council on Monuments and Sites) Thailand International Conference occurring in Phuket made Phuket Old Town excursion. This excursion guided by staff from Phuket Old Town Foundation and they visited several heritage including Peranakan Chinese Architecture on Thalang Road and Krabi Road.<sup>303</sup>

In 2013, Faculty of Architecture, Thammasat University made a final report of The study Value and Assessment of the Condition of the Change of commercial Area of the Phuket Old Town. This final report proposed to Phuket Municipality in order to have conservation management of Phuket Old Town.<sup>304</sup>

Around 2016, the Street Arts that express Chinese culture on many roads in Phuket Old Town were painted by several artists.<sup>305</sup>

In 2016, Phuket Old Town was declared one of the conservation and development old towns projects by the Office of Natural Resources and Environmental Policy and

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<sup>301</sup> Ibid., 172.

<sup>302</sup> Scoop, “2 Preservation Buildings”, *Phuket scape* 3, no. 3 (October – December 2009): 38.

<sup>303</sup> ICOMOS Proceedings Working Team, *ICOMOS Thailand International Conference 2011: Asian Urban Heritage, Phuket Thailand Oct 15 – 17, 2011* (Bangkok: Amrin Printing & Publishing, 2011), 405 – 409.

<sup>304</sup> Yongtanit Pimonsathean ยงธนิศร์ พิมพ์เสถียร, March 28th, 2016..

<sup>305</sup> " Window on Phuket, Fresh Paint: Phuket' s Blossoming Street Art Scene," <https://www.windowonphuket.com/features/682/old-phuket-town-street-art>.

Planning. The conservation site covers the center area of the old town as a core zone and there were Peranakan Chinese buildings that the core zone covers.<sup>306</sup>

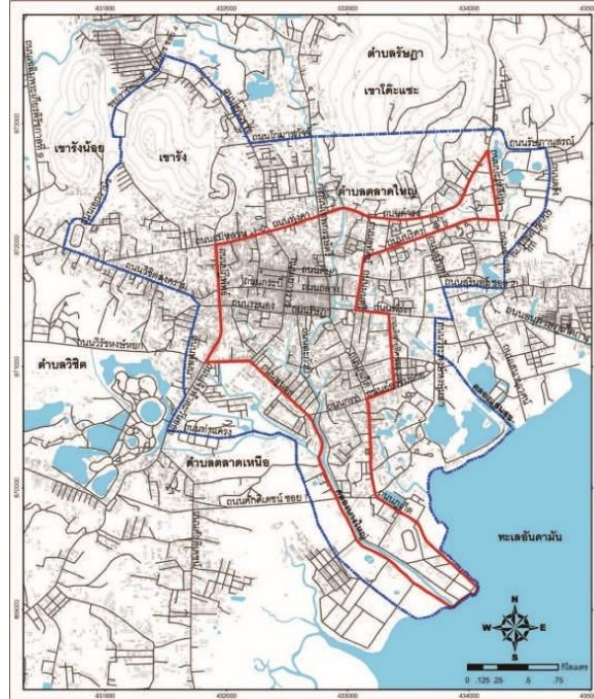


Figure 283: Peranakan Chinese building in Phuket Old Town are part of heritage building the core zone covers (The core zone is the red line).

Source : Office of Natural Resources and Environmental Policy and Planning Setting Old Town Limit Area Project : Phuket Old Town, 2016, 41-44.

### 3.9.4 Peranakan Chinese Architecture in Trang Province

#### - Peranakan Chinese Architecture in Tubtiang Town or Trang City

In the 19<sup>th</sup> century, many Chinese people came to settle down in the area that was called “ThaChin”, the port of the Chinese, and this area is located on the side of Trang River. After that, the Chinese settlement expanded from ThaChin to Tubtiang town or Trang city where many Chinese developed business with pepper fields. In 1879, a Governor General of Cities of the West Coast of Southern, Thailand found out that there

<sup>306</sup> Office of Natural Resources and Environmental Policy Planning, สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม กระทรวงทรัพยากรธรรมชาติและสิ่งแวดล้อม, โครงการกำหนดขอบเขตพื้นที่เมืองเก่า: เมืองเก่าภูเก็ต [Setting Old Town Limit Area Project: Phuket Old Town], 2, 41-44.



were plenty of pepper fields in Tubtiang town area.<sup>307</sup> In addition, during that time, Luang Pirom Sombat, a wealthy Cantonese man and a Chinese District Officer including the head of Samankul family, was the landlord of the most pepper fields in the town. Moreover, later on, he became Luang Saman Samak Chinnikorn, a Chinese leader of Trang Province, in 1890 when King Rama V visited Trang Province. At that time, Trang pepper's business was well known to the World that was called "Trang Pepper"<sup>308</sup> and there were two major routes of transportation for transporting goods from the port at Tha Chin to Tubtiang town area. The first route was the road which connected Tha Chin area to Tubtiang town and this road is called Thaklang Road at present.<sup>309</sup> Another route, the trade was loaded on the boats and sailed from Trang River at Tha Chin area to Klong Porn or Porn Canal and then approached to Klong Huai Yang or Huai Yang Canal that could reach to Tubtiang town.<sup>310</sup> At that time, there was the Chinese market at Tubtiang town where the exchange trade place was. This area is located at Ratchadamnoen Road at Present. Furthermore, during that time, there was a trade store that belonged to Wang Zhi Gui or Luang Prated Chamnan Preuksar, a wealthy Hainanese man and a tax collector of Kangtang's custom house and Yongstar's custom post, Trang Province, including the head of Wanggulangoon family, was located in this area.<sup>311</sup>

<sup>307</sup>Suntraree SangAyut, ed., สุนทรี สังข์ช้อยุทธ์, บรรณาธิการ, **ตรัง: เมืองท่าอันดามัน** [Trang: A Port City of Andaman] (Nakhon Ratchasima: YeunYat Chatjane Co., Ltd., 2016), 87.

<sup>308</sup> Suthi Wongmongkondate, สุธิตี วงมมงคลเดช, **ประวัติหลวงสมานสมัคจีนนิกร (ปลัดจีนเมืองตรัง)** [Luang Saman Samak Chinnikorn (Deputy Head of Chinese People of Trang Povince)] (n. p. 2016), 1 – 2.

<sup>309</sup>Paramaporn Sirikulchayanont, "Chinese Settlement in Thailand: From Character, and Cultural Influence", 174-175.

<sup>310</sup> Suntraree SangAyut, ed., สุนทรี สังข์ช้อยุทธ์, บรรณาธิการ, **ตรัง: เมืองท่าอันดามัน** [Trang: A Port City of Andaman], 87.

<sup>311</sup> Supan Wanggulangoon, สุพรรณ วงกุลางกูร, **บทความย้อนรอยอดีต ตามพินัยกรรมหลวงประเทศชำนาญ พฤษา** [Copying Article of Returning by Same Route in the Past of Testament of Luang Prated Chamnan Preuksar] (n.p., 2008, พิมพ์เป็นที่ระลึกในการจากไปของ นางลิ้ม แซ่เฮ่า, Publish in order to Remember Hao Sim's Pass Away March 8 2008), "n. pag."

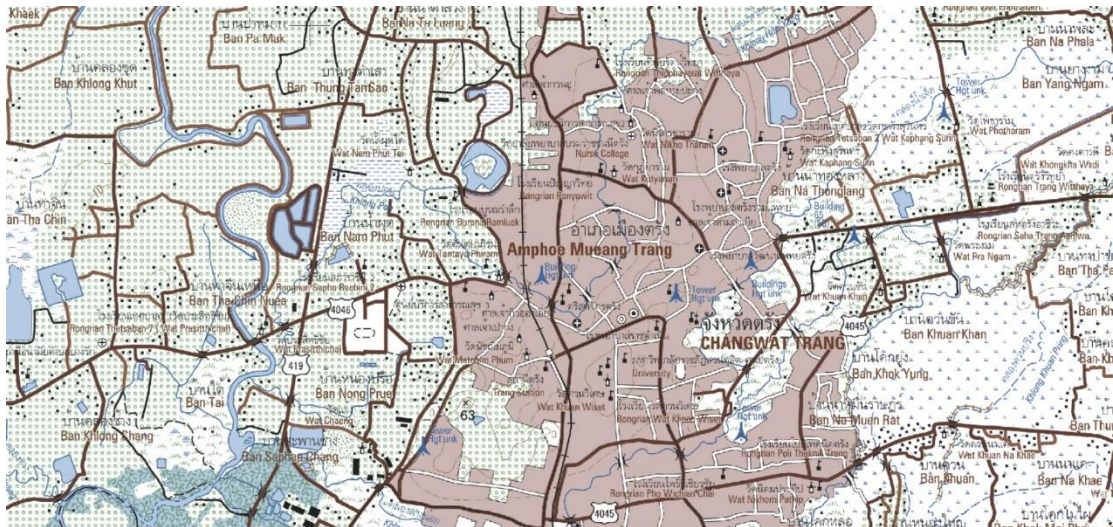


Figure 284 : Map of Trang City.

Source : Royal Thai Survey Department, CHANGWAT TRANG, Sheet 4924 III, Edition 2-RTSD, Map of Thailand series L7018S, 2009, Scale 1 : 50,000.



Figure 285 : "Tachin", the port of Chinese, Trang City area , Before 1967.

Source : Trang Municipality, Seeing Trang in the Past, 2006, 110.

After Phraya Ratsadanupradit Mahisornphakdi ( Khaw Sim Bee Na Ranong) became a Governor of Trang Province in 1893, he promoted Para Rubber plantation in Trang Province area. Later on, Para Rubber business became prosperous; therefore, many more Chinese people came to settle down in Tubtiang town area. In 1902, Prince Krom Phraya Naritsara Nuvattiwong, son of King Rama IV and brother of King Rama V,

visited Tubtiang town and he mentioned that there was a big market in this town and many people came to sell and buy goods in this area. Moreover, he saw Chinese opera in this town.<sup>312</sup> In 1909, the Prince Maha Vajiravudh, who was a crown prince and later became King Rama VI, visited Tubtiang town and he mentioned that there were rows of one-storey shophouses along the road and many Chinese merchants came to welcome him at the market of the town. In 1913, the completion of the railway line connected the East Coast of Southern Thailand and the West Coast of Southern Thailand and Trang Train Station was located at Tubtiang town. As a result, the town became a big city and more prosperous place.<sup>313</sup>

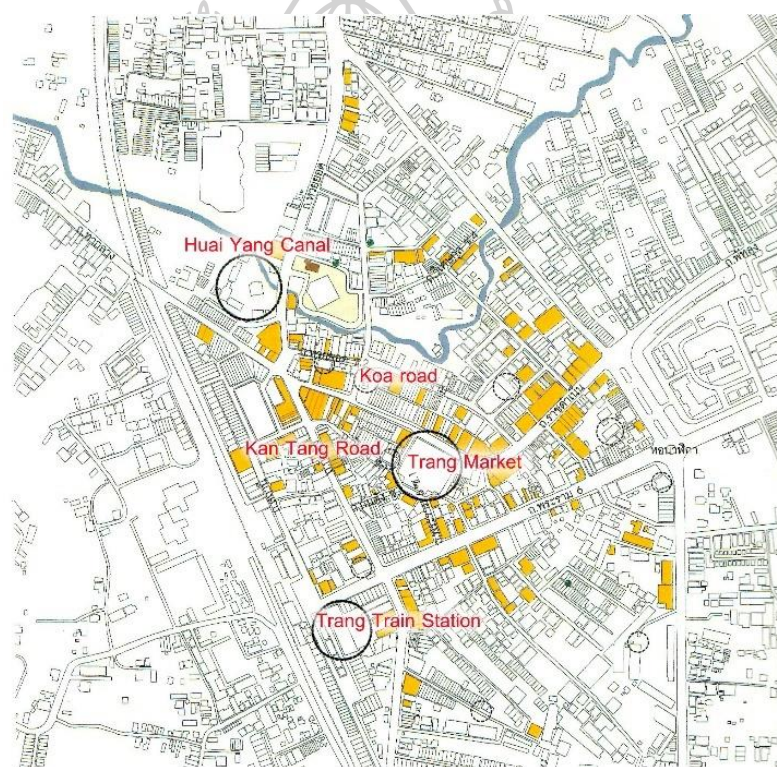


Figure 286 : Map of Tubtiang Town or Trang City.

<sup>312</sup>Somdej Phrachaoboromavongter Chaofa Krom Phraya Narisaranuwattiwong, สมเด็จพระเจ้าบรมวงศ์เธอ เจ้าฟ้ากรมพระยานริศรานุวัดติวงศ์, *จดหมายระยะทางไปตรวจราชการแหลมมลายู ร.ศ. 121* [Journal of the Route of Making Inspection Trips at Official Offices Malay Peninsula R.E. (Rattanakosin Era) 121], (Bangkok: Fine Arts Department, 1997), 38.

<sup>313</sup> Phrabath Somdej Phra Mongkutklao Chaoyuhua, พระบาทสมเด็จพระมงกุฎเกล้าเจ้าอยู่หัว, *จดหมายเหตุประพาสหัวเมืองปักษ์ใต้* [Journal of Visit to the Southern Towns], 116,124.



Source : Trang Municipality and Office of Natural Resource and Environmental Policy and  
Planing Cultural Heritage Atlas of Tub-tieng, 2005, 36.



Figure 287 : Tubtiang Town or Trang City in 2015.

Source : Trang Municipality, The Centenary of Tub-Tieng, 2015, 74.



Figure 288 : Tubtiang Town or Trang City in the past (This location close to Trang Train Station).  
Source : Trang Municipality, Seeing Trang in the past, 2006, 76.



Figure 289 : Tubtiang Market or Trang Market in 1956.  
Source : Trang Municipality, Seeing Trang in the past, 2006, 50.



At the same time in 1913, Ong Sae Beng, a wealthy Hokkien Chinese man and the head of Kaiman family, built two-storey Peranakan Chinese shophouses on Kantang Road in Tubtiang town and it was the same year that Phraya Ratsadanupra-dit (Khaw Sim Bee Na Ranong), Former Trang Governor and Load Lieutenant of Phuket Circle, passed away. In addition, according to Ong Sae Beng' s descendant, these buildings were the first Peranakan Chinese shophouses in this town. Furthermore, this Peranakan Chinese shophouses still exist at present and still keep the main structure intact including the terracotta roof tiles.<sup>314</sup> In 1915, the administrative center of Trang Province moved from Kantang town to Tubtiang town. During that time, there were Chinese people everywhere in this area.<sup>315</sup>



Figure 290 : Ong Sae Beng.  
Source : Researcher, 2013.

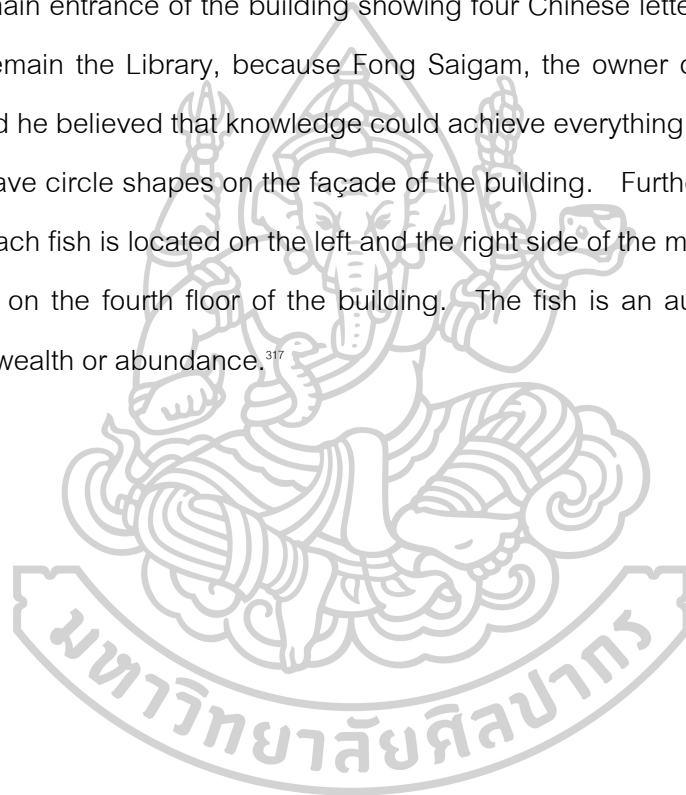


Figure 291 : Ong Sae Beng's Peranakan Chinese Shophouses on Kantang Road, Trang City.  
Source : Researcher, 2019.

<sup>314</sup>Interview with Chengchanok Kaiman, สัมภาษณ์ เติ้งชนก ช่ายมาน, Local Old Hokkien Chinese man and One of Descendant of Ong Sae Beng, the Owner of One of the Oldest Peranakans Shophouses in Tubtiang Town, Trang Province, February 23, 2015.

<sup>315</sup> Suntraree SangAyut, ed., สุนทรีย์ สังข์อัยยุทธ์, บรรณาธิการ, **ตรัง: เมืองท่าอันดามัน** [Trang: A Port City of Andaman], 94-97.

Around 1930s, Fong Saingam, a wealthy Cantonese man and one of pioneer merchants of Roast Pork's business including a head of Saingam family, built a four-storey Peranakan Chinese building on Koa Road, the old road, that is close to Ratchadamnoen Road in Tubtiang town. According to Fong Saingam's descendant, the owner of the building brought a Chinese construction worker to see the style of the building in Penang, Malaysia and copied this style of it to be located at Tubtiang town.<sup>316</sup> Moreover, this building still exists at present and it still keeps the main structure intact. There is a plaque above the main entrance of the building showing four Chinese letters that reads "Liu Yu Shu Shi", remain the Library, because Fong Saigam, the owner of the building, loved studying and he believed that knowledge could achieve everything. There are many air vents that have circle shapes on the façade of the building. Furthermore, there are two fish which each fish is located on the left and the right side of the middle shutter doors at the balcony on the fourth floor of the building. The fish is an auspicious animal and symbolizes wealth or abundance.<sup>317</sup>



<sup>316</sup>Trang Municipality เทศบาลนครตรัง, 100 ปี เมืองทับเที่ยง, [the Centenary of Tubtiang] (Bangkok: ID All Digital Print Co., Ltd, 2015)., 84-86.

<sup>317</sup> C. A. S. Williams, *Outlines of Chinese Symbolism & Art Motives*, 3<sup>rd</sup>., rev., 185.



Figure 292 : Fong Saingam's four storey Peranakan Chinese building on Koa Road, the old road, in Tubtiang Town or Trang City.

Source : Researcher, 2019.



Figure 293 : A plaque above the main entrance of Fong Saingam's four storey Peranakan Chinese building.

Source : Researcher, 2019.

### - State of Conservation of Peranakan Chinese Architecture in Tubtiang Town or Trang City

In 2005, Thailand Cultural Environment Project (TCEP) took place in Tubtiang town. This project collaborated between Trang Municipality, the Office of Natural Resources and Environmental Policy and Planning, and Danish International Development Assistant (DANIDA). Moreover, they published Cultural Heritage Atlas of Tubtiang Books.<sup>318</sup>

Before 2012, Trang Municipality worked on the project to bury power cables along Ratchadamnoen Road, Kantrang Road, and Phraram VI Road in Tubtiang town or Trang city and removed all electric poles on these roads.<sup>319</sup>

In 2015, the celebration of the centenary of Tubtiang took place at Tubtiang town or Trang city and Trang municipality published The Centenary of Tubtiang Books.<sup>320</sup>

In 2016, the event of Tubtiang Old Area in the Past Model occurred in Tubtiang town and this event collaborated between Trang Municipality, and Prince of Songkla University, Trang campus.<sup>321</sup> Furthermore, in the same year, City and Community Rehabilitation Program (CCRP) took place in Tubtiang town or Trang city and this program collaborated between The Association of Siamese Architects under Royal Patronage, the Crown Property Bureau, and Developing Community Academy including representative people from the local community.<sup>322</sup>

In 2017, Tourism Authority of Thailand, Trang Office published the Old Town of Tubtiang Maps in order to promote Heritage Architecture in Tubtiang town or Trang city.<sup>323</sup>

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<sup>318</sup>and Trang Municipality สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม และเทศบาลนครตรัง The Office of Natural Resources and Environmental Policy and Planning, แผนที่มรดกทางวัฒนธรรมทับเที่ยง [*Cultural Heritage Atlas of Tubtiang*] (N.P.: n.p., 2005), 86-89.

<sup>319</sup>Yingyod Kaewme ยิ่งยศ แก้วมี, May 15th, 2016..

<sup>320</sup> The Office of Natural Resources and Environmental Policy and Planning, and Trang Municipality, สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม และเทศบาลนครตรัง, แผนที่มรดกทางวัฒนธรรมทับเที่ยง [*Cultural Heritage Atlas of Tubtiang*] (n.p., 2005), 86-89.

<sup>321</sup> Interview with Yingyod Kaewme, สัมภาษณ์ ยิ่งยศ แก้วมี, Visiting Professor of Faculty of Architecture of prince of Songkla University, Trang Campus, May 15<sup>th</sup>, 2016.

<sup>322</sup>Paradon Nuchitsiripattra ภราดร นุชิตศิริภัทรา, October 21st, 2018.

<sup>323</sup>Karuna Dechatiwong Na Aytthaya กรุณา เดชาติวงศ์ ณ ออยุธยา, January 18th, 2018..



### - Peranakan Chinese Architecture in Kantang Town, Trang Province

In 1893, Phraya Ratsadanupradit Mahisornphakdi (Khaw Sim Bee Na Ranong), a Governor of Trang Province, moved the administrative center from Khuan thani town to Kantang town because he wanted to develop the town for trade in order to be a port city.<sup>324</sup> After that, Kantang town became a prosperous town. In 1902, Prince Krom Phraya Naritsara Nuvattiwong, a brother of King Rama V and a Minister of Ministry of Public Works and communications, visited Trang Province and he mentioned that there was a Chinese market along river bank. Moreover, there was a Chinese junk from Penang, Malaysia which arrived to the port of Kantang town.<sup>325</sup> Later on, Para Rubber business growing in a good way after Phraya Ratsada promoted plantation in Trang Province and he persuaded many Chinese merchants in order to established trade companies in Kantang town.<sup>326</sup>



<sup>324</sup> Suntraree SangAyut, ed., สุนทรี สังข์อยุทธ์, บรรณาธิการ, **ตรัง: เมืองท่าอันดามัน** [Trang: A Port City of Andaman], 87-90.

<sup>325</sup> Somdej Phrachaoboromavongter Chaofa krom Phraya Narisaranuwattiwong, สมเด็จพระเจ้าบรมวงศ์เธอ เจ้าฟ้ากรมพระยานริศรานุวัดติวงศ์, **จดหมายระยะทางไปตรวจราชการแหลมมลายู ร.ศ. 121** [Journal of the Route of making Inspection Trips at Official Offices Malay Peninsula R.E.(RattanakosinEra) 121], 24-25.

<sup>326</sup> Suntraree SangAyut, ed., สุนทรี สังข์อยุทธ์, บรรณาธิการ, **ตรัง: เมืองท่าอันดามัน** [Trang: A Port City of Andaman], 90.



Figure 294 : Phraya Ratsadanupradit Mahisornphadi (Khaw Sim Bee Na ranong)

Source : Suthi Wongmongkondate “Cultural Landscape Study of the Old Phuket Town, 2011, 20.

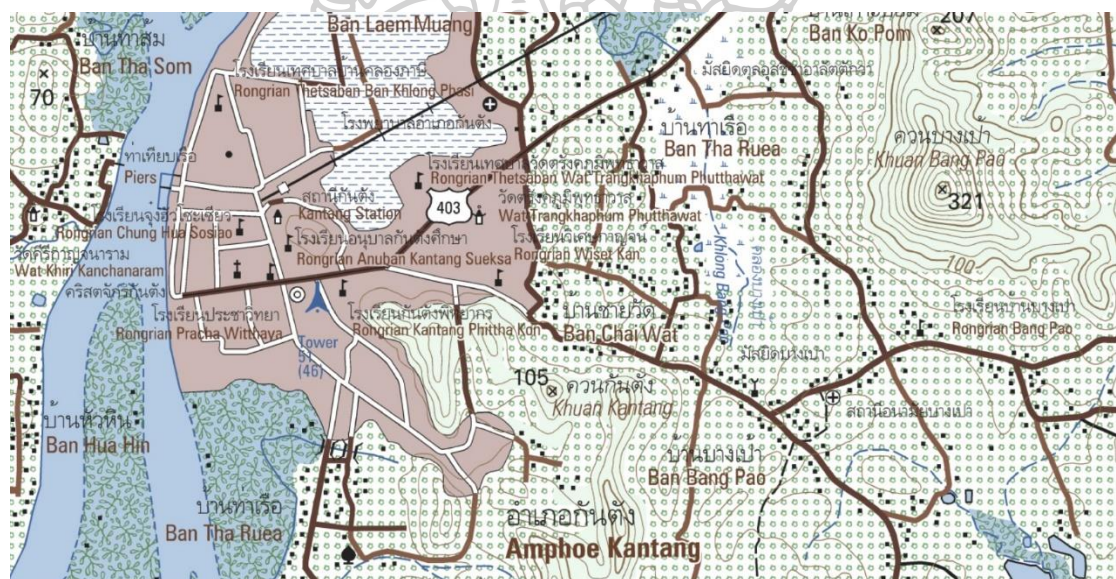


Figure 295 : Map of Kantang Town area.

Source : Royal Thai Survey Department, AMPHOE KANTANG, Sheet 4923 IV, Edition 2-RTSD, Map of Thailand series L7018S, 2009, Scale 1 : 50,000.

At that time, the large number of Chinese people came to settle down in Kantang town. As a result, Chinese Associations occurred in the town. One of them was Kantang Hokkien Chinese Association and Shrine which was established in this town and it was built in Peranakan Chinese styled building. There were Mazhu image, the Goddess of the

Sea image, including Shun feng Erh and Chien-li Yen images, two demonic subordinates and faithful servants of the Goddess, installed at the second storey of the building as the main Chinese Gods of the building because many Chinese people who worked in the port or transport with ships or boats including fisherman believed that Mazhu or the Goodess of the Sea could help them and protect them along the sea. There is an incense burner in front of the Mazhu image in the present that can proof the building was established more than one hundred years ago. This incense burner shows an engraving that reveals the incense burner was made in 1911. After the railroad was constructed from Kantang port city, Trang Province, up to Thungson town, Nakhon Si Thammarat Province and the railway line connected the East Coast of Southern Thailand and the West Coast of Southern Thailand and was completed in 1913. Kantang town became a center for West Coast transportation and a famous port city. After that, some Hokkien Chinese merchants came to stay over the night at Kantang Hokkien Chinese Association and Shrine before they took the train to Bangkok, the capital city of Thailand, or took the ship or the junk to Penang, Malaysia.<sup>327</sup> In 1923, this Kantang Hokkien Chinese Association and Shrine registered in order to be controlled by Department of local Administration, Ministry of the Interior and Khun Nited Mahinksacalm or Duan Kirirat, a wealthy Hokkien Chinese man and the head of Kirirat family, became the first Inspector of the shrine and Yewkeng SaeHo, a chief administrative official of Kantang Sub-District and the head of SaeHo family became the first administrator of the shrine.<sup>328</sup> In the late 20<sup>th</sup> century, the committee of the association and the shrine and local people built the new shrine behind the old building and moved Mazhu image including Shun feng Erh image and Chienli Yen image installed at the new shrine as the main Chinese Gods of the shrine. This new shrine was called “ Tian Mei Gong” , the Heaven of Meizhou or the Origin of Mazhu Shrine. Furthermore, the committee of the shrine or the association still keep the old building and the old building still exist at present.

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<sup>327</sup>Vijit Pativet วิจิตร ปฎิเวธ, August 27th, 2014..

<sup>328</sup> Suntaree Sang Ayut, สุนทรี สังข์อุยทธ์, “ทะเบียนศาลเจ้ารุ่นแรกในจังหวัดตรัง” [The First Registration of Chinese Shrines in Trang Province] งานชุมนุมชาวตรัง 57 [The Event of Trang People Gathering 2014], 72.



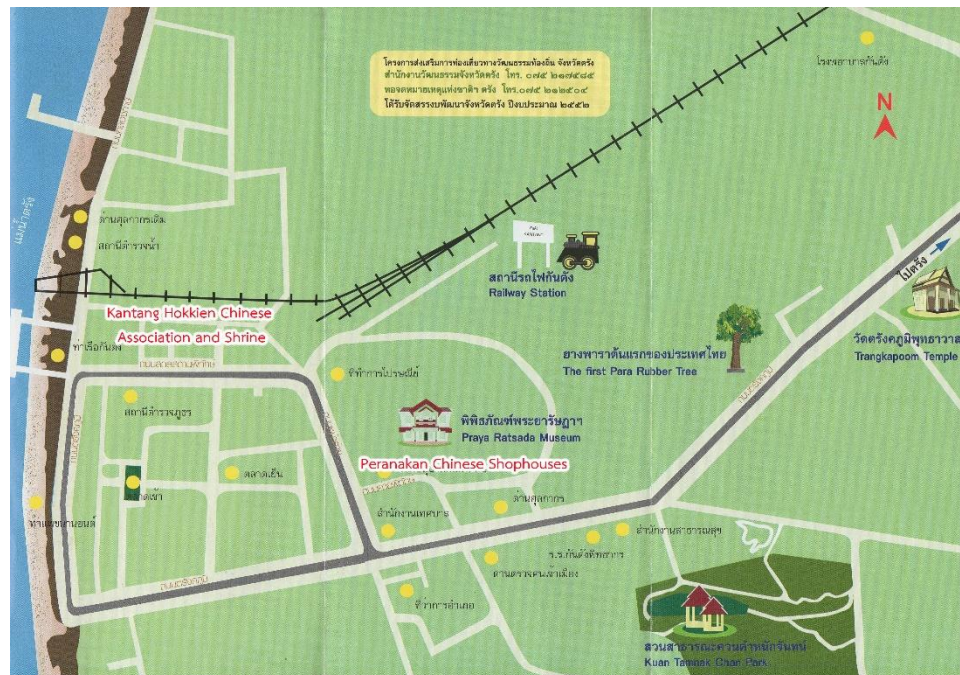


Figure 296 : Map of Kantang Town.

Source : Phraya Ratsadanupradit Mahisornphakdi (Ko Sim Bee Na Ranong) Museum, Open the Door to Kantang, n.d., n. pag.

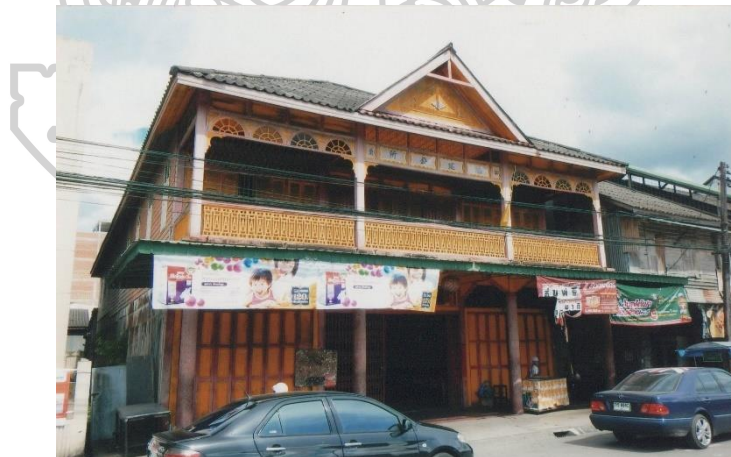


Figure 297 : Kantang Hokkien Chinese association and Shrine in Kantang Town.

Source : Researcher, 2013.





Figure 298 : Khun Nited  
Mahinksacalm or Duan Kirirat.  
Source : Researcher, 2013.



Figure 299 : Mazhu Altar in the new  
shrine, Tian Mei Gong, locate behind  
Kantang Hokkien Chinese Association  
and Shrine building.

Source : Researcher, 2013.

In addition, the old Kantang Hokkien Chinese Association and Shrine shows the mix of Chinese style and European style. The plaque above the entrance of this building reveals four Chinese letters that reads “Fujian Gong Suo”, Fujian or Hokkien Chinese Association. These four letters were written with Chinese Ink by Li Long Tong, a wealthy Hokkien Chinese man and a well-known Para Rubber business man including the President of Tek Bi Hang Company of Singapore, in 1931.<sup>329</sup> The balcony of the second storey at the façade of the building at present reveals Art Deco style that has a geometric composition.<sup>330</sup> Moreover, there is the plaque above the balcony at the second storey that shows six Chinese letters which reads “Jiang Dong Fujian Gong Suo”, Kantang Fujian or Hokkien Chinese Association. Furthermore, there were shutters windows on the façade of the second storey of the building and above shutter windows reveal wooden woven screen air vents. In addition, the structure of the most of the building is wooden structure

<sup>329</sup> Interview with Vjit Pativet, สัมภาษณ์ วิจิตร์ ปฏิวณิช, The Inspector of Kantang Hokkien Chinese Association and Shrine, Kantang Town, Trang Province, September 11<sup>th</sup>, 2014.

<sup>330</sup> Suthi Wongmongkondate, “Cultural Landscape Study of the Old Phuket Town”, 204.

except the balcony and columns of the façade of the building which uses concrete structure. Furthermore, inside the building, there is the court or skywell which is located at the middle of the building.



Figure 300 : The main entrance of Kantang Hokkien Chinese Association and Shrine.

Source : Researcher, 2013.



Figure 301 : Inside the building.

Source : Researcher, 2013.



Figure 302 : The second storey of the building.

Source : Researcher, 2019.

In 1918, Phraya Ratsadatiratphakdi (Khaw You Zhai Na Ranong), son of Phraya Ratsadanupradit (Khaw Sim Bee Na Ranong), requested to confer the land to be left from Phraya Ratsadanupradit to build shophouses for people reserving in Kantang town. Later on, Phraya Ratsadatiratphakdi built Peranakan Chinese shophouses on Nakai Road which was close to Kantang Train Station.<sup>331</sup> After that, many Chinese merchants bought these buildings in order to be their residences. During World War II, there were many Japanese soldiers who stayed in these row of Peranakan Chinese shophouses with residences. Therefore, these buildings did not damage because of the war. During that time, there were wealthy Chinese people who were the owners of these shophouses and one of them was Ong Tong Guan, a wealthy Hokkien Chinese man and the head of Piyarat family, who was the owner of the Peranakan Chinese shophouse which is located next to Kantang Post office at present. This building still keeps the main structure intact. In addition, most of Peranakan Chinese shophouses on Nakai Road still exist at present.<sup>332</sup>



Figure 303 :Ong Tong Guan's Peranakan Chinese Shophouse at the end of the row of Peranakan Chinese Shophouses in Kantang Town.

Source : Researcher, 2016.



Figure 304 :Peranakan Chinese Shophouses in Kantang Town.

Source : Researcher, 2018.

<sup>331</sup> “Reques to confer the Land to be Left from Phraya Ratsada Built Shophouse For People Reserving in Kantang Town”, January 10, 1918, ขอพระราชทานที่ดินว่างที่เหลือจากที่พระยารัษฎาสร้างตึกแถวให้ราษฎรจับจองที่กันตั้ง”, 10 มกราคม 2461, National Archives, Trang Regional Office.

<sup>332</sup> Saowapa Nakarunrat เสาวภา นาคอรุณรัตน์, April 21st, 2017.

- State of Conservation of Peranakan Chinese Architecture in Kantang Town, Trang Province.

Around 2008, Kantang Hokkien Chinese Association and Shrine was renovated<sup>333</sup>

Before 2014, some owners and renters of Peranakan Chinese shophouses on Nakai Road in Kantang town hired painters to repaint the façade of the buildings. Moreover, Ong Tong Guan's Peranakan Chinese shophouses was renovated.<sup>334</sup>

In 2016, City and Community Rehabilitation Program (CCRP) occurred in Kantang town and this program collaborated between The Association of Siamese Architects under Royal Patronage, The crown Property Bureau, and Developing Community Academy including representative people from local community.<sup>335</sup>

In 2018, a Vernadoc, vernacular documentation, Project took place in Kantang town. This project collaborated between Prince of Songkla University, Trang Campus, and King Mongkut's Institute of Technology Lad Krabang and this project is regard to a methodology for vernacular architecture study that emphasizes the collecting of data and information on site by basic techniques to produce high quality measured drawings. In addition, Kantang Hokkien Chinese Association and Shrine was in this project.<sup>336</sup>




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<sup>333</sup> Interview with Vjit Pativet, สัมภาษณ์ วิจิตร ปฏิเวธ, The Inspector of Kantang Hokkien Chinese Association and Shrine, Kantang Town, Trang Province, November 23<sup>rd</sup>, 2018.

<sup>334</sup> Interview with Saowapa Nakarunrat, สัมภาษณ์ เสาวภา นาคอรุณรัตน์, The Local old Teochew woman and one of the renters of Peranakan Chinese Shop houses on Nakai Road, Kantang Town, Trang Province, April 21<sup>th</sup>, 2017.

<sup>335</sup> Interview with Suttipong Laithip, สัมภาษณ์ สุทธิพงษ์ ฉายทิพย์, The Coordinator of the Old Towns Revitalization of Trang Province Project, October 21<sup>th</sup>, 2018.

<sup>336</sup> Interview with Yingyod Kaewme, สัมภาษณ์ ยิ่งยศ แก้วมี, visiting Professor of Songkla University, Trang Campus, January 12<sup>nd</sup>, 2019.





Figure 305 : In 2018, Venadoc, venacular documentation, exhibited in Kantang Hokkien Chinese Association and Shrine in Kantang Town.

Source : Researcher, 2018.

In January 2019, the event of the Cultural of Andaman Sea Railway Route Project took place at Kantang town and this project collaborated between Kantang Municipality, Prince of Songkla University, Trang Campus, Zhong Hua Chinese School, Kantang Hainanese Association and Shrine, Kantang Hokkien Association and Shrine, Knowledge Network Institute of Thailand, and some universities from the Northern part of Thailand such as ChiangMai University and Pha Yao University. Moreover, Peranakan Chinese buildings in Kantuang town were in this project.<sup>337</sup>

### 3.9.5 Peranakan Chinese Architecture in Satun City

In 1896, in the reign of King Rama V, Phraya Phumnatphakdi or Kuden Binkumae came to Satun Province as a high officer. During that time, Satun town was situated on the side of Klong Mambang or Mambang Canal and close to Toh Yong Kong Mountain and Toh Phayawang Mountain. At that time, there were two Chinese high officers in Satun Province. One of them, whose name was Ang Ba Ji, a Chinese leader of defence, took care of Chinese people in this area. Another one, whose name was Gang Seng Hin, a Chinese leader of trading who established Seng- Hin Port at Mambang Canal in Satun

<sup>337</sup>.Visut Arunveahakul วิสุทธิ์ อรุณเวชกุล, November 22nd, 2018.



In 1902, Phraya Phumnatphakdi bought a steamboat called Mambang steamboat. This steamboat loaded the trade and sailed between Satun town and Penang town, Malaysia.<sup>339</sup> During that time, Satun town became a prosperous town. Furthermore, Phraya Phumnatphakdi built Peranakan Chinese shophouses on the East side and the West side of Buriwanit Roat in order to be commercial buildings of the town.<sup>340</sup> However, there are 20 Peranakan Chinese shophouses only remain on the East side of the road at present. In addition, unfortunately, most of windows of these buildings changed to modern style windows. Furthermore, some Peranakan Chinese shophouses have pediments or gable ends to reflect the belief in five elements that are wood, fire, earth, metal, and water. One of these buildings on Buriwanit Road that is located next to the bank shows the straight shape or angular shape of gable ends symbolizing the wood element. Assuming, the owner of this building in the past had business that related to agriculture business and the wood element connected to agriculture business. As a result, the owner used this element to make his business to be prosperous.<sup>341</sup>



Figure 308 : Phraya Phumnatphakdi.

Source : Culture of Satun Province Office Journal of Phraya Phumnartphakdi, 2007.

<sup>339</sup> The Committee of Collecting Documents and Archives, คณะกรรมการฝ่ายประมวลเอกสารและจดหมายเหตุ, **วัฒนธรรม พัฒนาการทางประวัติศาสตร์ เอกลักษณ์และภูมิปัญญา จังหวัดสตูล** [Culture, Historical Development, Identity and Knowledge of Satun] (n.p., 1999), 67, 85.

<sup>340</sup> Boonsurm Rittapirom, บุญเสริม ฤทธาภิรมย์, **ประวัติศาสตร์เมืองสตูล** [History of Satun] (O.S. Printing House, 2003), 79-80.

<sup>341</sup> Paramaporn Sirikulchayanont, "Chinese Settlement in Thailand: From Character, and Cultural Influence", 28, 31-32.





Figure 309 : Peranakan Chinese Shophouses on Buriwanit Road.

Source : Researcher, 2016.



Figure 310 :The building shows angular shape of gable ends symbolizing the wood element.

Source : Researcher, 2016.

#### - State of Conservation of Peranakan Chinese Architecture in Satun Town

Before 2013, Peranakan Chinese shophouses on Buriwanit Road were renovated and most of the windows of these buildings changed to modern style windows.<sup>342</sup>

In 2015, Satun town was declared one of the Conservation and Development Old Towns Project by the Office of Natural Resources and Environmental Policy and Planning. The conservation site covered the central area of the old town as a core zone. Moreover, Peranakan Chinese shophouses were on Buriwanit Road in Satun town that the core zone covers.<sup>343</sup>

<sup>342</sup>Surain Yakaji สุพรรณ ยากะจี, , May 3rd, 2015..

<sup>343</sup>Office of Natural Resources and Environmental Policy and Planning สำนักงานนโยบายและแผนทรัพยากรธรรมชาติและสิ่งแวดล้อม, โครงการกำหนดขอบเขตพื้นที่เมืองเก่าสตูล. *Setting Old Town Limit Area Project: Satun Old Town*. (Pathum Thani: Science and Environmental Program. Faculty of Science and Technology. Thammasat University. Rangsit Campus, 2015)., 2, 31-32.



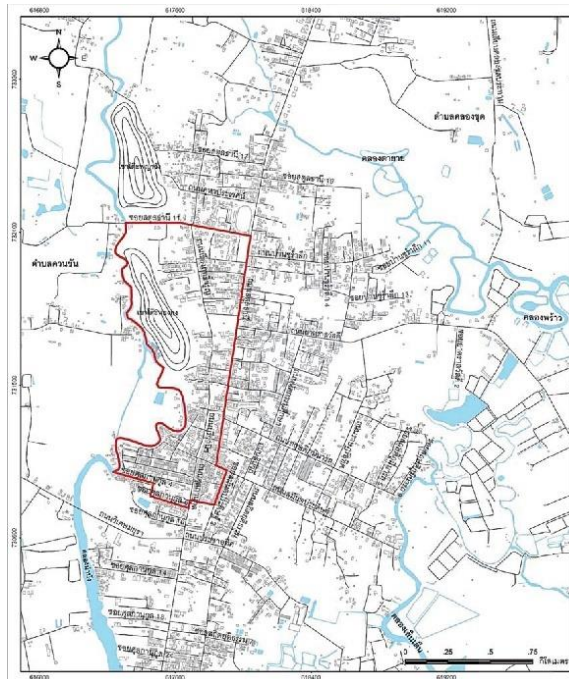


Figure 311 : Peranakan Chinese Shophouses in Satun City are part of heritage buildings the core zone covers (The core zone is the red line)

Source : Office of Natural Resources and Environmental Policy and Planing, Setting Old Town Limit Area Project : Satun Old Town, 2015, 31-32.

### 3.10 The Chinese Sign over the Door of each Wooden Shophouse Representing the Chinese Clan in Nuaklong Community, Krabi Province

Before 1879, there were many Hokkien Chinese who lived in LatNai Market, Nuaklong Community, Krabi Province. At that time, LatNai Market was the central location of trade for people who lived in many communities around Nuaklong town. Moreover, Nuaklong town area is close to the sea. Therefore, it was easy to load the trade into the ships and send to other port cities. In addition, most Hokkien Chinese people in LatNai Market in Nuaklong town came from several Chinese clans such as Tan clan, Te clan, Yiao clan, and Gho clan. Furthermore, each wooden shophouse in the market where they lived, made a business and had the Chinese sign over the door. This Chinese sign

showed two Chinese letters that represented the origin of the Chinese clan. Up until now, Most of these Chinese signs still exist at present.<sup>344</sup>



Figure 312 : Map of NuaKlong Community area.

Source: Royal Thai Survey Department, CHANGWAT SATUN, Sheet 4725 II, Edition 2-RTSD, Map of Thailand series L7018, 2009, 1: 50,000.

One of the wooden shophouses in this area reveals two Chinese letters above the entrance door that reads “Ying Chuan” or “Eng Chuan”. These two Chinese letters is the name of the river in Henan Province and An Hui Province area in China and this area is the origin of Chen Clan or Tan clan settlement in the past.<sup>345</sup>

<sup>344</sup> Interview with Te Teng Ui, สัมภาษณ์ เต็งตู่ย แซ่เต้, Local Old Hokkien Chinese Man, Nuaklong Town, Krabi Province, April 25<sup>th</sup>, 2015.

<sup>345</sup> Laotang [pseud.], เหล่าตั้ง [นามแฝง], เรื่องเล่าชาวแต้จิ๋ว [The Story of Teochew People], 104-105.



Figure 313 : NuaKlong Community area.

Source : Researcher, 2015.



Figure 314 : The Chinese Sign over the Door of each wooden shophouse representing the Chinese Clan.

Source : Researcher, 2015.

- State of Conservation of the Chinese Sign over the Door of each Wooden Shophouse Representing the Chinese Clan in Nuaklong Community, Krabi Province.

In 2015, LatNai Cultural Street Revitalization Event took place at LatNai Market in Nuaklong community area. This event was organized by Nuaklong Municipality and the committee of LatNai Market. Moreover, they built the entrance gate in Chinese style in front of LatNai Market to express Chinese culture.<sup>346</sup>



Figure 315 : The entrance gate in Chinese style in front of LatNai Market.

Source : Researcher, 2015.

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<sup>346</sup>Arthon Chueaarriya อาร์ทูริยา เชื้ออริยะ, February 15th, 2015..



## Chapter 4

### Peranakan Chinese Apparel and Unique Chinese Cuisine on the West Coast of Southern Thailand

#### 4.1 Peranakan Chinese Apparel

##### 4.1.1 History of Peranakan Chinese Apparel

The Peranakan Chinese or Baba Nyonyas are the descendents of the earliest Chinese immigrants to Indonesia, Malaysia, and the West Coast of Southern Thailand. Peranakan is Malay and Indonesian for “descendants”. In Malacca and Penang, people of mixed blood called themselves Baba. They then separated the sex, so that the term Baba was only used for men, with the females referred to as Nyonya<sup>347</sup>. From the 19<sup>th</sup> century to 1940s, Peranakan Chinese or the Babas and Nyonyas lived the high life. During that time, Peranakan Chinese identity and material culture grew well. Drawing; from their fusion of Malay and Chinese influences, Peranakan Chinese people invested much time and effort in putting on a display of their wealth and heritage. In addition, they lived in opulent mansions that were an eclectic mixture of Chinese and European architectural styles and they displayed with enthusiastic aplomb their wealth and love of all things ornately decorated. Hybridization was also present in the dress of the Nyonyas, Peranakan Chinese women. The women wore elaborate “baju panjang”, a traditional long-sleeved tunic worn as part of an ensemble with the batik sarong, cotton fabric decorated with block printed or hand-drawn designs on a rectangular piece of cloth tied around the waist or bosom, worn by women, and “Kebaya”, a tradition long-sleeved, tight fitting woman’s blouse, worn in combination with a batik sarong. Furthermore, the men wore either Chinese or Western attire. The Western influence became especially significant as young Babas and even Nyonyas were sent to study in Western schools from

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<sup>347</sup> Suthi Wongmongkondate, “Cultural Landscape’ Study of the old Phuket Town” (M.A. Thesis, An Independent Study Architectural Heritage Management and Tourism Program, Faculty of Architecture, Silpakorn University, 2011), 66-67.

the late 19<sup>th</sup> century onward, opting for an English education as it would provide commercial advantages.



Figure 316 : A wedding photo of Peranakan Chinese couple in the past.

Source : Pranee sakulpipatana, *Window's of The Phuket Baba Wedding*, 2010.

In the 19<sup>th</sup> century, Peranakan Chinese communities in Malacca, Penang and Singapore including the West Coast of Southern Thailand had matured sufficiently to display localized characteristics. They reveal the singularity and uniqueness of Peranakan Chinese identity and the fascinating amalgam of various cultural elements such as Chinese religion, custom and practices, custom and cuisine, and Chinese and European architecture.<sup>348</sup>

#### 4.1.2 The Category of Peranakan Chinese Apparel

##### - Baju Panjang

In Malay, “baju panjang” literally means “longdress” and refers to the tunic a loose, calf-length garment with sleeves that taper at the wrists, but the term is in variably used to refer to the complete outfit. The baju panjang has a long history, perhaps dating

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<sup>348</sup>Datin Seri Endon Mahmood, *The Nyonya Kebaya: A Century of Straits Chinese Costume* (Singapore: Periplus Editions, 2004), 30, 32.

as far back as the 16<sup>th</sup> century; its use among the Nyonyas came about only in the 19<sup>th</sup> century. Furthermore, the baju panjang was not indigenous to the Nyonyas, but was borrowed from the Malays themselves. Some researchers believe that baju panjang may have come from Arabic culture, in so far as Islam and Arabic culture came to the Malay Peninsula in the 15<sup>th</sup> century. Since Islam discourages women from revealing their heads, chest, arms and legs in public. Assuming, Malay women began to 'cover up', so to speak, during the conversion of the Malays from Hinduism and Buddhism to Islam. The theory that the baju panjang was brought to the Malay Peninsula by Muslim traders also makes sense in that covering up was not part of the dress code of many would have dressed in fewer layers because of the hot, humid climate, and also because animistic, Hindu and Buddhist societies imposed no such restrictions.



Figure 317 : Baju Panjang

Source : Ruedee Pumthavorn, Phuket Baba Wedding, 2010, 47.

By the time the first, Baba Nyonya communities emerged in the Straits Settlements, Islam was already firmly established. It is highly likely that the first Nyonyas, influenced by prevailing trends in the dress of Malay women, adopted the baju panjang. This may have been encouraged by their Chinese husbands who would have considered the baju panjang appropriate and not so very different from Chinese attire. There are

other possible sources of borrowing. For instance, the cut of baju panjang is quite similar to the traditional Burmese high necked, long-sleeved tunic worn by both men and women. The baju panjang also bears a distant resemblance to Chinese robes and to the Japanese Kimono. However, these could be mere coincidence. The baju panjang worn by the Nyonyas were made from a variety of materials according to the fashion of the time. In the early 1900s, most tunics were cut from cotton cloth imported from Indonesia. In the 1910s, when factory-milled textiles were introduced to the East, French and Swiss voile and organdie became the fashion. In the 1920s, German organdie featuring white-thread embroidery, called 'lace cloth' by the Nyonyas, as well as colorful printed voiles, often with bold floral designs, were the rage. Because these fashionable imported fabrics were so transparent, Nyonyas were forced to wear a long-sleeved, jacket-like garment with a stand-up collar under their tunics. This was visible under the V-shaped neckline of the baju panjang that was called a "baju dalam", under shirt, it was made of white cotton and ended at the hips. It was fastened with stud-like buttons which could be removed when washing. In the privacy of their homes. Nyonyas wore this short under shirt with a sarong. Only when they entertained in the home or when they went out would they put the transparent tunic on top.



Figure 318 : A Nyonya dressed in a Baju Panjang.

Source : Datin Seri Endon Mahmood, *The Nyonya Kebaya : A century of Straits Chinese Costume*, 2004, 24.



Before the baju panjang was worn, the separate pieces of the ensemble such as tunic, sarong and undershirt would be heavily starched and pressed. During drying, the sarong would be stretched between parallel bars to remove any creases when the entire ensemble was worn, complete with an intricately-combed hair bun, powdered cheeks and jewelry a Nyonya would look exceptionally regal. For formal and ceremonial occasions, such as weddings, a Nyonya would pin a “saputangan”, a large square batik cloth folded into a triangle, across the right shoulder of her baju panjang. To keep cool and collected in her layers of clothing, she would keep a hand-held fan close by. The baju panjang is no longer worn today by the Nyonyas and the last Nyonya in Malacca to wear it as everyday dress passed away in the late 1970s. Like most traditional forms of dress in this global age can only be seen during cultural exhibitions. The baju panjang has thus become associated with conservatism and nostalgia. In addition, the baju panjang form an important part of Peranakan Chinese Apparel story.<sup>349</sup>

**- Kebaya**

By the end of the 1920s the baju panjang, now considered staid and conservative, was being phased out and in its place Nyonyas began wearing a more daring type of blouse called the “Kebaya”. In contrast to the baju panjang, the kebaya not only ended at the hips, but was gently shaped to flatter the figure. Moreover, the Kebaya was made of sheer fabric, preferably a plain color voile that was initially decorated with lace and later with embroidery. It was worn over a cotton camisole, usually embroidered along the top edge. The Kebaya thus became a symbol of an era that was more modern, more audacious, and more flamboyant.

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<sup>349</sup> Ibid., 42,44.



Figure 319 : Kebaya in the Past.

Source : Ruedee Pumthavorn, Phuket Baba Wedding, 2010, 49.

The Kebaya cannot, however, be called a product of the modern era as it had antecedents in other cultures. It is commonly believed that the Kebaya comes from Java, although Javanese women themselves might have borrowed or adapted it from elsewhere. Some writers say that the first Nyonyas to wear the Kebaya came from Medan in Sumatra, implying that other Nyonya borrowed it from Sumatran women who, in turn, may have adopted it from the Javanese. The same writers also say that it was the Nyonyas from Penang, having seen the fashion in Medan, who were the first to introduce the Kebaya to other Nyonyas in the Straits Settlements. Conversely, there are Nyonyas in Malacca who claim that their ancestors were the first to wear Kebaya. Moreover, the first Kebaya to be associated with the Nyonyas was called the “Kebaya renda”. After that, the Kebaya renda remained in vogue until the end of 1930s, but even during its heyday a different type of Kebaya had started appearing in the Nyonya’s wardrobe: “the Kebaya biku”. This was the first type of Nyonya Kebaya to feature embroidery. “Biku” in Malay refers to a simple embroidery stitch which follows the outline of a scallop. Embroidered scallops can be seen enhancing almost all Kebaya biku. The other main characteristics of the Kebaya biku were its more tapered silhouette and the use of printed voiles as opposed to plain ones. In addition, the Kebaya biku probably came into existence in an attempt to simplify the formality, even complexity, of the Kebaya renda, indicating the

emergence of a more pragmatic Nyonya. It was most often worn at home or on informal occasions. It was therefore very much an 'everyday Kebaya', worn without fuss. Yet it was considered appropriate dress for attending to the needs of the family and informal guests. It is impossible to pinpoint exactly when the use of the Keyaya biku declined. It may have been sometime during the 1950s. perhaps it came about as a result of the growing expertise of Kebaya tailors to execute increasingly complicated embroidery work of it could be that younger Nyonyas became more interested in the personalized aspects offered by the fully embroidered Kebaya, the Kebaya sulam.

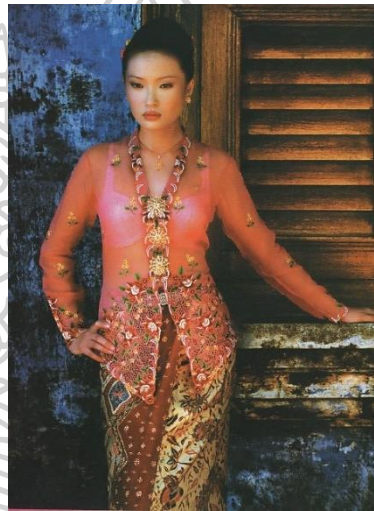


Figure 320 : Kebaya at present.

Source : Datin Seri Endon Mahmood, *The Nyonya Kebaya : A century of Straits Chinese Costume*, 2004, 6.

Sulam in Malay means 'embroidery'. Kebaya sulam simply means a Kebaya decorated with embroidery. This definition technically makes the Kebaya biku a Kebaya sulam. There is, however, one major different between the two types: while the Kebaya biku uses simple embroidery to embellish the printed fabric, the Kebaya sulam makes the embroidery the main focus of the garment which is usually made from a single color fabric. In simpler Kebaya sulam, the embroidery may be confined to a narrow border along the entire length of the outer hems including the bottom of the sleeves. It is the extent and intricacy of the embroidery that makes the Kebaya sulam the most popular type of Kebaya worn by the Nyonyas. The earliest Kebaya sulam probably appeared sometime during

the 1940s. These early versions featured rather simple embroidery work, although there are exceptions. Many of the embroidery style and motifs in early examples were fashioned on the lace designs of the earlier Kebaya renda. Later, however, especially from the 1960s onwards, the Kebaya sulam would break away from the Kebaya renda template and exhibit more intricate and exquisite embroidery. In Malay Peninsula including the West Coast of Southern Thailand, the appeal of the Kebaya sulam began to wane towards the end of the 1970s. The decline of Kebaya sulam was a combination of several factors, including rising prices, impracticality, taking up to an hour to dress properly in a Kebaya, and changing fashion trends. The popularity of Western apparel, the changing tastes among the new generation of Nyonyas and the increasing marginalization of the Baba Nyonya community all pushed the Kebaya sulam to the fringes of local fashion.<sup>350</sup>

#### - Batik Sarong

A batik sarong is a rectangular piece of cloth featuring hand-drawn or block-printed motifs made using the resist dyeing method.<sup>351</sup> In the West Coast of Southern Thailand, local people called batik sarong as “Pa-Tae”<sup>352</sup>. In addition, Hand-drawn batik is called “batik tulis” and this means “write”. Moreover, block-printed batik is called “batik cap” and a cap pronounced “Charp”. A cap is a stamping block made of copper wires fixed onto a metal base. Each block produces a different motif. Batik tulis is generally more desirable than batik cap because it is more labor-intensive and requires more skill. Furthermore, Batik has a special place in the cultural history of the Southeast Asian region for it represents one of the most sophisticated innovations in local textile production. It is generally agreed that batik originates from Java, Indonesia. The resist dyeing technique that lies at the heart of batik production is thought to have been introduced by traders from the Indian subcontinent whose presence in Java was recorded as early as AD 100. By the 16<sup>th</sup> century, early European traders had noted the use of Indonesian batik among the Malays and other indigenous groups in Java, Sumatra and the Malay Peninsula

<sup>350</sup> Ibid., 47, 50, 52, 54, 56.

<sup>351</sup> Ibid., 123.

<sup>352</sup> Suthi Wongmongkondate, “Cultural Landscape study of the old Phuket Town, 70.



including the Southern Thailand. Batik, however, is fundamentally identified with the Malays of the Indonesian Archipelago and the Malay Peninsula and has become entrenched as a Malay cultural symbol including Southern Thailand. Therefore, Batik Sarong or Pa-Tae still exist at present in Malay Peninsula including Southern Thailand.<sup>353</sup>

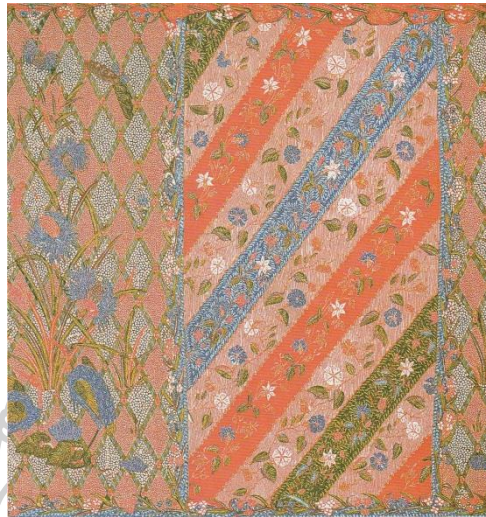


Figure 321 : Batik Sarong

Source : Datin Seri Endon Mahmood, *The Nyonya Kebaya : A century of Straits Chinese Costume*, 2004, 123.

#### - Slippers and Shoes

From the mid 18 century, young Nyonyas from well-to-do Baba families were expected to become skilled in all domestic arts, including embroidery and beadwork, before they married. Prenuptial protocol required a Nyonya to prove her sewing skills by producing some of the items for gift exchange ceremonies. These included the tops of slippers for the groom and herself, intricately embroidered with silk or metallic thread, to be worn during the wedding festivities only the first decades of the 20<sup>th</sup> century did beaded slippers and shoes come into fashion.

The earliest embroidered shoe a cross between a slip-on shoe and a slipper were known as “Kasut Kodok”, toad shoes, or “Kasut tongkang”, Chinese bumboat shoes, because of their shape. The stub toes resembled Western ballerina slippers. A later flat

<sup>353</sup> Datin Seri Endon Mahmook, *The Nyonya Kcbaya: A Century of Straits Chinese Costume*, 123.

style, much like bathroom slippers, is called Kasut seret and seret means “to drag”. By the early 1900s, the quaint Kasut Kodok had gone out of fashion. Flat, leather-soled Kasut seret with rounded toes took their place. These were usually decorated with gold or silver metallic threads laid on the shoe face and kept in place with couching. As lavish wedding ceremonies began to be abandoned in the 1930s, along with the production of the extravagant paraphernalia that went with them, the embroidering of Nyonya shoes became a lost art. Whereas the embroiders “Kasut Kodok” and metallic thread Kasut seret were associated with the use of the Kebaya panjang, and were generally representative of the genteel life many Nyonyas led, beaded slippers came to be associated with more modern Kebaya. Known as “Kasut manik” and manik means bead, these beaded shoes look similar and owe their origins to their embroidered predecessors. Initially, the toes of Kasut manik were rounded, the edges were often scalloped, and the beads were stitched with silk or metallic threads onto toe covers, or “faces”, made of silk. Velvet soon replace silk as the base material, and was itself later replaced by sturdier materials such as light canvas and gauze netting. Pointed toes came to replace rounded ones. Low heels and open toes were other innovations.



Figure 322 : Several beaded shoes.

Source : Datin Seri Endon Mahmood, *The Nyonya Kebaya : A century of Straits Chinese Costume*, 2004, 138.

The designs on beaded shoes also changed. As British and European influence spread in the Straits Settlements, predominantly Chinese motifs of the previous century showed more Western influence: roses replaced peonies; blue-birds replaced ducks; swans replaced cranes. Chequered and striped background became fashionable as did purely geometric design. By the 1920s, especially, around the time the Kebaya and batik sarong rose in popularity, beaded shoes were an essential part of the Kebaya ensemble. A Nyonya would own several pairs to match her outfits, which she would have embroidered herself. Now shoes would be made for every special occasion. However, beadwork is now a dying art. Rocaille beads have largely been replaced by bigger plastic ones. Nevertheless, a handful of craftspeople in Penang and Malacca still carry on making beaded shoes, mainly to satisfy a niche market.<sup>354</sup>

#### - Nyonya's Accessories

Among the most indispensable items of Nyonya's Accessories were brooches or "Kerongsang", used to fasten the front of a baju panjang, and later the Kebaya, Even after buttons became widespread, Nyonyas preferred to use brooches to fasten their Kebaya. Like the Kebaya and the batik sarong; the use of Kerongsang is borrowed from the Malays. In addition, Kerongsang, usually come in a set of three brooches. The early sets, used to fasten the baju panjang, were known as "Kerongsang serong" and "serong" means "stated" or "uneven" in Malay. They are made up of an elaborate heart-shaped piece called "Kerongsang ibu" and "ibu" means "mother". The tail end of which usually projects slightly to the left, hence the reference to "serong", and two smaller pieces called Kerongsang anak, and anak which means "Child". The smaller brooches are usually circular and not as elaborately decorated as the Kerongsang ibu. In Malacca however, the Kerongsang serong often consisted of two identical pieces (top and bottom) with a different middle piece. Sometimes all three piece were different. The mother and child brooches each had a pin at the front rather than the back for fastening

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<sup>354</sup> Ibid., 136-139.

the baju panjang. The fabric was pulled through each brooch and the pin passed through it. At present the pin is often transferred to the back.



Figure 323 : Kerongsang, a set of three brooches.

Source : Ruedee Pumthavorn, *Phuket Baba Wedding*, 2010, 82.

With the advent of the Kebaya, “Kerongsang rantai” or “Chain Kerongsang” made their appearance. The individual brooches, elongated rather than round and usually identical in shape and design, were connected to one another by three delicate, decorative chains.

Another indispensable item in the Nyonyas’ accessories was the belt, used to secure sarongs around the waist. These were flexible bands made of silver with a hook at one end for attaching to the small buckle at the other end. They are generally of three main designs. One consists of punched and decorated silver panels linked together, the second is made of hundreds of linked and decorated silver chains, and the third is made of silver wires or chains placed next to one another and held together by movable silver plaques. These silver panels are mostly ornamented with plant-like designs, often with Chinese-inspired motifs.<sup>355</sup>

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<sup>355</sup> Ibid., 148-149.



Nyonya's Accessories on Peranakan Chinese wedding or Baba Nyonya wedding on the West Coast of Southern Thailand consisted of a chest brooch shaped like a turtle's shell or Pintang, and many necklaces and buttons going up the blouse or Kerongsang. The bride's hair was styled in a high bun and decorated with handmade flowers, which were made of lace. If the bride was from a wealthy family, she would also wear a hairpin around her bun, diamond shaped rings on almost every finger and bangles. A bride in wedding costume must complete the outfit with shoes decorated with beads. Once everything was on, the young bride was a stunning sight.<sup>356</sup>



Figure 324 : 'Pintang', brooch

Source : Pranee Sakulpipatana, *Window's of The Phuket Baba Wedding*, 2010, 81.



Figure 325: Peranakan Chinese Wedding in Phuket in the past.

Source : Kwanjit Sasiwongsarot, *Encyclopedia of Ethnic Groups : Hokkien*, 2000, 6.

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<sup>356</sup>Pranee Sakulpipatana ปราณีย์ สกุลพิพัฒน์, *Window's of the Phuket Baba Wedding* (Phuket: The Thai Peranakan Association, 2010), 81.



Figure 326 : Peranakan Chinese Wedding in Takuapa, Phang-nga Province, in 2018.

Source : Reseacher, 2018.

#### - State of Conservation of Peranakan Chinese Apparel on the West Coast of Southern Thailand

In 2005, a mass Peranakan Chinese wedding or Baba wedding took place in Phuket and sponsored by The National Culture Commission and hosted by Phuket Hokkien Association. At that time, there were 48 couples attending the ceremony. Among them, there were 27 celebrating real ceremonies and another 21 couples attending as honorary wedding couples. The procession started from the groom's house at the Phuket Thai Hua Museum and made its way to the bride's house at Chin Pracha's Mansion. After that, this mass wedding occurred every year.<sup>357</sup>

<sup>357</sup> Ibid., 115.



Figure 327 : The 2005 Mass Peranakan Chinese Wedding or Baba Wedding in Phuket Old Town.

Source : Pranee Sakulpipatana, Window's of The Phuket Baba Wedding, 2010,81.



Figure 328 : one couple of the mass Peranakan Chinese Wedding or Baba Wedding in Phuket Old Town in 2014.

Source : Researcher, 2014.

After the passing of Mr. Pracha Tamthavanich, the owner of Chin Pracha's Mansion, in 2007, his widow, Jaroonrat Tanhavanich, began operating the mansion as a private museum and the Peranakan Chinese apparel include exhibit in this place.<sup>358</sup>

<sup>358</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the old Phuket Town," 52.

In 2008, Phuket Thai Hua Museum opened to the public in Phuket Old Town. This museum also exhibit Peranakan Chinese apparel.<sup>359</sup>

In 2013, there were many local people and members of Satun Taikek Group who wore Peranakan Chinese apparel during the event of Taikek of Two Lands for Honoring the King that took place in Satun Town.<sup>360</sup>

In 2015, Peranakan Chinese apparel exhibition took place in Takuapa Old Town, Phang-nga Province. This exhibition was organized by Takuapa My Home Group and local community<sup>361</sup>. In the same year, Lat Nai Cultural Street Revitalization Event took place at Lat Nai Market in Nuaklong community area, Krabi Province. This event was organized by Nuakloong Municipality and the Committee of Lat Nai Market. Moreover, there were many local people who wore Peranakan Chinese apparel in this event.<sup>362</sup>

In 2016, Several Peranakan Chinese experts set the way of Peranakan Chinese culture cause; especially, Peranakan Chinese apparel at Ranong Community College, Ranong City. In the same year, there were Peranakan Chinese apparel procession on Tha Mueng Road and Rueang Rat Road, Ranong City and the exhibition of Peranakan Chinese apparel at Rattana Rangsan Place, Ranong City. Furthermore, these procession and exhibition occurred during the event of a Celebration of Ranong Town for 154 Anniversary. This event was organized by local government of Ranong Province.<sup>363</sup>

In 2017, there was a mass Peranakan Chinese wedding which occurred in Ranong City and this mass wedding was organized by local government and local community. In the same year, Peranakan Chinese Museum was established at Chartered Bank building in Phuket Old Town. This museum also exhibits Peranakan Chinese apparel.<sup>364</sup>

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<sup>359</sup>คู่มือชมพิพิธภัณฑ์ภูเก็ตไทยหัว. *The Handbook for Visiting Phuket Thai Hua Museum*, (Phuket: Phuket Thai Hua Museum, 2008)., 10-11.

<sup>360</sup>สืบสาวเรื่องราวชาวเมืองสตูล. *Continuing Inquiries of Satun People*, (Satun: Satun Taikek Group, 2013)., 82-83, 86-89.

<sup>361</sup>Taweerode Yiawanich ทวีโรจน์ เอี้ยวพานิช, February 9th, 2017..

<sup>362</sup>Luean Nakliang เลื่อน นาคเกลี้ยง, August 21st, 2014.

<sup>363</sup>Suwat Hansurat สุวัฒน์ หาญสุราษฎร์, May 11th, 2016..

<sup>364</sup>Jaronrat Tanthavanich จรุงรัตน์ ตันทวนนิช, February 6th, 2017.



In 2018, there was a Peranakan Chinese apparel catwalk which took place at the event of Takuapa Old Town in Takuapa area, Phang-nga Province. This event was organized by Tourism Authority of Thailand, local government, Baba Andaman Group, and local community. In the same year, Tourism Authority of Thailand, Phang-nga Office, collaborated with Phang-nga Guide Association which organized Takuapa Old Town trips and Peranakan Chinese apparel included in these trips.<sup>365</sup>

In January 2019, the event of the Cultural of Andaman Sea Railway Route project took place at Kantang Town, Trang Province, and this project collaborated between Kantang Municipality, Prince of Songkla University, Trang Campus, Zhong Hua Chinese School, Kantang Hainanese Association and Shrine, Kantang Hokkien Association and Shrine, Knowledge Network Institute of Thailand, and some Universities from the Northern part of Thailand such as Chiang Mai University and Pha Yao University. Moreover, there were many local people who wore Peranakan Chinese apparel in this event.<sup>366</sup>




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<sup>365</sup> Interview with Churiporn Chitsopa, สัมภาษณ์ จุฑิษย์พร จิตรโสภา, Marketing officer of Tourism Authority of Thailand, Phan-nga office, February 21<sup>th</sup>, 2018.

<sup>366</sup> Interview with Visut Arunvechakul, สัมภาษณ์ วิสุทธิ์ อรุณเวชกุล, The Inspector of Kantang Hainanese Association and shrine, Kantang Town, Trang Province, November 22<sup>nd</sup>, 2018



Figure 329: Peranakan Chinese apparel in Kantang Town, Trang Province.

Source : Reseacher, 2019.

## 4.2 Unique Chinese Cuisine on the West Coast of Southern Thailand

### 4.2.1 Chinese Food

#### - Chinese Roast Pork

Over one hundred years ago, there were many Cantonese people who came to settle down in Trang Province area. After that, some of them had Chinese roast porks' business and two of the first Cantonese families who grilled Chinese roast pork and sold to others were Saingam family and Yao Tak family. Both of these families lived in Tubtiang Town area, Trang Province. Later on, these Chinese roast pork businesses became popular and grew well because of the unique taste of the Chinese roast pork. At present, there are over 100 grill house for pork in Trang Province area. In addition, many local Chinese people use Chinese roast pork for offering to the deities to seal vows. Moreover, Chinese roast pork is one of favorite breakfasts that the local people take with coffee.<sup>367</sup>

<sup>367</sup>Tavorn Yaotuck ถาวร เย้าตัก, June 21st, 2016..



Figure 330 : Roast Pork

Source : Trang Municipality, The Centenary of Tub-Tieng, 2015, 126.

#### - Hokkien Fried Noodles

Hokkien Fried Noodles came from Hokkien Chinese people and these Hokkien Chinese people are one of the largest dialect groups on the West Coast of Southern Thailand. Therefore, this Chinese food can be found everywhere within six provinces on the West Coast of Southern Thailand such as Ranong, Phang-nga, Phuket, Krabi, Trang and Satun. Hokkien fried noodles is the dish of yellow noodles which is combined with prawns and pork including vegetable. Furthermore, this Chinese food is one of the most popular food in the Chinese Gods' birthday celebration in Chinese Shrines because the noodles symbolize longevity. As a result, local Chinese people prefer to eat Hokkien fried noodles in order to have long lives.<sup>368</sup>

<sup>368</sup> Kienin Funxian เทียนอิน ผั้นเทียน, November 24th, 2018.

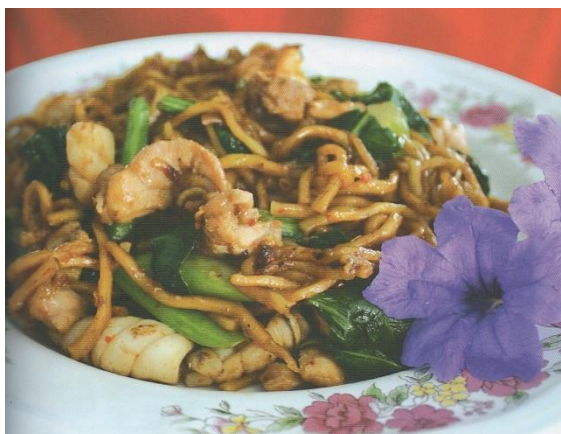


Figure 331 : Hokkien Fried Noodles

Source : Satun Community College, Food Recipes : Siam Andaman, 2012, 145.

#### 4.2.2 Chinese Snack

##### - Khanom Morlao

Khanom Morlao is a fried taro and glutinous rice mixed with sesame<sup>369</sup> and this Chinese snack can be found easily on the West Coast of Southern Thailand. Usually, local Chinese people eat this Chinese snack with tea. Moreover, this Chinese snack is very popular for local Chinese people for offering to the deities.<sup>370</sup>



Figure 332 : Khanom Morlao

Source : Reseacher, 2018.

<sup>369</sup>Phuket Province. องค์การบริหารส่วนตำบลเชิงทะเล อ.ถลาง จ.ภูเก็ต Chengtalay Sub-District Administration Organization Thalang District, ขนมท้องถิ่นภูเก็ต [*Phuket Local Dessert*] (Surat Thani: Udomlarp Press, n.d.), 28-29.

<sup>370</sup>.Arunee Pongwarangkul อรุณณีย์ พงษ์วรังกุล, February 16th, 2017.



#### - Roti Kapal

Roti Kapal is a baked wheat flour mixed with sugar and salt. Roti Kapal came from Malay word. “Roti” means “baked wheat flour” and “Kapal” means “Chinese Junk”. Over one hundred years ago, Chinese people from Malaysia brought this Chinese snack to Satun City. After that, Roti Kapal became popular in Satun City.<sup>371</sup>

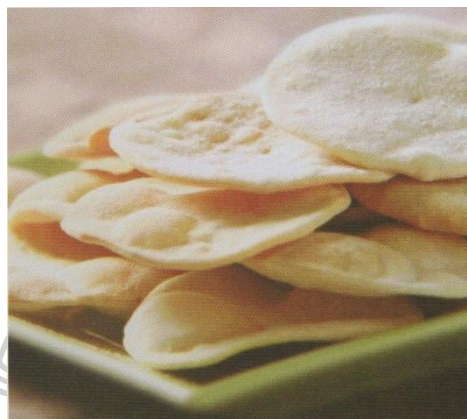


Figure 333 : Roti Kapal

Source : Satun Community College, Food Recipes : Siam Andaman, 2012, 180.

#### 4.2.3 Chinese Sweetmeats

##### - Khanom Anggoo

Khanom Anggoo is a red turtle shaped food that is made from mung bean and glutinous rice flour. In addition, Anggoo came from the term of Hokkien Chinese dialect and it means “red turtle”. This Chinese sweetmeat can be found easily on the West Coast of Southern Thailand. In addition, this Chinese sweetmeat is very popular for local Chinese people for offering to the deities; especially, on the day of Chinese Gods’ birthday because Anngoo or red turtle symbolizes longevity.<sup>372</sup>

<sup>371</sup>Satun Community College วิทยาลัยชุมชนสตูล, ตำราอาหาร: สยามอันดามันสากลนิยม. *Food Recipes: Siam Andaman* (Satun: Satun Community College, 2012), 180.

<sup>372</sup> Interview with Kienin Funxian สัมภาษณ์ เขียนอิน ฝิ่นเขียน, old local Hokkien Chinese man and one of the committees of Kew Ong Ear Shring, Tubtiang Town, Trang Province, November 24<sup>th</sup> 2018.



Figure 334 : Khanom Anggoo

Source : Reseacher, 2019.

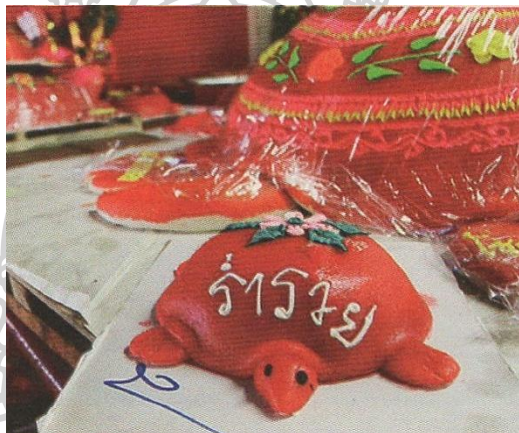


Figure 335: Khanom Tua Anggoo (big red turtle)

Source : Satun Community College, Food Recipes : Siam Andaman, 2012, 168.

#### - Khanom Pak Tong Koh

Khanom Pak Tong Koh is a combined of steamed rice flour, fermented flour, and sugar. It is a Cantonese sweetmeat that can be found in Trang Province and Phuket Province. Moreover, it is more popular in Trang Province because one of the largest Chinese Dialect groups in Trang Province is Cantonese and this Chinese sweetmeat took place in this area before the end of World War II. Furthermore, local Chinese people usually eat this Chinese sweetmeat with tea or coffee during breakfast time. In addition,

Khanom Pak Tong Koh is very popular to local Chinese people for offering to the deities and is used for a feast of Peranakan Chinese Wedding or Baba Wedding.<sup>373</sup>



Figure 336 : Khanom Pak Tong Koh

Source : Reseacher,2013.

#### - Khanom Khao Niaoaut

Khanom Khao Niaoaut is steamed butterfly pea mixed with glutinous rice and this Chinese sweetmeat can be found in Phuket and Satun. However, local Chinese people in Satun city claimed that the origin of this Chinese sweetmeat took place in Chalung Sub-District, Satun City area for over hundred years ago by Chinese people who came from Penang, Malaysia. Furthermore, local Chinese people use this Chinese sweetmeat for a feast of Peranakan Chinese Wedding or Baba Wedding.<sup>374</sup>

<sup>373</sup> Interview with Luck Hempaisampipat สัมภาษณ์ ลักษณะณ์ เหมไพศาลพิพัฒน์, The former of Trang Municipality officer and one of local dessert shops' owners In Tubtiang Town, Trang Province, August 27<sup>th</sup>, 2016.

<sup>374</sup> Satun Community College, วิทยาลัยชุมชนสตูล, ตำราอาหาร: สยามอันดามันสากลนิยม [Food Recipes: Siam Andaman], 170-171.



Figure 337 : Khanom Khao Niaoaut

Source : Satun Community College, Food Recipes : Siam Andaman, 2012, 171.

### - State of Conservation of Unique Chinese Cuisine on the West Coast of Southern Thailand

In 1990, Roast Pork Festival took place in Trang City in the first time. This festival was organized by local government of Trang Province. Moreover, this festival still continues until present.<sup>375</sup>



Figure 338 : In 2016, The opening ceremony of Chinese Roast Pork Festival in Tubtiang Town or Trang City.

Source : Reseacher, 2016.

<sup>375</sup> Trang Hainanese Association, สมาคมเค่งจิวก้งโตะ Trang Hainanese Association สมาคมเค่งจิวก้งโตะ (ไหหลำ) ตรัง, การประชุมสันนิบาตองค์กรชาวไหหลำภาคใต้ ครั้งที่ 38. *Assembly Conference Hainanese Organization of Southern Thailand 38th Time*. ตรัง, การประชุมสันนิบาตองค์กรชาวไหหลำ ภาคใต้ครั้งที่ 38 [Assembly Conference Hainanese organization of southern Thailand 30<sup>th</sup> time] (Trang: n.p., 2007), 19.





Figure 339 : Chinese Roast Pork Festival in Tubtiang Town or Trang City in 2016.

Source : Reseacher, 2016.

In 2005, Phuket Cultural Street Revitalization took place in the Phuket Old Town and this event collaborated between Office of the National Culture Commission, Phuket Provincial Administration Organization, Phuket Municipality, Phuket Ratchapat University, Phuket Hokkien Association, and Old Phuket Foundation. In addition, the Chinese cuisine such as Hokkien fried noodles, Khanom Anggoo, Khanom Morlao and Khanom Khao Niaoaut were in this event.<sup>376</sup>

At present, the notice board is located on the intersection between Udomtara Road and Sri Takuapa Road which describe street walk of Takuapa Old Town Project or Cultural Street of Takuapa Old Town Project. This project began in December 2007 and continued to the present. Moreover, this project takes place every year during high season on Sri Takuapa Road and this project is organized by the local government of Phang-nga Province and the committee of Takuapa Old Town Community. Moreover, the Chinese cuisine such as Hokkien fried noodles, Khanom Anggoo, and Khanom Morlao are in this project.<sup>377</sup>

<sup>376</sup> Office of the National Culture Commission and Phuket Local Government, สำนักงานคณะกรรมการวัฒนธรรมแห่งชาติและส่วนราชการท้องถิ่นของจังหวัดภูเก็ต, ถนนสายวัฒนธรรมเมืองภูเก็ต [Phuket Cultural Street Revitalization (Phuket, n.p., 2005), 10, 22.

<sup>377</sup> Luck Hempaisampipat ลักษณะเหม่ไพศาลพิพัฒน์, August 27th, 2016..

In 2008, Phuket Thai Hua Museum opened to the public in Phuket Old Town. This museum also exhibit Chinese cuisine such as Hokkien fried noodles, Khanom Anggoo, and Khanom Khao Niaoaut.<sup>378</sup>



Figure 340 : Phuket Thai Hua Museum exhibit Chinese cuisine such as Hokkien Fried Noodles and so on.

Source : Reseacher, 2014.

In 2012, Satun Community College published Siam Andaman food recipes and Hokkien fried noodles, Khanom Anggoo, Khanom Khao Niaoaut, and Roti Kapal were all included this recipe.<sup>379</sup>

In 2015, UNESCO ( United Nations Educational, Scientific and Cultural Organization) has dubbed Phuket as the “City of Gastronomy”, designated as 1 of 18 cities in the World and the first city in Thailand and in ASEAN ( Association of South-East Asian Nations) for the honour.<sup>380</sup>

In 2016, the event of Celebration of Ranong Town for 154 Anniversary occurred in Rattana Rangsan Place in Ranong City and this event was organized by local

<sup>378</sup> Harin Sukwat, ed., หรินทร์ สุขวำจัน, บรรณารักษิการ, คู่มือชมพิพิธภัณฑ์ภูเก็ตไทยหัว [The Handbook for visiting Phuket Thai Hua Museum], 10-11, 56-61.

<sup>379</sup> Satun Community College, วิทยาลัยชุมชนสตูล, ตำราอาหาร: สยามอันดามันสากลนิยม [Food Recipes: Siam Andaman], 144-145, 168, 171-172, 180.

<sup>380</sup> "Sirisawan, Phuket: City of Gastronomy," <https://live.phuketindex.com/th/Phuket-city-of-gastronomy-9355.html>.

government of Ranong Province. In addition, the Chinese cuisine such as Khanom Anggoo and Khanom Morlao are in this event.<sup>381</sup>

In January 2019, the event of the Cultural of Andaman Sea Railway Route Project took place at Kantang Town, Trang Province, and this project collaborated between Kantang Municipality, Prince of Songkla University, Trang Campus, Zhong Hua Chinese School, Kantang Hainanese Association and Shrine, Kantang Hokkien Association and Shrine, Knowledge Network Institute of Thailand and some universities from the Northern part of Thailand such as Chiang Mai University and Pha Yao University. Moreover, the Chinese cuisine such as Khanom Anggoo and Khanom Pak Tong Koh were in this project.<sup>382</sup>




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<sup>381</sup> Interview with Suwat Hansurat, สัมภาษณ์ สุวัฒน์ หาญสุราษฎร์, The expert from Culture, History, Tradition, and Art Conservation Group of Ranong Province, May 11<sup>th</sup>, 2016.

<sup>382</sup> Interview with visut Arunvechakul, สัมภาษณ์ วิสุทธิ์ อรุณเวชกุล, The Inspector of Kantang Hainanese Association and Shrine Kantang Town, Trang Province, November 22<sup>nd</sup>, 2018.

## Chapter 5

### Chinese Cultural and Religious Activities on the West Coast of Southern Thailand

#### 5.1 Chinese God Worship Day in Chinese New Year Festival in the Phuket Old Town and Tukuapa Old Town, Phang-nga Province.

The Chinese New Year or Spring Festival in the traditional New Year of Mainland Chinese and overseas Chinese. It begins on the first day of the first month of the lunar year and ends on the fifteenth day. The 9<sup>th</sup> day of Chinese New Year is a big night for the Chinese community because of the Jade Emperor's birthday. In addition, the Jade Emperor, known informally as Heavenly Grandfather and formally as the Pure August Jade Emperor or August Personage of Jade, is the ruler of Heaven in Chinese mythology and is among the most important Gods in the Daoist and folk pantheons. In his capacity as celestial ruler, the Jade Emperor is thought to govern Heaven and Earth, just as the earthly emperors once ruled over China. As such, he and his court provide an explicit mythological parallel with the Chinese political hierarchy. Indeed, from 11<sup>th</sup> century onward, the divine sovereign was characterized as the official patron deity of the Chinese imperial family. In addition, to the myriad Chinese myths and popular tales that reference the deity, the Jade Emperor also figures into many religious rituals practiced by Daoists and adherents of Chinese folk religion.<sup>383</sup>

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<sup>383</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the old Phuket Town" (M.A. Thesis, An Independent Study, Architectural Heritage Management and Tourism Program, Faculty of Architecture, Silpakorn University, 2011),79.





Figure 341 : The Jade Emperor, the Emperor of heaven.

Source : Suthi Wongmongkondate, "Cultural Landscape Study of the Old Phuket Town, 2011", 80.

In the past, on the 9<sup>th</sup> day of the lunar calendar, during Chinese New Year Festival, Chinese people on the West Coast of Southern Thailand showed special devotion to the Jade Emperor, the Emperor of Heaven, making offerings to him at many shrines and their houses and it is called Chinese God Worship Day. However, at present, most Chinese people worship only in Phuket Old Town and Takuapa Old Town, Phang-nga Province.<sup>384</sup> These celebrations set up a two level altar or three level altar in front of shrines and residences or businesses. For the three level altar in front of shrines and residences or businesses, the lowest level consists of low stools that raise the second level off the ground, and a square red wooden table with varied sumptuous offerings. The third and highest level is a small red altar, often elaborately carved and gilded, holding bamboo sticks on which preserved sweet fruits have been threaded sweet things are particularly appropriate for offering to the Jade Emperor and the word for "sweet" or "ti" in Hokkien Chinese dialect puns on the word for "heaven" or "ti" in Hokkien Chinese dialect.

<sup>384</sup> Nubthong Klinsukjai นั้บทอง กลิ่นสุใจ, August 24th, 2013.



Figure 342 : Chinese God Worship Day in Sang Tham Shrine, Phuket Old Town, 2016.

Source : Researcher, 2016.



Figure 343 : Chinese God Worship Day in Kuan Yu Shrine, Takuapa Old Town, 2015.

Source : Researcher, 2015.



Figure 344 : Chinese God Worship Day in, Phuket Old Town, 2016.

Source : Researcher, 2016.



Figure 345 : Chinese God Worship Day in, Takuapa Old Town, 2015.

Source : Researcher, 2015.

Worshippers cover the main altar with offerings : plates of fruit, a whole chicken, thick slices of fatty pork, sweet raised cakes representing a prayer for growth, sweet cakes, red tortoise sweetmeats, and tea including liquor. To both sides of the altar, Chinese worshippers attach two tall, fresh stalks of sugarcane or “Kamchia” in Hokkien Chinese dialect, the name for which puns with the word for “thanks” or “Kamsia” in Hokkien Chinese dialect. Chinese people decorate these stalks with streamers of yellow

paper, which they call “thanksgiving money”. The Chinese families pray at midnight, from eldest to youngest, facing the sky with lit incense from behind the three tiered altar or two tiered altar. To conclude the ceremony, they detonate a string of red firecrackers in front of the houses or businesses. Many also visit some Chinese shrines to offer worship.

The Chinese God Worship Day is mostly celebrated by the Hokkien Chinese and only Hokkien Chinese pray to the Jade Emperor with sugarcane. According to the legend, in the Hokkien Chinese community, the province was invaded and there was nowhere to go. The people ran to a sugarcane plantation and prayed to heaven for their lives to be saved. The enemy passed by without discovering them, on the 9<sup>th</sup> day of the first lunar month. Therefore, Hokkien Chinese wanted to give thanks to the Jade Emperor and also honor him on his birthday including praying for a good life.<sup>385</sup>

**- State of Conservation of Chinese God Worship Day in Chinese New Year Festival in the Phuket Old Town and Takuapa Old Town, Phang-nga Province.**

In 1999, the event of Phuket Chinese New Year Day Phuket Old Town Festival and the event Chinese God Worship Day took place in Phuket Old Town. This event was organized by Phuket Municipality and it still continues until present.<sup>386</sup>



Figure 346: The event of Chinese God Worship Day took place in Phuket Old Town.

Source : Researcher, 2016.

<sup>385</sup> Suthi Wongmongkondate, "Cultural Landscape Study of the old Phuket Town," 80-82.

<sup>386</sup> Puangsuwan, ""The Colorful Activities of the 9th Annual Old Phuket Town Festival.": 18-22.

In 2008, Phuket Thai Hua Museum opened to the public in Phuket Old Town. This museum also exhibits Chinese God Worship Day.<sup>387</sup>

## 5.2 Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town.

The Chinese Ancestor Worship Festival or the Hungry Ghosts Festival or Por Tor Festival celebrates in the seventh lunar month. During this period, Chinese people entertain ancestors or ghosts on vacation from hell with food offerings. On the 15<sup>th</sup> day of the seventh lunar month, the birthday of the Lord of the Earth, Taoists celebrate the Central Primordial Festival or “ZhongYuan Jie, Tionggoan Choeh”. Buddhists, by contrast, call the festival “Yulanpon” or “Ullambana”, a Chinese borrowing of the Sanskrit term Avalambana. In the Avalambana Sutra, Buddha taught his disciple “Maudgalya yana” or Mulian how to save his mother from eternal torment in hell, and the term now refers to Buddhist rituals of salvation for the dead. Many Hokkien Chinese people refer to the rituals of the seventh lunar month in Hokkien Chinese Dialect as Por Tor, a Buddhist term meaning ‘universal passage’ across; or ‘universal ferry’, which refers to ceremonies that transfer merit to the spirits of the dead so that they may escape hell’s torments.

Another legend of the Por Tor Festival is believed to have sprung from when a Chinese monk I-Ching traveled to study Buddhism in Sri Lanka, when it was a center for study of Buddhism. During his journey, he decided to stop over at Suravnabhumi, an ancient term describing the region East of India and South of China, in this case meaning Southern Thailand in order to wait out the monsoons and to learn Sanskrit and the local’s way of living.

After the foul weather, he left port and continued the passage. Unfortunately, a strong wind made his junk founder. He prayed for salvation and then a huge turtle appeared. It kept him afloat, and with it, he swam until he reached Sri Lanka safely. After that, the monk was successful in his studies and prepared to return to China. On the way back he passed by Suvarnabhumi port, where he experienced the Sart Duean Sip

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<sup>387</sup> Rarin Sukwat,ed.,हरिनथर सुखवाचन, บรรณานิกการ, คู่มือชมพิพิธภัณฑ์ภูเก็ตไทยหัว [Guide book for Visiting Phuket ThaiHua Museum] (Phuket : ThaiHua Museum,2008),10-13.



ceremony of Thai people which is the Hungry Ghost Festival. When he arrived in China, he combined the Buddhist and Taoist traditions honoring ancestors and spirits together and called it the Por Tor Festival. The festival falls in the middle of the seventh lunar month in the Chinese calendar and Anggoo or red turtle sweetmeats are made to propitiate the turtle.



Figure 347 : Por Tor Kong Shrine in Bangniao Area, Phuket Old Town.

Source : Researcher, 2014.



Figure 348: The God of the dead in Por Tor Kong Shrine.

Source : Researcher, 2014.

In Phuket Old Town, Chinese descendants have passed down this ceremony and it took place in Phuket Old Town over one hundred years ago; especially, Por Tor Kong Shrine in BangNiao Area, Phuket Province. There are different sized red turtle sweetmeats given at Por Tor Kong Shrine in BangNiao in homage to the God of the dead. In addition, big turtle sweetmeats are called Tua Anggoo while the smaller ones are called Anggoo. Apart from the belief in the turtle that rescued the monk, Chinese people often use the turtle as a symbol of longevity. For those huge red turtle sweetmeats at the shrine, Anyone who wishes to have their fortune should ask for a Tua Anggoo by casting lots. First, a person lights joss sticks to worship Por Tor Kong, God of the dead, and every spirit at the shrine, then prays for a Tua Anggoo or big turtle sweetmeat before placing the joss sticks at the head or neck of the specific sweetmeat. Then they gently toss the “Pouy”, two red wooden sticks. If one of them turns face up while another one points down this means they are blessed by the Tua Anggoo. Each person has another two attempts in case the

first try is not successful. Furthermore, The Tua Anggoo or big red turtle sweetmeat will be shared for auspiciousness, and it is a condition that the person shall give as big as Tua Anggoo or a bigger one to the shrine at Por Tor Festival in the following year.<sup>388</sup> Moreover, Not only Por Tor Kong Shrine had Por Tor Festival, but also other places in Phuket Old Town had this festival such as Phuket Municipality Market, Phuket Thai Hua Museum, Qing Shui Zhusi Shrine and Tai Yuan Tong Shrine.<sup>389</sup>



Figure 349 : Tua Anggoo or big red turtle in Por Tor Kong Shrine.

Source : Researcher, 2014.

- State of Conservation of Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town.

Before 2013, Chinese Ancestor Festival or Por Tor Festival that was promoted to the public took place in Phuket Old Town. This Festival was organized by Phuket Municipality and local Community. In addition, during this festival, there was red turtle sweetmeats procession from Queen Sirikit Park to Por Tor Kong Shrine around BangNiao Area in Phuket Old Town. Furthermore, this festival still continues until present.<sup>390</sup>

<sup>388</sup> Pangwan, "Portor Festival and the Red Turtle Sweet," *Phuket Bulletin* 7, no. 75 (August 2008): 79-81.

<sup>389</sup> Phuket Municipality, PorTor Festival, (n.p.,n.d.),n.pag.

<sup>390</sup> Chaiwat Sae Tan ชัยวัฒน์ แซ่ตัน, August 24th, 2014, Phuket Old Town..

### 5.3 Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival.

In 1899, during the reign of King Rama V, many Chinese people came to settle down in Sugaiupae or Thungwa area, Satun Province, and most of them were ChaoZhou or Teochew Chinese people who speak Chaozhou or Teochew dialect. Moreover, there were 1,479 Chinese people who lived in this area. Furthermore, 456 Chinese people had shophouses for trading in the market of Thungwa Town and 1,041 Chinese people developed businesses with pepper fields. In addition, there was a port where Chinese people in Sugaiupae or Thungwa Town traded with Chinese people in Penang, Malaysia. At that time, six steamboats sailed between Sugaiupae or Thungwa Town, Thailand or Siam and Penang Town, Malaysia.<sup>391</sup>



Figure 350: Map of Thung Wa Town, Satun Province.

Source : Pusit Sridulyakul, Thailand Handy Atlas, 2010, 20.

<sup>391</sup> Culture of Satun Province office, สำนักงานวัฒนธรรมจังหวัดสตูล, บันทึกจดหมายเหตุพระยาภูมินารก ักดิ์ พ.ศ.2439-2443 [Jouna of Phraya Phumnat phakdi 1896-1900](n.p.,2007), 70-71.



Figure 351 : Thung Wa town during Wai Pi Bo Festival.

Source : Researcher, 2013.

During that time, Teochew Chinese people who moved to live in this area also brought the Chinese cultural activity that was called Chinese Ancestor Worship Festival or the Hungry Ghosts Festival or Wai Pi Bo Festival. Furthermore, “Wai Pi Bo” means “Worshipping Ghosts Group”. This festival takes place on the seventh lunar month. This Festival began on this first day of the seventh lunar month and Chinese people in Tungwa Town worship the Ghosts Group or Pi Bo in front of their houses by using joss sticks, candles, and silver paper that symbolize the ghost money because it is the day of the opening of Hell’s gate. In addition, Pi Bo or Ghosts Group is called “Ho Hia Ti”, good brother, in Chaozhou or Teochew dialect. After that, on the 25<sup>th</sup> day of the seventh lunar month, Chinese people in this town come to worship “Pi Bo” or Ghost Groups together in the town center near the market of the town. In this day, local Chinese people set the long altar table to worship the Ghost Groups, some of which could be their ancestors and they offer many food and fruits in order to worship the Ghosts Group or Pi Bo. Later on, on the 30<sup>th</sup> day of the seventh lunar month which is the last day because Hell’s gate will close on this day. At night, there are local Chinese people in this town who worship Ghost Groups in front of their houses for the last time in order to offer farewell to them.<sup>392</sup>

<sup>392</sup> Sonti Limsaihua, สอนธิ ลิ้มสายห้ว, สารคดีจีนกับประเพณีไหว้ผีปีโป้ ในอำเภอทุ่งหว้า [Ancestor Worship Festival and the Tradition of Worshipping Pi Bo in Thungwa District] (n.p.2012), 1-8.





Figure 352 : Wai Pi Bo's altar at Thung Wa Market.

Source : Researcher, 2013.

**- State of Conservation of Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province.**

Before 2013, the event of Wai Pi Bo Festival that was promoted to the public took place in Thungwa Town and the event was organized by Thungwa Municipality, Satun Provincial Administration Organization and local community. In addition, there was a procession of Wai Pi Bo festival at night on the first day of seventh lunar month, and at day time on the 25<sup>th</sup> day of Seventh lunar month. Moreover, this festival still continues until present.<sup>393</sup>

<sup>393</sup> Boonmat Limwanaspong บุญมาศ ลิ้มปิ่นตพงษ์, August 19th., 2014.



Figure 353 : A procession of Wai Pi Bo Festival, Thung Wa Town.

Source : Researcher, 2013.

#### 5.4 The Moon Festival in ThungYao community, Palian District, Trang Province.

Over one hundred years ago, there were many Chaozhou or Teochew people who came to settle down in ThungYao Community area because of pepper fields business. At that time, there were many Chaozhou or Teochew people who developed businesses with pepper fields in this area. In addition, one of the first Teochew Chinese people who came to Thungyao area was Kou Jing Long and his hometown in China is called “Pak Sua area” in Puning or Poleng District, Guangdong Province. Interestingly, most Teochew people who came to settle down in ThungYao area came from PakSua area in Puning or Poleng District in Teochew dialect and they had the same clan that is called ‘Xu clan’ or ‘Kou clan’ in Teochew Dialect. Furthermore, at that time, when they moved to live in this area, they brought the Chinese cultural activity that was called the Moon Festival. Moreover, the Moon Festival takes place on the 15<sup>th</sup> day of the eight lunar months and is held in honor of the Moon Goddess who is believed to have been born on this date.<sup>394</sup>

<sup>394</sup> Interview with Kajohnsak Tangsatitporn, สัมภาษณ์ ขจรศักดิ์ ตั้งสถิตพร, A well known Teochew Chinese man and the former Thungwa Sub-District Concilor, Thungwa Town, December 13th, 2015.



Figure 354 : Map of Thung Yao Community, Trang Province.

Source : Pusit Sridulyakul, Thailand Handy Atlas, 2010, 20



Figure 355: Thung Yao Community area.

Source : Researcher, 2015.

Chinese are often associated with Legends. Likewise, the moon festival is connected to different versions of legendary tales passed on successively overtime and the legend of 'Chang Er' Flies to the Moon is the most famous one. It has been said that about 4,000 years ago, during China's Xia Dynasty, there were 10 suns appearing in the sky scorching the earth and driving the people to serious vexation. The Emperor, as a result, made an announcement seeking competent persons to destroy all those suns except one. 'Hou Yi', a handsome lad and archery master volunteered to fulfill the task and succeeded in shooting down 9 suns leaving only one in the sky which has helped

balancing the world up to present day. The Emperor rewarded him for his merit by granting him a sword with absolute ruling power and a beautiful wife named 'Chang Er'. Allured by the power granted by the Emperor, Hou Yi sometimes willfully killed those who offend him.

One day, the Queen Mother sent Hou Yi an elixir which could make one float once swallowed. On the day the elixir was delivered, Hou Yi was out suit was Chang Er who kept it. Considering that if Hou Yi took the elixir, he would live long with supernatural powers and could further hurt a lot of peoples, Chang Er decided to swallow the elixir herself. Fearful that her husband would know the truth and kill her, Chang Er ran away and floated all the way to the moon as the elixir took effect. Seeing her float to the moon and reminiscing about her virtue, people were worried that she might get starved and thus provided offerings for her. Since then, the tradition of the Moon Festival has been observed every year on the full moon night of the eight lunar months or the ZhongQiu day to worship the female deity Chang Er in the people's hope to be blessed with happiness and fertility. Ever since, there is a picture of the angel, which is believed to be Chang Er on the moon or the Moon Goddess.<sup>395</sup>



Figure 356: The Moon Goddess.

Source : Thavorn Sikkakosal, Chinese Festival and Worshipping, 2014, 403.

<sup>395</sup>Prasit Koysiripong, "“Phuket Islanders Celebrate the Harvest Moon”," *Phuket scape* 3, no. 4 (January – March 2010).: 39-42.



In this festival, at present, Teochew people in almost every house in ThungYao Community area still worship the moon in the Moon Festival and they set up a worship table in front of their houses that must face the moon. Moreover, they must have moon cake on the worship table as an offering. There are many artistically-design Chinese cakes on the decorative worship table, which Teochew people in this community make themselves.<sup>396</sup>



Figure 357 : The Moon Goddess's altar in Thung Yao Community area.

Source : Researcher, 2015.



Figure 358: Many artistically-design Chinese sweet meats on the decorative worship table in the Moon Festival, Thung Yao area

Source : Researcher, 2015.

There is a legend of the moon cake from Chinese ancient history. Six hundred years ago, during the end of Yuan Dynasty (1279-1368), Mongol brutally ruled China and Chinese people. This caused Chinese people to set up an underground movement for a revolution. The deception was set up to organize the Moon Festival and to distribute moon cakes with a hidden secret message. On the 15<sup>th</sup> day of the eight lunar months, Chinese people rang a signal and combined a force to overthrow the Mongols, and finally regained their freedom when the Chinese people gained this freedom the country returned to peace. Therefore, Chinese people have taken the full moon day of the eight month as the

<sup>396</sup>Chadamat Saekhou ขงฎามาศ แซ่เคี้ยว, December 13th, 2015..

Moon Festival ever since in order to recall the heroic actions of the revolution and their victory.<sup>397</sup>

- **State of Conservation of the Moon Festival in ThungYao Community, Palian District, Trang Province.**

Before 2012, the event of the Moon Festival that was promoted to the public took place in ThungYao Community. This festival was organized by TungYao Municipality and local community. Furthermore, there was a procession of the Moon Festival in the evening in this area and at night, there was a competition of the Moon lady including the competition for local people who set an altar table in order to worship the Goddess of the Moon. In addition, this festival still continues until present.<sup>398</sup>

### 5.5 Chinese Vegetarian Festival on the West Coast of Southern Thailand.

Chinese vegetarian Festival on the West Coast of Southern Thailand is a ceremony with a mixture of religions such as Taoism, Confucianism, and Buddhism. In the past, most Chinese people involved in this festival were Hokkien Chinese people and this festival took place in this region over one hundred years ago. In addition, it allows people to believe and respect Chinese Gods of which the ones in this festival are the Nine Emperor Gods, Jiu Hwang Ta Ti or Kew Ong Tai Tay in Hokkien Chinese dialect. This Nine Emperor Gods, who originally came from nine stars in the universe and who usually return to bless Chinese people on the earth from the first day to the ninth day of the ninth lunar month on the Chinese calendar. They are the sons of Dou Mu Tian Jun, Goddess of North Stars. Furthermore, Dou Mu Tian Jun and her sons, the Nine Emperor Gods or Kew Ong Tai Tay, have control of the books of life and death and all who wish to prolong their days worship at the Chinese Shrine where the Chinese vegetarian Festival takes place and the main Chinese Gods of this festival are Dou Mu Tian Jun or Goddess of

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<sup>397</sup> *Gateway to Chinese Culture*, trans. YN Han and Geraldine Chay (Singapore: Asiapac Books PTE LTD, 2007), 83.

<sup>398</sup> Interview with Kajornsak Tangsatitporn, สัมภาษณ์นายจรศักดิ์ ตั้งสถิตพร, A well Known Teochew Chinese man the former Thungwa Sub-District Concilor, Thungwa Town, December 13th, 2015.

North Stars and Kew Ong Tai Tay or the Nine Emperor Gods.<sup>399</sup> Moreover, Dou Mu Tian Jun considered to be stellar deity or Big Dipper that is said to dwell on the seven visible and two additional stars, invisible to ordinary humans. The cosmological position of the Big Dipper should be noted that the constellation points towards the Polar star, the abode of Dou Mu Tian Jun, the mythical mother of Kew Ong Tai Tay, Nine Emperor Gods. As a manifestation of Dou Mu Tian Jun's power, Kew Ong Tai Tay are also believe to have control over people's fate.<sup>400</sup>

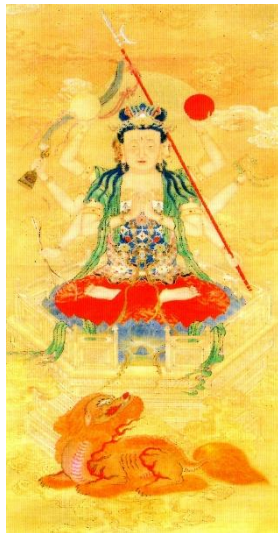


Figure 359 : Dou Mu Tian Jun,  
Goddess of North Stars.  
Source : Tanat Suwatnamahat,  
Vegetarian Festival in the Ninth lunar  
month, 2008, 27.

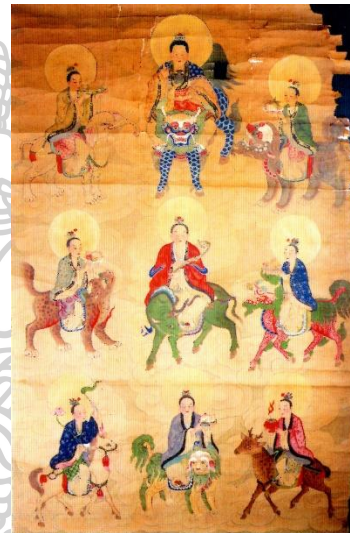


Figure 360: Kew Ong Tai Tay,  
Nine Emperor Gods.  
Source : Tanat Suwatnamahat,  
Vegetarian Festival in the Ninth  
lunar month, 2008, 16.

<sup>399</sup> E.T.C. Werner, *Myths and Legends of China* (Singapore: General Printing Services Pte.Ltd., 1995), 144-145.

<sup>400</sup> Erik Cohen, *The Chinese Vegetarian Festival in Phuket : Religion, Ethnicity and Tourism on a southern Thai Island* (Bangkok : white Lotus Co.,Ltd., 2001), 22-23.

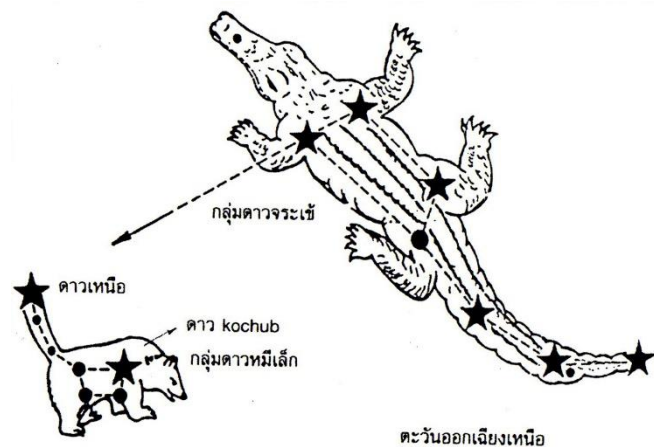


Figure 361 : Seven Stars pointing to the North Star (Big Dipper).

Source : Thavorn Sikkakosal, Chinese Festival and Worshiping, 2014, 465.

In addition, this festival takes place on the first day to the ninth day of the ninth lunar month on the Chinese calendar. Chinese people who take part in this festival must abide by the five precepts, and eat only vegetables and the five precepts that are the rule of the Chinese Vegetarian Festival for instance, abstain from killing living things (abstain from eating meat product); abstain from stealing, abstain from telling lies, abstain from adultery including having sex during the festival, and abstain from alcoholic drinks and gambling.<sup>401</sup> Furthermore, the Chinese Vegetarian Festival on the West Coast of Southern Thailand has significant rituals which are the release of the spirit soldier camps ritual and the tall lantern pole raising ritual. Equally important ceremonies are the Jade Emperor, The Emperor of Heaven, and the Nine Emperor Gods Invitation or welcoming ritual, food offering to spirit warriors ritual, the shrine street procession, fire walking ritual, the propitiation of the seven stars ritual, bridge crossing ritual, the sending-off of the Jade Emperor and the Nine Emperor Gods or fare well ritual, and finally, the tall lantern pole lowering ritual including the return of the spirit soldier camps ritual.

In addition, the origin of the Chinese Vegetarian Festival on the West Coast of Southern Thailand came from Hokkien Chinese people. At present, Not only Hokkien Chinese people who are involved in this festival, but also other dialect groups of Chinese

<sup>401</sup> Tourism Authority of Thailand, Phuket office, Phuket Vegetarian Festival, (n.p.,294) n.pag.



people such as Cantonese, Hainanese, Teochew, and Hakka are involved in this festival.<sup>402</sup>

### 5.5.1 Significant Rituals of the Chinese Vegetarian Festival on the West Coast of Southern Thailand.

#### - The Release of the Spirit Soldier Camps Ritual.

Before The Tall Lantern Pole Rising Ritual take place in the Chinese Shrine where the festival take place, the Release of the Spirit Soldier Camps Ritual occur in the Chinese shrines. This ritual invite the generals of the five cardinal points and their garrisons to locate at the four corners of the shrine and the center of the shrine in order to protect of the shrine during the Chinese vegetarian festival.<sup>403</sup>



Figure 362: The Spirit Soldier Camps in Taitay Ear Shrine, Ranong City.

Source : Researcher, 2013.

Figure 363 : The Release of the Spirit Soldier Camps Ritual in Bang Niao Tao Bo Keng, Phuket Old Town.

Source : Researcher, 2012.

<sup>402</sup> Interview with Somchai Manuchantararat, สัมภาษณ์สมชาย มนุจันทรัง, The Ritual master of juiTui Tao Bokeng Shrine, Phuket old Town, September 28th, 2016.

<sup>403</sup> Kristofer Schipper, *The Taoist Body* (U.S.A: University of California Press, 1993).50-51.

### - The Tall Lantern Pole Raising Ritual.

The Tall Lantern Pole Raising takes place in the morning or the afternoon or evening of the preceding those nine days - namely on the last day (the 28<sup>th</sup> or 29<sup>th</sup>) of the eight lunar month of the Chinese calendar. This ritual symbolize the beginning of the Chinese Vegetarian Festival. In the Morning or afternoon or evening of the opening ceremony that depend on different Chinese shrines where the festival takes place. Two poles are positioned horizontally in the yard of the shrine. The main long pole, made from the trunk of a tree, has a long leafy bamboo branch fastened on to its top. However, some Chinese shrines may make the long poles from the bamboo and it will be raised in the corves of the ritual and inserted vertically into its base in the yard. The smaller pole- another bamboo branch with leaves on its top will be fastened subsequently horizontally across the larger pole and the tall lantern, consisting of nine wicks- in oil lamps that symbolize kew Ong Tai Tay, Nine Emperor Gods, and Dou Mu Tian Jun, the Goddess of North Stars, will be attached to it.<sup>404</sup>



Figure 364 : The Tall Lantern Pole Raising Ritual in Kew Ong Ear Shrine, Trang City.

Source : Researcher, 2013.



Figure 365: The Tall Lantern Pole in Kew Ong Ear Shrine, Trang City.

Source : Researcher, 2013.

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<sup>404</sup> Erik Cohen, *The Chinese Vegetarian Festival in Phuket : Religion, Ethnicity, and Tourism on a Southern Thai Island*, 75-76.



Figure 366 : The Tall Lantern Pole in Kuan Yu Shrine, Takuapa Old Town.

Source : Researcher, 2016.



Figure 367: The Tall Lantern Pole in Jui Tui Tao Bo Keng, Phuket Old Town.

Source : Researcher, 2016.



Figure 368 : The Tall Lantern Pole in Qing Sui Zhusi Shrine, Nuaklong community, Krabi Province.

Source : Researcher, 2015.



Figure 369: The Tall Lantern Pole in Po Jay Keng Shrine, Satun City.

Source : Researcher, 2015.

**- The Jade Emperor, the Emperor of Heaven, and the Nine Emperor Gods Invitation or Welcoming Ritual.**

The Jade Emperor and the Nine Emperor Gods Invitation or Welcoming Ritual is divided between the invitation of the Jade Emperor or the Emperor of Heaven or Yok Ong Song Tay in Hokkien Chinese dialect that takes place in the shrine's yard and that of Kew Ong Tai Tay or Nine Emperor Gods which takes place on the sea-shore. However, some Chinese shrines invite Kew Ong Tai Tay or Nine Emperor Gods at the shrine's yard or in front of the altar beneath the Lantern Pole.<sup>405</sup>



Figure 370 : The Nine Emperor Gods Invitation or Welcoming Ritual at Kew Ong Ear Shrine, Trang City.

Source : Researcher, 2013.

**- Food Offering to Spirit Warriors Ritual.**

Food Offering to Spirit Warriors Ritual or “Ko Kun” in Hokkien Chinese dialect, perform in the early afternoon during the festival, especially, on the 3<sup>rd</sup> day, 6<sup>th</sup> day, and 9<sup>th</sup> day of the festival. Moreover, this ritual pays respect to the spirits of warriors and their horses including tigers in some Chinese shrines where this festival takes place. Furthermore, Vegetarian food, tea, and rice liquor are prepared for the spirit warriors and grass including water is for horses.<sup>406</sup>

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<sup>405</sup> Ibid., 81.

<sup>406</sup> Ibid., 84-86.





Figure 371 : Food Offering to Spirit Warriors Ritual in Kew Ong Ear Shrine, Trang City.

Source: Researcher, 2004.



Figure 372 : Food Offering to Spirit Warriors Ritual in Kuan Yu Shrine, Takuapa Old Town.

Source : Researcher, 2013.



Figure 373 : Food Offering to Spirit Warriors Ritual in Kathu Shrine, Kathu Old Town, Phuket Province.

Source : Researcher, 2018.



Figure 374: Food Offering to Spirit Warriors Ritual in Qing Sui Zhusi Shrine, Nuaklong Community, Krabi Province.  
Source : Researcher, 2015.



Figure 375 : Food Offering to Spirit Warriors Ritual in Po Jay Keng Shrine, Satun City.  
Source : Researcher, 2015.

#### - The Shrine Street procession.

The biggest and most spectacular events of the Chinese Vegetarian Festival are the street Processions conducted by the main shrines. The processions of the various Chinese shrines are similar in over-all composition, but differ considerably in size, which varies according to the number of participating spirit mediums and Chinese Gods' sedan chairs. In addition, these processions offer an opportunity for the householders and the general public along the streets to receive the blessings of the Chinese Gods possessing the spirit medium. The inhabitants set up an altar in front of their houses, decorated with Chinese embroidered table apron, placing on them lit candles and incense sticks, flowers, fruit, sweets and tea.<sup>407</sup>

<sup>407</sup> Ibid., 89-94.



Figure 376: Kew Ong Ear Shrine Street procession, Trang City.

Source: Researcher, 2012.



Figure 377: Bang Niao Tao Bo Keng Shrine Street procession, Phuket Old Town.

Source : Researcher, 2012.

Figure 378 : Qing Sui Zhusi Street procession, Nuaklong Community, Krabi Province.

Source : Researcher, 2015.

#### - Fire Walking Ritual.

Fire Walking Ritual takes place on different days during the festival because it depends on different Chinese shrines where the festival takes place. In addition, Chinese people believe that Fire overcomes impurities and repels evil influences. In fire-walking, it is believed that only those that are cleansed will be void from being seriously burnt.<sup>408</sup>

<sup>408</sup> Ibid.,





Figure 379 : Fire Walking Ritual at Kathu Shrine, Kathu Old Town, Phuket Province.

Source : Researcher, 2018.



Figure 380: Fire Walking Ritual at Qing Sui Zhusi Shrine, Nuaklong Community, Krabi Province.

Source : Researcher, 2015.

#### - The Propitiation of the Seven Stars Ritual.

The Propitiation of the Seven Stars Ritual takes place on different days during the festival because it depends on different Chinese shrines where the festival takes place. However, some of devotees of Chinese shrines prefer on the 7<sup>th</sup> day of the festival because it connects to Seven Stars or the Big Dipper that symbolizes Dou Mu Tian Jun, Goddess of North Stars, and part of Nine Emperor Gods or Kew Ong Tai Tay. This ritual takes place in order to worship the Big Dipper that has 2 invisible and 7 visible stars. Moreover, the Chanting of Taoist North Star Canon or Pak Tao Keng in Hokkien Chinese dialect, during the ritual can repel evil influences and make a good fortune.<sup>409</sup>

<sup>409</sup> Aritat Chuchumcheun อริยรักษ์ ชูชุมชื่น, February 5th, 2017.





Figure 381 : The Propitiation of the Seven Stars Ritual in Jui Tui Tao Bo Keng Shrine, Phuket Old Town.

Source : Researcher, 2015.

#### - The Bridge-Crossing Ritual.

The Bridge-Crossing Ritual takes place on different days during the festival because it depends on different Chinese shrines when the festival takes place. The main idea of devotees crossing the bridge is believed to be cleansed from impurities and misfortunes that may fall upon them. Once crossing the bridge, a red stamp of the Nine Emperor God's seal will be stamped at the back of the devotees to signify that they are purified from sins and calamities that might happen to them.<sup>410</sup>

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<sup>410</sup> Interview with Somchai Manuchantararat, สัมภาษณ์สมชาย มนุจันทรัด, The Ritual master of juiTui Tao Bokeng Shrine, Phuket old Town, September 28th, 2016.



Figure 382: The Bridge-Crossing Ritual at Kathu Old Town, Phuket Province.

Source : Researcher, 2018.

**- The Sending-off of the Jade Emperor and the Nine Emperor Gods or Fare Well Ritual.**

The Chinese Vegetarian Festival culminates in the sending-off or farewell ritual for the Jade Emperor and the Nine Emperor Gods back to heaven at night of the ninth and last day. However, some Chinese shrines, where the festival takes place, have a farewell ritual for the Jade Emperor in the morning or evening and sending-off the Nine Emperor Gods back to heaven at night. In addition the ritual is divided into two parts. In the first part, the Jade Emperor is bade farewell at the lantern pole in the Chinese shrines' yards. In the second part, the Nine Emperor Gods are sent off at a body of water, mainly conducted close to the sea or river.<sup>411</sup>

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<sup>411</sup> Interview with Kianin Funxian, สัมภาษณ์เซียนอิน ฟันเซียน, the ritual mester and one of the committee of Kew ong Ear Shrine, Trand city, October 25th, 2018.



Figure 383: The Sending-off the Jade Emperor at Kew Ong Ear Shrine, Trang City.

Source : Researcher, 2004.



Figure 384: The Sending-off the Jade Emperor at Jui Tui Tao Bo Keng Shrine, Phuket Old Town.

Source : Researcher, 2015.



Figure 385: The Sending-off the Jade Emperor at Kathu Shrine, Kathu Old Town, Phuket Province.

Source : Researcher, 2018.



Figure 386 : The Sending-off the Nine Emperor Gods by Jui Tui Tao Bo Keng Shrine in Phuket Old Town area near the sea.  
Source ; Researcher, 2015.



Figure 387 : The Sending-off the Nine Emperor Gods by Kathu Shrine, Kathu Old Town, Phuket Province.  
Source : Researcher, 2018.

#### - The Lantern Pole Lowering Ritual and the Return of the Spirit Soldier Camps Ritual.

On the 10<sup>th</sup> day of the ninth lunar month or the day after sending off The Jade Emperor and the Nine Emperor Gods back to heaven, the lantern pole is lowered in a brief ritual in the morning or the afternoon in the Chinese shrines. The time for the Lantern Pole Lowering Ritual depends on different Chinese shrines. After that, there is the return of the Spirit Soldier Camps Ritual which takes place for the Spirit Soldiers or Heavenly warriors returning to camps in the heaven. Furthermore, it is the last ritual of the Chinese Vegetarian Festival on the West Coast of Southern Thailand.<sup>412</sup>

<sup>412</sup> Teerawat Funchian อธิษฐาน ณ วัดจีน, October 20th, 2018.





Figure 388 : The Lantern Pole Lowering Ritual at Jui Tui Tao Bo Keng Shrine, Phuket Old Town.

Source : Researcher, 2015.



Figure 389: The Return of the Spirit Soldier Camps Ritual at Bang Niao Tao Bo Keng Shrine, Phuket Old Town.

Source : Researcher, 2012.

### 5.5.2 The Chinese Vegetarian Festival in Ranong Province.

#### - Taitay Ear Shrine, Ranong City.

In the 19<sup>th</sup> century, there were many Hokkien Chinese, who settled in Ranong Town, and they brought Chinese God images from China to Ranong City. Moreover, the popular Chinese God that they respected was Taitay Ear or Pao Sheng Ta Ti, the patron deity of herbalists. Therefore, they built a Taitay Ear Shrine in Ranong City in 1879. At that time, some local Chinese people at present believe that there was a Chinese Vegetarian Festival which took place in Taitay Ear Shrine in Ranong City. On the contrary, this festival was not continued for almost one hundred years. Luckily, in 1995, the Taitay Ear Shrine was renovated and the Chinese Vegetarian Festival took place in this year and this festival still continues until present.<sup>413</sup>



Figure 390 : Taitay Ear or PaoSheng Ta Ti, the patron deity of herbalist.

Source : Taitay Ear Foundation, Taitay Ear Shrine, Ranong, Province, n.d.

<sup>413</sup> Interview with Vivit Panchim, The President of TaiTay Ear Shrine, Ranong City April 27, 2016.

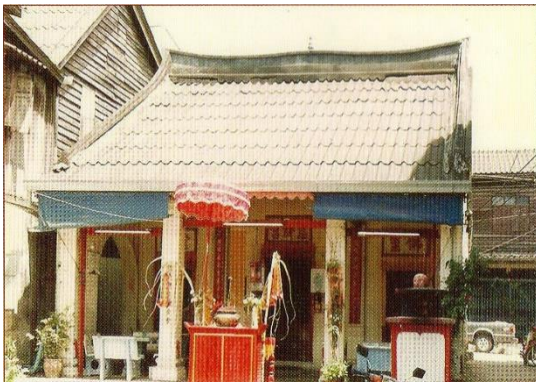


Figure 391: Taitay Ear Shrine, Ranong City, in the past.

Source : Taitay Ear Foundation, Taitay Ear Shrine, Ranong Province, n.d.



Figure 392: Taitay Ear Shrine, Ranong City, in 2016.

Source : Researcher, 2016.

### 5.5.3 The Chinese Vegetarian Festival in Phang-nga Province.

-Mazhu Shrine or Ma Zhor Po Shrine (Goddess of Sea's Shrine), Phang-nga City.

Over one hundred years ago, many Hokkien Chinese people came to Phang-nga City and brought several Chinese God images from China to the city for worshipping. One of the most important Chinese God images that they brought was called Mazhu, the Goddess of the Sea. After that, they built the Mazhu Shrine at Phang-nga City and there is an incense burner in front of the Mazhu image in the shrine at present that can prove the shrine was established more than one hundred years ago. This incense burner showed an engraving that explained how King Rama VI gave an incense burner to the shrine for devoting merit to King Rama V who passed away in 1910. During that time, some local Chinese people at present believe that there was a Chinese Vegetarian Festival which occurred in Mazhu Shrine in Phang-nga City. However, this festival was not continued for almost one hundred years. Fortunately, around 1983, The Chinese Vegetarian Festival took place in Mazhu Shrine, Phang-nga City and this festival still continues until present.<sup>414</sup>

<sup>414</sup>Chakkrit Subpansang จักรกฤษณ์ ทรัพย์พันแสง, November 20th, 2015..



Figure 393 : Mazhu Shrine, Phang-nga City.

Source : Researcher, 2015.

- Kuan Im Shrine (Goddess of Mercy Shrine), or Tian Yuang Gong Shrine, Takuapa Old Town.

Over one hundred years ago, there were many Hokkien Chinese people who sailed by junk from China to Takuapa Canal and settled down in Takuapa Town area because this area had many tin mining industry area. At that time, there was a Chinese shrine called Tian Yuang Gong, which was established by a Chinese opera group. They worshiped Tian Fu Yuan Suai, a Chinese Opera God, and the Chinese Vegetarian Festival took place in this Chinese shrine. After that, the shrine decayed. Luckily, Ngor Jok or Ngor Tang Kek, a wealthy Hokkien Chinese tin miner and the head of Ngor Sakul family, gave the house which is located in North Market area or on Sri Takuapa Road at present in order to be the new Tian Yuan Gong Shrine and the Chinese Vegetarian Festival still continue in this place. On the contrary, around 1988, the devotees of this Chinese Shrine built the new Chinese Shrine in Bangsai area in Takuapa Old Town and they brought Kuan Im Image, Goddess of Mercy Image, including Tian Fu Yuan Suai image installed in this shrine and called this Chinese shrine as Kuan Im Shrine. Up until now, the Chinese Vegetarian still continues in Kuan Im Shrine in Bangsai area in Takuapa Old Town, Phang-nga Province.<sup>415</sup>

<sup>415</sup> Wissanu Morya วิษณุ หมอชยา, September 29th, 2016.





Figure 394: The Old Tian Yuan Gong Shrine, Takuapa Old Town.

Source : Researcher, 2015.



Figure 395: The New Tian Yuan Gong Shrine or Kuan Im Shrine, Takuapa Old Town.

Source : Researcher, 2016.

- Kuan Yu Shrine (God of war's Shrine), Takuapa Old Town.

Over one hundred years ago, Guan Yu Shrine, a God of War's shrine, was established by Lim Boon Tok, a wealthy Hokkien Chinese miner and the head of Boonsung family, and local Chinese people in Takuapa Old Town. At that time, the Chinese Vegetarian Festival took place in this Chinese shrine. After that, this Chinese shrine was replaced in a different area two times. Later on, Lim Aeng Seng, Lim Boon Tok's son and local Chinese people in Takuapa Old Town built the new Kuan Yu Shrine at South market area in Takuapa Old Town. Since then, the Chinese Vegetarian Festival still continues in

Kuan Yu Shrine in South market area in Takuapa Old Town, Phang-nga Province.<sup>416</sup>



Figure 396 : Kuan Yu Shrine, Takuapa Old Town, in the past.

Source : Researcher, 2015.



Figure 397 : Kuan Yu Shrine, Takuapa Old Town.

Source : Researcher, 2016.

- Krasoam Tao Bo Giong Shrine, Krasoam Sub-District, Takua Thung District.

Over one hundred years ago there were many Hokkien Chinese people came to settle down in Krasoam Town area, Phang-nga Province, because there were many tin mining industries around Krasoam Town area. Assuming, Hokkien Chinese people sailed by junks from China to Krasoam Canal and settle down in Krasoam Town area. Moreover, they built Krasoam Tao Bo Giong Shrine in this area. Furthermore, at that time, Chinese Vegetarian Festival took place in this Chinese Shrine. In addition, the evidence of the Chinese poem, which is engraved on the red wooden board at Krasoam Tao Bo Giong Shrine shows that the Chinese Vegetarian Festival occurred before 1895. This Chinese shrine still continues the Chinese Vegetarian Festival at present.<sup>417</sup>

<sup>416</sup>Uthai Taesakul อุทัย แต่สกุล, August 9th, 2015..

<sup>417</sup> Interview with Vivek Kuaisin, สัมภาษณ์วีเวก โกยสิน, One of the committee of Krasoam Tao Bo Keng, Krasoam Town, Phang-nga Province, October 3rd, 2016.



Figure 398 : Map of Phang-nga area showing the location of Krasoam Tao Bo Keng Shrine.

Source : Researcher, 2018.



Figure 399 : The red wooden board at Krasoam Tao Bo Giong Shrine showing the Chinese Vegetarian Festival occurred before 1895.

Source : Researcher, 2016.



Figure 400 : Krasoam Tao Bo Giong Shrine, Phang-nga Province.

Source : Researcher, 2016.

#### 5.5.4 The Chinese Vegetarian Festival in Phuket Province.

##### - Jui Tui Tao Bo Keng Shrine, Phuket Old Town.

In early 20<sup>th</sup> century, there were many Hokkien Chinese people who moved to live in Phuket Old Town area in which many tin mining industries took place around the town. At that time, Jui Tui Tao Bo Keng Shrine, where the Chinese Vegetarian Festival occurred, was located in Ang Ah Lai Lane or Rommanee Lane on Thalang Road at present. At some times in the past, around 1904, a fire broke out and destroyed many house near this Chinese shrine in Ang Ah Lai Lane. Therefore, devotees moved the Holy Fire or “Hien Hoey”, in Hokkien Chinese dialect, which is the most important symbol of the Chinese shrines and kept it at Pud-Jor Shrine. When the time come for the Chinese Vegetarian Festival, the devotees then moved to a temporary Chinese shrine built by devotees at betel garden or “Suan Phloo”. Later on, a property owner donated land for the permanent Kew Ong Tai Tay Shrine to be built. Since then, the shrine has developed over the years and it now stands as the Jui Tui Tao Bo Keng Shrine in which the Chinese Vegetarian Festival takes place.<sup>418</sup>

<sup>418</sup> Interview with Somchai Manuchantararat, สัมภาษณ์สมชาย มนุจันทรัด, The Ritual master of juiTui Tao Bokeng Shrine, Phuket old Town, September 28th, 2016.



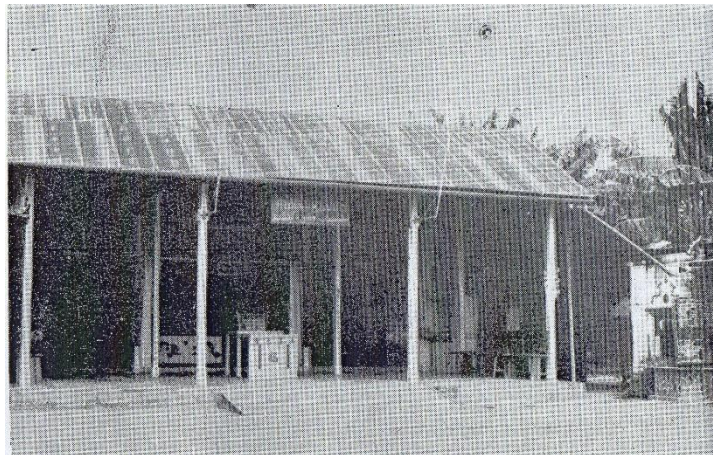


Figure 401 : Jui Tui Tao Bo Keng Shrine, Phuket Old Town, around 1962.

Source : Phuket Authority and Phuket Municipality, History of the Chinese Vegetarian Festival and Brief History of Chinese Shrine in Phuket Province, 1980, n. pag.



Figure 402: Jui Tui Bo Keng Shrine, Phuket Old Town, in 2016.

Source : Researcher, 2016.



Figure 403 : Kew Ong Tai Tay's altar or Nine Emperor Gods' altar in Jui Tui Bo Keng Shrine.

Source : Researcher, 2016.

**- Bang Niao Tao Bo Keng Shrine, Phuket Old Town.**

Around 1904, Bang Niao Tao Bo Keng Shrine previously was located in Macao Lane or Rommanee Lane at present. At that time, a Chinese opera group came to perform at this Chinese shrine and they brought Tian Fu Yuan Suai image, a Chinese Opera God image, to be involved in Chinese Vegetarian Festival in this Chinese shrine. After that, this Chinese shrine caught fire. As a result, the devotees moved the Tian Fu Yuan Suai image to Bang Niao area in Phuket Old Town. Later on, they built Bang Niao Tao Bo Keng Shrine in this area and up until now, the Chinese Vegetarian Festival takes place in this Chinese Shrine.<sup>419</sup>

<sup>419</sup> Boontham Satmun บุญธรรม สัตย์มัน, September 19th, 2017.



Figure 404: Bang Niao Tao Bo Keng Shrine, Phuket Old Town, in the past.

Source : Phuket Authority and Phuket Municipality, History of the Chinese Vegetarian Festival and Brief History of Chinese Shrine in Phuket Province, 1980,n.pag.



Figure 405 : Bang Niao Tao Bo Keng Shrine, Phuket Old Town, in 2016.

Source : Researcher, 2016.



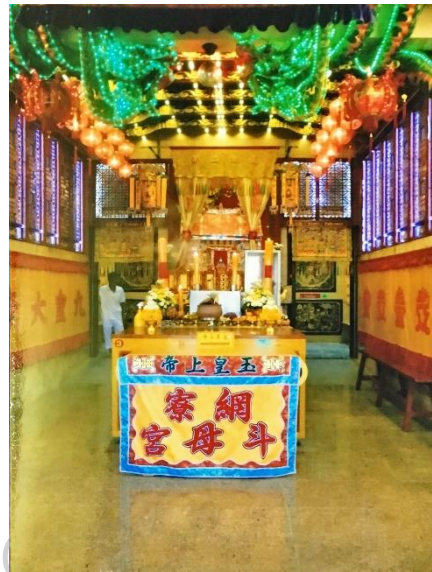


Figure 406 : The Jade Emperor God's altar and Nine Emperor God's altar or Kew Ong Tai Tay in Bang Niao Tao Bo Keng Shrine.

Source : Researcher, 2016.

- Laithu Tao Bo Keng Shrine or Kathu Shrine, Kathu Old Town, Kathu District.

Over one hundred years ago, many Hokkien Chinese people came to settle down in Kathu Old Town area because of Tin mining Industry. At that time, a Chinese opera group came to perform in Kathu Old Town area and they gave Tian Fu Yuan Suai Image, Chinese Opera God Image, and Li Na Zha Image, The Third Prince or one of the commanders of the spirit armies, to local Chinese people in the town in order to worship them. As a result, local Chinese people built the Laithu Tao Bo Keng Shrine in Kathu Old Town area and the Chinese Vegetarian Festival took place in this Chinese Shrine. Later on, there was a volunteer to return to Jiang Xi Province area, China where he invited the sacred ash or incense smoke and name plaques, which have the status of Chinese Gods to come to Kathu. He also brought holy writings used in the ceremonies returning to Phuket on the seventh night of the ninth month. The local Chinese people in Kathu heard of his arrival. Then they went in procession to Bang Niao Pier to bring him and his sacred cargo back to Kathu Shrine. Since then, to Chinese Vegetarian Festival



takes place in Laithu Tao Bo Keng Shrine or Kathu Shrine. The evidence of the Chinese poem, which is engraved on the wooden board at Kathu Shrine, shows Chinese Vegetarian Festival occurring before 1892 at this Chinese shrine.<sup>420</sup>



Figure 407: The Black wooden board at Kathu Shrine, Phuket Province, showing Chinese Vegetarian Festival occurred before 1892.

Source : Researcher, 2016.

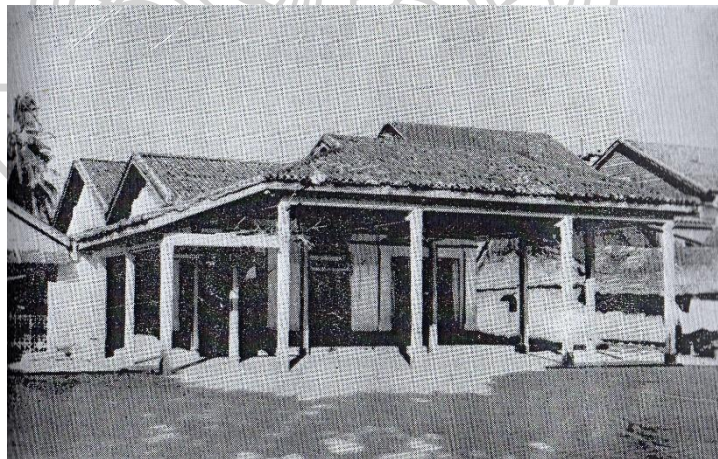


Figure 408 : Kathu Shrine, in the past.

Source : Phuket Authority and Phuket Municipality, History of the Chinese Vegetarian Festival and Brief History of Chinese Shrine in Phuket Province, 1980, no.pag.

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<sup>420</sup> Interview with Aritat Chuchumcheun, สัมภาษณ์อาจารย์อริยรักษ์ ชูชุมชื่น, The ritual master of Kathu shrine, Kather District, Phuket Province, February 5th, 2017.



Figure 409 : Kathu Shrine, Kathu Old Town area.  
Source : Researcher, 2013.

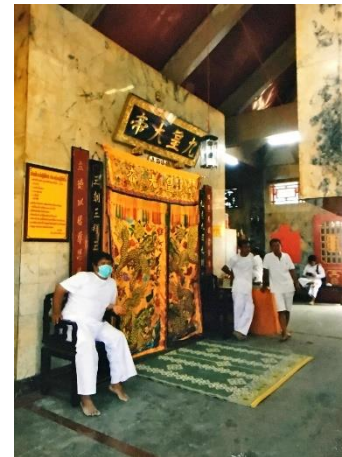


Figure 410: Kew Ong Tai  
Tay's altar or Nine Emperor  
Gods' altar in Kathu Shrine.  
Source : Researcher, 2016.

#### 5.5.5 The Chinese Vegetarian Festival in Krabi Province.

##### - Qing Sui Zhusi Shrine, Nua Klong Community, Nua Klong District.

Before 1879 there were plenty of Hokkien Chinese people who lived in Nua Klong Town, Krabi Province. At that time, Hokkien Chinese people brought several Chinese God images from China to the town for worshipping. One of the most important Chinese God images that they brought was called Qing Shui Zhu Si, the Patriarch of Clear Water. After that, they built the Qing Shui Zhu Si Shrine at Nua Klong Town. At the same time, the Chinese Vegetarian Festival occurred in this Chinese Shrine. Around 1922, the shrine registered in order to be controlled by Department of local Administration, Ministry of the Interior and Khun Chalalai Pithak, a chief administrative official of Nua Klong Sub-District, and the head of Jiao Kok family, became the first inspector of the Shrine and Chiew lenLeng, the head of lenLeng family, became the first administrator of the shrine. Up until now, the Chinese Vegetarian Festival still takes place in this shrine.<sup>421</sup>

<sup>421</sup> Yodsatorn Angchuan ยศธร เอ่งฉ้วน, September 14th, 2016.



Figure 411 : The Old Qing Sui Zhusi Shrine, Nuaklong Community, Krabi Province.

Source : Researcher, 2014.



Figure 412: The new Qing Sui Zhusi Shrine, Nuaklong Community, Krabi Province.

Source : Researcher, 2016.

#### 5.5.6 The Chinese Vegetarian Festival in Trang Province.

##### - Kew Ong Ear Shrine, Trang City.

In the 19<sup>th</sup> century, a large Chinese settlement was formed by the side of Trang River, and named “Ta Chin Village”, or “Ban Tha Chin”, which means “the port of Chinese”. During that time, there were many Hokkien Chinese people who came to settle down in this area. After that, a Chinese Vegetarian Festival took place in this area by Hokkien Chinese people. The Festival was established at Wat Porn or Wat Ta Chin or Ta Chin Temple which is located close to Trang River in Ta Chin area. This Thai temple has



the official name “Wat Prasittichai” at present. At that time, there was a temporary shrine where the Chinese Vegetarian Festival took place in this Thai temple area. According to, Tiao Yanshu, a well known Hokkien Chinese ritual Master and the head of FunXian Family, who told to his descendants before he passed away that the Chinese Vegetarian Festival occurred in Tachin area, Trang Province, before 1882. Later on, in 1889, local Chinese people in Tubtiang Town or Trang City, Trang Province, purchased the land in order to prepare to build Tao Bo Giong Shrine or Kew Ong Ear Shrine. Around 1904, they built the shrine which they purchased and the Chinese Vegetarian Festival moved from Tachin area to Kew Ong Ear Shrine. In addition, the evidence of Chinese tablets, which was used for the shrine street procession, shows that this tablet was made in 1911 and it can prove that the Chinese Vegetarian Festival took place in this Chinese shrine over one hundred years ago. Up until now, the Chinese Vegetarian Festival still takes place in Tao Bo Giong or Kew Ong Ear Shrine Tubtiang Town or Trang City.<sup>422</sup>



Figure 413 : The ritual master and the committee of Kew Ong Ear Shrine, Trang City. During Chinese Vegetarian Festival in the past.

Source : Researcher, 2004.



Figure 414 : Before Street Procession of Kew Ong Ear Shrine in the past.

Source : Researcher, 2013.

<sup>422</sup> Interview with Kianin Funxian, สัมภาษณ์เซียนอิน ฟันเซียน, the ritual master and one of the committee of Kew ong Ear Shrine, Trang city, October 25th, 2018.





Figure 415 : Tiao Yan Shu a well known Hokkien Chinese ritual master in Trang city.  
Source : Researcher, 2014.



Figure 416 : The Chinese tablet in Kew Ong Ear Shrine was built in 1911.  
Source : Researcher, 2014.



Figure 417: Kew Ong Ear Shrine, Trang city, after the street procession.  
Source : Researcher, 2012.



Figure 418: Kew Ong Ear's altar or Nine Emperor Gods' altar in Kew Ong Ear Shrine, Trang City.  
Source : Researcher, 2018.

- **Kew Ong Tai Tay Shrine, Huai Yod Town, Huai Yod District.**

Over sixty years ago, the Chinese vegetarian in Huai Yod area, Trang Province took place at Wat Huai Yod or Huai Yod Temple. This festival in this Thai Temple supported by Li Gib Hock or Khun Chon Chanupatham, a well known Hokkien Chinese man and a chief administrative official of Huai Yod Sub-District, and local Chinese people in Huai Yod Town area. After that, Li Sum, a wealthy Chinese tin miner, donated the land in order to build Kew Ong Tai Tay Shrine in Huai Yod Town area. Later on, the Chinese Vegetarian Festival moved from Huai Yod Temple to Kew Ong Tai Tay Shrine. In 1968, the devotees of this shrine built a new shrine and up until now, the Chinese Vegetarian festival takes place in this shrine.<sup>423</sup>



Figure 419: Map of Trang Province indicate Huai Yod Town.

Source : Pitak Rangsritham, Trang : On Board Guide, A Guide for Tourists & Business People, n.d.

<sup>423</sup> Interview with Terawat, Funchian, สัมภาษณ์พระวิวัฒน์ ปิ่นเขียว, the ritual master and one of the Committee of Kew Ong Tai Tay Shrine, Huai Yod Town, Trang Province, October 20th, 2018.



Figure 420: Li Gib Hock or Khun Chon Chanupatham.  
Source : Researcher, 2018.



Figure 421: Li Sum  
Source : Researcher, 2018.



Figure 422: Kew Ong Tai Tay Shrine, HuaiYod Town, Trang Province, during Chinese Vegetarian Festival.  
Source : Researcher, 2018.



Figure 423: Kew Ong Tai Tay's altar or Nine Emperor Gods' altar in Kew Ong Tai Tay Shrine, Huai Yod Town.  
Source : Researcher, 2018.



### 5.5.7 The Chinese Vegetarian Festival in Satun Province.

#### - Po Jay Keng Shrine, Satun City.

In 1890, in the reign of King Rama V, there were many Hokkien Chinese people who settled down in Satun Town. At that time, they brought a Chinese God image that was called Bao Sheng Tai Tay or Tai Tay Ear, the Patron Deity of Herbalists. This Chinese God image came from Kuala Gura Town, Perak, Malaysia, which was originally from Fujian Province, China. At that time, Khun Phoon Panich or Liga Huat, a wealthy Hokkien Chinese man and a head of Phoon Panich family, donated the land in Satun Town in order to build Do Jay Keng Shrine where the devotees installed Bao Sheng Ta Ti or Tai Tay Ear in this shrine. Later on, the Chinese Vegetarian Festival occurred in this Chinese Shrine. Up until now, this festival takes place in this shrine.<sup>424</sup>



Figure 424 : Po Jay Keng Shrine, Satun City.

Source : Researcher, 2016.

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<sup>424</sup> Interview with Amporn Poonpanich, สัมภาษณ์อัมพร พูนพานิช, the president of Pojekeng Shrine of Tai Tay Ear Shrine, Satun Province, October 15th, 2015.



- State of Conservation of Chinese Vegetarian Festival on the West Coast of Southern Thailand.

In 1980, Phuket local Government published books on history of the Chinese Vegetarian Festival of Phuket.<sup>425</sup>

The Chinese Vegetarian Festival in Phuket was listed in the calendar of “Major Events and Festivals”, published by Tourism Authority of Thailand at least from 1989 onwards.<sup>426</sup>

In 2008, Phuket Thai Hua Museum was opened to the public in Phuket Old Town. This museum also exhibits Chinese Vegetarian Festival of Phuket.<sup>427</sup>

In 1985-1988, Trang Chamber of Commerce promoted the Chinese Vegetarian Festival of Trang Province to the public by bringing mass media to the area to shoot live images for broadcast on Television.<sup>428</sup>

In 2018, Tourism Authority of Thailand, Phang-nga Office, organized The Chinese Vegetarian Festival trips Phang-nga province in order to promote this festival to the public. There were Mazhu Shrine, Kwan Im Shrine, Kaun Yu Shrine, and Krasoam Tao Bo Giong Shrine in Phang-nga Province included in these trips.<sup>429</sup>

<sup>425</sup>Phuket Authority and Phuket Municipality สำนักงานบริหารจังหวัดภูเก็ต และเทศบาลนครภูเก็ต, ประวัติงานประเพณีถือศีลกินเจและประวัติย่อศาลเจ้าในภูเก็ต [*History of the Chinese Vegetarian Festival and Brief History of Chinese Shrines in Phuket Province*] (Phuket: Tinnavut Press, 1980)., 97.

<sup>426</sup>Erik Cohen, *The Chinese Vegetarian Festival in Phuket : Religion, Ethnicity and Tourism on a Southern Thai Island* (Bangkok : WhiteLotus Co., Ltd., 2003), 149.

<sup>427</sup>Harin Sukwat, ed, หรินทร์ สุขวัจน์ม บวรณาธิการม คู่มือชมพิพิธภัณฑสถานภูเก็ตไทยหัว [The Handbook for Visiting, Phuket ThaiHua Museum] (Phuket : Phuket Thai Hua Museum, 2008), 10-11.

<sup>428</sup>Trang Hainanes Association, สมาคมเค็งจี้ก่งโตะ Trang Hainanese Association สมาคมเค็งจี้ก่งโตะ (ไหหลำ) ตรัง, การประชุมสันนิบาตองค์กรชาวไหหลำ ภาคใต้ ครั้งที่ 38. *Assembly Conference Hainanese Organization of Southern Thailand 38th Time*. ตรังม การประชุมสันนิบาตองค์กรชาวไหหลำ ภาคใต้ ครั้งที่ 38 [Assembly Conference Hainanese Organization of Southern. Thailand 38<sup>th</sup> Time] (Trang : n.p., 2007), 19.

<sup>429</sup>Interview with Churiporn Chitsopa, จุรีย์พร จิตรโสภา, Marketing Officer of Tourism Authority of Thailand, Phang-nga Office, February 21<sup>th</sup>, 2018.



Figure 425 : Researcher being a speaker in order to give information and promoted Mazhu Shrine including Chinese Vegetarian of the Shrine in 2018.

Source : Researcher, 2018.



Figure 426: Tourism Authority of Thailand, Phang-nga Office, made a familiarization trip in order to promote Mazhu Shrine including Chinese Vegetarian Festival of the shrine.

Source : Researcher, 2018.



Figure 427 :Researcher being a speaker in order to give information and promoted Kuan Yu Shrine including Chinese Vegetarian of the Shrine in 2018.

Source : Researcher, 2018.



Figure 428: Researcher being a speaker in order to give information and promoted Krasoam Tao Bo Giong Shrine including Chinese Vegetarian Festival of the Shrine

Source : Researcher, 2018.



Figure 429: Tourism Authority of Thailand, Phang-nga Office made a familiarization trip in order to promote Krasoam Tao Bo Giong including Chinese Vegetarian Festival of the shrine.

Source : Researcher, 2018.



Figure 430 : Tourism Authority of Thailand, Phang-nga orgnized the Chinese Vegetarian Festival trips of Krasoam Tao Bo Giong Shrine in 2018.

Source : Researcher, 2018.



## Chapter 6

### Analysis and Value

Following the documentation and assessment of data on Chinese Heritage on the West Coast of Southern Thailand, this chapter analyses the significance of outstanding tangible and intangible cultural values found in the Chinese Heritage on the West Coast of Southern Thailand comprising of

- Chinese shophouses in Takuapa Old Town.
- Mazhu Shrine (Goddess of the Sea's Shrine), Phang-nga City.
- Sang Tham Shrine (The Shrine of Serene light), Phuket Old Town.
- Kew Ong Ear Shrine, Trang City.
- 108-109 Chinese Folk Heroes Shrine, Yongstar Town, Trang Province.
- 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province.
- Khaw Su Jiang's Tomb (The First Governor of Ranong's Tomb) Ranong City.
- Peranakan Chinese Architectural Style on the West Coast of Southern Thailand.
- The Chinese Sign over the Door of each wooden Shophouse Representing the Chinese Clan in Nua klong Community, Krabi Province.
- Peranakan Chinese Apparel on the West Coast of Southern Thailand.
- Unique Chinese Cuisine on the West Coast of Southern Thailand.
- Chinese God Worship Day in Phuket Old Town, Takuapa Old Town, Phang-nga Province.
- Chinese Ancestor Worship Festival or Por Tor Festival, Phuket Old Town.
- Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province.



- The Moon Festival in Thung Yao Community, Trang Province.
- Chinese Vegetarian Festival on the West Coast of Southern Thailand.

Criteria for assessment of cultural significance has been set in the Burra Charter. They are aesthetic, historic, scientific, social value for the past, present, or future generation.

#### **Aesthetic Value**

Aesthetic value is considered by the form, scale, color, texture, and material of the fabric and sounds associated with the place and its usage.

#### **Historic Value**

Historic value encompasses the history of aesthetics, science, and society. In addition, a place may have historic value because it has influenced, or has been influenced by an historic, figure, event, phase or activity.

#### **Scientific Value**

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

#### **Social Value**

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 groups.

### **6.1 Criteria for Assessment of Cultural Significance of Chinese Heritage on the West Coast of Southern Thailand**

#### **6.1.1 The Cultural Significance of Chinese shophouses in Takuapa Old Town.**

In 1890, when the King Rama V visited Takuapa town, he mentioned that there were two stories of Chinese shophouses on the street in the town, and they were built in 1871. Moreover, it was said that these rows of Chinese shophouses were built by Phraya Senanuchit or Nuch Na Nakhon and built for his descendants to live there. Furthermore, some of these Chinese shophouses were rented by other local people. These row of two-

storey Chinese shophouses have the layout of the interior includes a front row, that could serve as shop or resident. Moreover, some of them have traditional Chinese paintings on the facades. In addition, at present, most at the Chinese Shophouses which are located on Udomtara Road still have the same structure as the original construction of the shophouses. As a result, The Chinese Shophouses in Takuapa Old Town have aesthetic value, historic value, scientific value, and social value.

#### 6.1.2 The Cultural Significance of Mazhu Shrine (Goddess of the Sea's Shrine), Phan-nga City.

Mazhu Shrine, which is located on Borirak Bumproong Road, Phang-nga City, Phang-nga Province, has a main deity called "Mazhu", the Goddess of the Sea that is a very popular deity among the local Chinese. In addition, there is an incense burner in front of the Mazhu image in the shrine in the present that can prove the shrine was established more than one hundred years ago. This incense burner shows an engraving that explained how King Rama VI gave an incense burner to the shrine for devoting merit to King Rama V who passed away in 1910. Furthermore, the evidence of the plaque above the main door of the shrine, which has the name of the shrine, called "Fu Yu Gong", the shrine of plenty of wealth, and happiness. This plaque, which has Chinese character, shows the shrine was established in 1913. This shrine has a main building connected to the front of the front building that serves as an entrance hall. Moreover, the layout plan looks like a "T" shape which has a shape similar to "Ding", one of Chinese characters. Therefore, this plan is called Ding-Shaped Plan. Furthermore, this shrine has an interior roof structure which employs the wooden weight-bearing components called "Cha Liang", insert crossbeam. In addition, roofing material of the shrine are Chinese ceramic roof tiles.

There are several auspicious animal signs on the walls of the shrine. In addition, this shrine has interior wall murals which depict several stories of legendary Chinese folk heroes such as the Creation of the Gods, the Romance of the Three Kingdoms, the Legend of the White Snake, Wusong, Chinese character heroes of a popular Chinese

novel, Songgang, Yang Xiang Da Jiu Fu, Fighting with the Tiger to Save the Father, Xiao Gan Dong Tian, Filial Piety Moving Heaven and twenty-eight important people of Chinese history symbolizes twenty-eight groups of sixed stars that influence aspects of life. Therefore Mazhu Shrine has aesthetic value, historic value, scientific value and social value.

### **6.1.3 The Cultural Significance of Sang Tham Shrine (The Shrine of Serene Light), Phuket Old Town.**

Sang Tham Shrine or Shrine of Serene Light is located at Phang-nga Road, Phuket Old Town, Phuket Province and it is a Taoist shrine that was built in 1889 by local rich Hokkien Chinese family. This shrine has two main Chinese Gods and one of them is called Ong Soon Tai Sai or Xia Xuan who was a famous general of Jin Dynasty. Another main Chinese God in this shrine called Tan Sheng Ong or Chen Yuan Guang who was a general of Tang Dynasty army. In addition, this shrine was built with traditional building techniques. In the past, the shrine was a branch of Tan Clan, one of the big clans in the Phuket Old Town. The shrine has a rich Chinese style; in particular, the roof reflected the style of the shrine's roof in Southern Fujian Province, China. Moreover, the plan of the shrine has a "T" shape that is called "Ding-Shaped Plan".

In addition, the roof structure employs the wood weight-bearing components or "Cha Liang" system and the roof of the shrine uses terracotta roof tiles. Furthermore, the walls of the main building are bearing walls that support the roof structure of the shrine. The interior wall murals depict the story of Xue Ren Gui, a legendary Chinese folk hero in Tang Dynasty. Moreover, there are wall murals which depict 36 generals who are heroes and heroines from ancient and mythological periods of Chinese history. Consequently, Sang Tham Shrine has aesthetic value, historic value, scientific value, and social value.

### **6.1.4 The Cultural Significance of Kew Ong Ear Shrine, Trang City.**

Tao Bo Giong or Dou Mu Gong Shrine where local people usually call Kew Ong Ear Shrine. This shrine is located at Taglang Road, Trang City or Tubtiang Town, Trang

Province. The main Chinese God of this shrine are Tao Bo Tian Jun or Dou Mu Tian Jun and Kew Ong Tai Tay or Jiu Huang Da Di, the Nine Emperor Gods, who are the sons of Dou Mu Tian Jun, Goddess of North Stars. In 1889, local Chinese people in Tubtiang town or Trang City, Trang Province, purchased the land in order to prepare to build Tao Bo Giong or Kew Ong Ear Shrine. Around 1904, they built the shrine where they purchased. From the old picture of the shrine shows the plaque above the main door of the shrine that was built in 1918. As a result, this evidence could prove that this shrine was established a hundred years ago. Around 1919, local Chinese people opened the school that called “Nan Hua” in Tao Bo Giong or Kew Ong Ear Shrine area. It was a standard Thai elementary school curriculum with Chinese as an “elective” subject. Later on, this school moved out from the shrine to establish in center of Tubtiang Town or Trang City.

In 1952, committee of the shrine including local Chinese people in the town built the new shrine because the old shrine was decayed. This new shrine was built on a different position from the old shrine because it sits on the back of the old shrine. Furthermore, this new shrine still stands in the present. In addition, there were the names of many wealthy Chinese people who supported and donated to build the shrine. All of these names appear on several positions of the walls and columns of the shrine. Furthermore, the plan of the shrine has two main rows of buildings inside the compound. This kind of plan called “Er-Shaped Plan”. Inside the shrine, “Tian Jing” or skywell, which is located at the center of the shrine, ventilates and allows light to get through the shrine and release the smoke from incense. Moreover, interior roof structure of this shrine employs the wooden weight-bearing components called “Cha Liang”, insert crossbeams. In addition, terracotta roof tiles were used for roofing material of this shrine. Furthermore, the façade and the murals beside the shrine’s entrance have auspicious animal signs. The ornament of the main ridge of the front building of the shrine has arrow of equally-spaced Chinese bows. As a result, Kew Ong Ear Shrine has aesthetic value, historic value, scientific value, and social value.



#### 6.1.5 The Cultural Significance of 108-109 Chinese Folk Heroes Shrine, Yonstar Town, Trang Province.

108-109 Chinese Folk Heroes Shrine, which is located at Yonstar Town, Trang Province, has the main group deities that is namely “Yi-Pai Ling-Pa Song-di Gong or 108-109 Chinese Folk Heroes. The evidence of the stone tablet located in front of the shrine and near the main entrance door of the shrine reveals that this shrine was built by Hainanese people in 1891. This stone tablet shows many Chinese people in the past donated and supported in order to build the shrine. Moreover, the plan of the shrine is namely “Er-Shaped Plan” which has two main rows of buildings inside the compound. The interior of the shrine, the open space located in the middle of the shrine which called “Tian Jing” or skywell allows light to get through the shrine and release the smoke from incense including ventilation of the shrine. Furthermore, the interior roof structure of this shrine is called “Cha Liang” that employs the wooden weight bearing components and roofing material of this shrine. There are two wooden woven screen windows on the left and the right sides beside the main entrance door of the shrine and two wooden shapes of bats supporting the plaque above the entrance of the shrine that symbolize happiness and longevity. Consequently, 108-109 Chinese Folk Heroes Shrine has aesthetic value, historic value, scientific value, and social value.

#### 6.1.6 The Cultural Significance of 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province.

109 Chinese Folk Heroes Shrine located on Tadai Road, Yantakhao Town, Trang Province, has the main group deities that call 109 Chinese Folk Heroes. The evidence of the plaque above the main entrance door of the main shrine showing believe that local Chinese people built the plaque and the shrine in 1950. There is the front building, which has three-storey building separate from the main building assuming were built in 1950 as same as the main building. The center of the building and beside on the left and the right side has one-storey including the deck on the rooftop. There are Thai style corbels of Chinese dragons on the row of columns of the first storey of the building. At the second

storey and the third storey of the building have ornaments that show the signs of longevity and key-patterns or thunder patterns in Chinese symbolic on the walls. Moreover, the roof of three-storey building of the shrine reveal dragons on the tips of each ridges. These dragons symbolize the genius of strength and goodness. Therefore, 109 Chinese Folk Heroes Shrine has aesthetic value, historic value, scientific value, and social value.

#### **6.1.7 The Cultural Significance of Khaw Su Jiang's Tomb (The First Governor of Ranong's Tomb), Ranong City**

One of significant features on the West Coast of Southern Thailand is a tomb for the first Governor of Ranong Province called Phraya Damrong Sucharit Mahisonphakdi or Khaw Su Jiang who was a native of Zhangzhou Prefecture in Fujian Province, China. He lived to be a grand old man of his day in 19<sup>th</sup> century. Inducted into the nobility, he became a strong pillar of the throne in the Siamese court. Finally, he died in 1882 during the reign of Rama V. His tomb which is located in Mount Rakang Tong, Golden Bell Mountain in Ranong City area has existed for over one hundred years. It designed around Fengshui Principles. As a result, the landscape matched harmoniously with the natural surroundings. There is the road has a curb shape that is similar to the jade belt of Chinese high officer and the main tomb is back by Mount Rakang Tong. Consequently, this area has a good location of Fengshui Principles because the road which has the curb shape symbolizes descendants would become high officers and wealth including the back of the tomb has a mountain which symbolizes supporters.

In addition, the tomb-stone, tomb altar, and tomb arms were made of high quality stone and each block of stone was carved with fine human figures, animals, and plants. Inscription of the stone tablet of the tomb-stone shows the name of Khaw Su Jiang's clan and his hometown including his title. There are two monoliths positioned within the gravesite. Furthermore, a number of stone-carved auspicious statues are present on both sides, in front of Khaw Su Jiang's Tomb. The stone tablet in front of the pair of stone posts or monoliths explain Khaw Su Jiang's story. After Khaw Su Jiang died and was buried in a tomb at Rakang Tong Mountain, there were several Kings of Thailand who visited his

tomb. As a result, Khaw Su Jiang's Tomb has aesthetic value, historic value, scientific value, and social value.

#### **6.1.8 The Cultural Significance of Peranakan Chinese Architectural style on the West Coast of Southern Thailand.**

The term Peranakan literally means locally born and this word has several meanings that drive from the word "anak" or child, means those who are the offspring and descendants of intermarriage between local person and a foreigner. Moreover, Peranakan is applied as a descriptor of those who are thus locally born to distinguish them from immigrants born elsewhere. The Peranakan Chinese is descendants of Chinese traders who settled in Malaysia, Singapore, Indonesia, and some provinces in Southern Thailand; especially, the West Coast of Southern Thailand such as Ranong, Phang-nga, Phuket, Krabi, Trang, and Satun. Up to the early 20<sup>th</sup> century, the term Straits Chinese, Straits-born Chinese, Peranakan Chinese or Baba Nyonya all referred to the same people. While Baba and Nyonya are gender specific terms that refer to male and female Peranakan Chinese the term Baba is sometimes employed alone to describe Peranakan Chinese ingeneral.

Peranakan Chinese Architecture began in Malacca in the late 1700s and expanded to Penang and Singapore. Moreover, it expanded to other countries in Southeast Asia include Southern Thailand; especially, the West Coast of Southern Thailand for instance, Ranong, Phang-nga, Phuket, Krabi, Trang, and Satun. In addition Peranakan Chinese Architecture is unique because it is an integration of Chinese and European styles. The Chinese style that has influenced Peranakan Chinese building is Chinese symbolism form of animal, the symbolic form of trees and flower, the symbolic form of nature, and the symbolic form of other things. The European style that has influenced Peranakan Chinese buildings are Renaissance style, Baroque style, Neo-Classic style, and Art Deco style. Chinese architecture expresses Chinese culture that has influenced many countries in Asia. As a result, Chinese culture is the main culture from the East. On the other hand, European architecture expresses Western culture. Therefore, Peranakan Chinese Architecture is a kind of East meets West.

In addition, it is manifest in the common row houses or shophouses, mansions, and public buildings. Facades of these buildings are decorated with delicate stucco, having Chinese and European influences. The colonnade walkway or five-foot way is another feature that represents the unique style of the buildings. Furthermore, the five-foot way arcade that is accessible between the shophouse is indented in to the ground floor of a building from the road, so that the over hanging upper floors can provided a cover to shield pedestrians from the sun and rain, therefore, it reflects the wisdom and the generosity of people who created it in the past. In addition, the Peranakan Chinese Architecture expresses economic growth on the West Coast of Southern Thailand. Consequently, it has aesthetic value, historic value, scientific value, and social value.

#### **6.1.9 The Cultural Significance of the Chinese Sign over the Door of each Wooden Shophouse Representing the Chinese Clan in Nua Klong Community, Krabi Province.**

Before 1879, there were many Hokkien Chinese who lived in Lat Nai Market, Nua Klong Community, Krabi Province. At that time, Lat Nai Market was the central location of trade for people who lived in many communities around Nua Klong town. In addition, most Hokkien Chinese people in this area came from several Chinese clan such as Tan clan, Te clan, Yiao clan, and Ngo clan. Furthermore, each wooden shophouses in the market where they lived, made a business and had the Chinese sign over the door. This Chinese sign showed two Chinese letters that represented the origin of the Chinese clan up until now, most of these Chinese signs still exist at present. Therefore, It has historic value and social value.

#### **6.1.10 The Cultural Significance of Peranakan Chinese Apparel on the West Coast of Southern Thailand.**

Peranakan Chinese Apparel as one of the significant features on the West Coast of Southern Thailand. It deeply blends several customs and tradition from Chinese, Malay, and Western culture, and it took place over one hundred years ago. There are different



costumes depending on social status, ceremony and seniority in which men or Baba usually wear suits when attending ceremonies. On the other hand, the women or Nyonya have exquisite dresses of flower-patterned blouses with batik sarongs called “Pa-tae”, which have very beautiful and graceful patterns. In addition, the women wore elaborate “baju panjang”, a traditional long-sleeved tunic worn as part of an ensemble with the batik sarong, cotton fabric decorated with block printed or hand-drawn designs on a rectangular piece of cloth tied around the waist or bosom, worn by women, and “Kebaya”, a traditional long-sleeved tight fitting woman’s blouse, worn in combination with a batik sarong.

Nyonya’s accessories on Peranakan Chinese wedding or Bab Nyonya wedding on the West Coast of Southern Thailand consisted of a chest brooch shaped like a turtle’s shell or Pintang, and many necklaces and buttons going up the blouse or kerongsang. The bride’s hair was styled in a high bun and decorated with handmade flowers, which were made of lace. A bride in wedding costume must complete the outfit with shoes decorated with beads. Once everything was on, the young bride was a stunning sight. As a result, Peranakan Chinese Apparel has aesthetic value, historic value, scientific value, and social value.

#### 6.1.11 The Cultural Significance of Unique Chinese Cuisine on the West Coast of Southern Thailand.

In Chinese communities, social and religious life is frequently expressed through food. Food is used for offering to the deities to seal vows and to mark the different seasons and festivals. Chinese cuisine on the West Coast of Southern Thailand covers a wide range of tastes and flavors. The art of Chinese cooking in this area is an expression of rich culture, cultural exuberance and eclecticism.

There are different kinds of food on the West Coast of Southern Thailand that have significant features such as Chinese Roast Pork and Hokkien Fried Noodles. Over one hundred years ago, there were many Cantonese people who came to settle down in Trang Province area. After that, some of them had Chinese roast porks’ business. Later on,

these Chinese roast pork business became popular and grew well. In addition, many local Chinese people use Chinese roast pork for offering to the deities to seal vows. Moreover, Hokkien Fried Noodles came from Hokkien Chinese people and this Chinese food is one of the most popular food in the Chinese Gods' birthday celebration in Chinese Shrines because the noodles symbolize longevity. Furthermore, there are Chinese snacks such as Khanom Morlao (Fried taro and glutinous rice mixed with sesame), and Roti Kapal (baked wheat flour mixed with sugar and salt). Usually, local Chinese people eat Khanom Morlao with tea and this Chinese snack is very popular for local Chinese people for offering to the deities. Moreover, Roti Kapal took place in Satun City over hundred years ago. Roti Kapal came from Malay word. "Roti" means "baked wheat flour" and "Kapal" means "Chinese Junk". In addition, there are Chinese sweetmeats such as Khanom Anggoo (a red turtle shaped food made from mung bean and glutinous rice flour), Khanom Pak tong Koh (steamed rice flour, fermented flour, and sugar), and Khanom Khao Niao Aut (steamed butterfly pea mixed with glutinous rice). Furthermore, "Anggoo" came from the term of Hokkien Chinese dialect and it means "red turtle". This Chinese sweetmeat is very popular for local Chinese people for offering to the deities, especially, on the day of Chinese Gods' birthday because Anggoo or red turtle symbolizes longevity. In addition, Khaom Pak Tong Koh is a Cantonese sweetmeat that can be found in Trang Province and Phuket Province. Moreover, it is more popular in Trang Province because one of the largest Chinese Dialect groups in Trang Province is Cantonese and this Chinese sweetmeat took place in this area before the end of World War II. Furthermore, Khanom Pak Tong Koh is very popular to local Chinese people for offering to the deities and is used for a feast of Peranakan Chinese Wedding. In addition, Khanom Khao Niao Aut can be found in Phuket Province and Satun Province. However, local Chinese people in Satun City claimed that the origin of this Chinese sweetmeat took place in Chalung Sub-District, Satun City over one hundred years ago. Furthermore, local Chinese people use this Chinese sweetmeat for a feast of Peranakan Chinese Wedding. Consequently, Unique Chinese Cuisine on the West Coast of Southern Thailand has historic value and social value.

#### 6.1.12 The Cultural Significance of Chinese God Worship Day in Phuket Old Town and Takuapa Old Town.

The Chinese New Year is the traditional New Year for mainland and overseas Chinese. It begins on the first day of the first month of the lunar year and ends on the fifteenth day. On the West Coast of Southern Thailand the 9<sup>th</sup> day of Chinese New Year is an important night for the Chinese community, especially, Hokkien Chinese on the West Coast of Southern Thailand such as Phuket Old Town and Takuapa Old Town, Phang-nga Province because it is the birthday of the Jade Emperor, the Emperor of Heaven, and it is called Chinese God Worship Day. This event took place in these areas for over one hundred years ago. After midnight, they set up a worship table in front of their houses and some shrines. On both sides of the altar, Chinese worshippers attach two tall fresh stalks of sugar cane or “Kamchia” in Hokkien Chinese dialect, the name for which puns with the word for “thank” or “Kamsia” in Hokkien Chinese dialect. People decorate these stalks with streamers of yellow paper, which they call “thanks giving money”. Consequently, Chinese God Worship Day has historic value and social value.

#### 6.1.13 The Cultural Significance of Chinese Ancestor Worship Festival or Por Tor Festival, Phuket Old Town.

Chinese Ancestor Worship Festival which takes place on the seventh lunar month. In Phuket Old Town, Chinese descendants have passed down this ceremony and it took place in Phuket Old Town over one hundred years ago; especially, Por Tor Kong Shrine in Bang Niao Area, Phuket Province. The highlight of Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town is a red turtle shaped Chinese sweetmeat on the worship table as an offering in many Chinese Shrines and Phuket Old Town Market. It is made of wheat flour and sugar to form dough in different sizes and has a meaning of long life. As a result, Por Tor Festival has historic value and social value.

#### **6.1.14 The Cultural Significance of Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province.**

Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival takes place on the seventh lunar month and it took place in Thungwa Town, Satun Province over one hundred years ago. Furthermore, “Wai Pi Bo” means “Worshipping Ghosts Group”. This festival began on this first day of the seventh lunar month and Chinese people; especially, Teochew people in Thungwa Town worship the Ghosts Group or Pi Bo in front of their houses by using joss sticks, candles, and silver paper that symbolize the ghost money because it is the day of the opening of Hell’s gate. In addition, Pi Bo or Ghosts Group is called “Ho Hia Ti”, good brother, in Chaozhou or Teochew dialect. After that, on the 25<sup>th</sup> day of the seventh lunar month, Chinese people in this town to worship “Pi Bo” or Ghost Groups together in the town center near the market of the town. Later on, on the 30<sup>th</sup> day of the seventh lunar month which is the last day because Hell’s gate will close on this day. At night, there are local Chinese people in this town who worship Ghosts Groups in front of their houses for the last time in order to offer farewell to them. Therefore, Wai Pi Bo Festival has historic and social values.

#### **6.1.15 The Cultural Significance of The Moon Festival in Thung Yao Community, Trang Province.**

The Moon Festival which takes place on the 15<sup>th</sup> day of the eight lunar month and is held in honor of the Moon Goddess who is believed to have born on this date. In this festival Chinese people; especially, Teochew people in Thung Yao community set up a worship table in front of their houses that must face the moon, and they must have moon cake on the worship table as an offering. In addition, there are many artistically-designed Chinese cakes on the decorative worship table, which Chinese people in this community make themselves. Moreover, The Moon Festival in Thung Yao Community took place over one hundred years ago. As a result, The Moon Festival in Thung Yao Community has aesthetic value, historic value, and social value.



#### 6.1.16 The Cultural Significance of Chinese Vegetarian Festival on the West Coast of Southern Thailand.

One of the most significant features of Chinese culture on the West Coast of Southern Thailand is Chinese Vegetarian Festival, because it is a ceremony with a mixture of religious, such as Taoism, Confucianism, and Buddhism. It allows people to believe and respect Chinese Gods of which the main ones in this festival are the Nine Emperor Gods, who originally came from nine stars in the universe and who usually return to bless Chinese people on the earth from the first day to the ninth day of the ninth lunar month on the Chinese calendar. The Nine Emperor Gods are the sons of the Goddess Doumu, Goddess of North Star.

This festival of this area has significant rituals which are different from other places in Thailand. There are many rituals in the festival such as the release and return of the spirit soldier camps ritual and the pole raising ritual. Equally important ceremonies are the Jade Emperor, The Emperor of Heaven, and the Nine Emperor Gods invitation or welcoming ritual, food offering to spirit warriors ritual, the shrine street procession, fire walking ritual, the propitiation of the seven stars ritual, bridge crossing ritual, the sending-off of the Jade Emperor and the Nine Emperor Gods or farewell ritual, and finally, the lantern pole lowering ritual. Furthermore, Chinese people who take part in this festival must abide by the five precepts, and eat only vegetables. In addition, the five precepts which are the rule of the Chinese Vegetarian Festival such as abstain from killing living things (abstain from eating meat product), abstain from stealing, abstain from telling lies, abstain from adultery including not having sex during the festival, and abstain from alcoholic drinks and gambling. Therefore, Chinese Vegetarian Festival on The West Coast of Southern Thailand has historic and social values.

## 6.2 Analysis of Strengths and Weaknesses of Chinese Heritage Conservation Management including Cultural Tourism on the West Coast of Southern Thailand.

### 6.2.1 Analysis of Strengths and Weaknesses of Chinese Heritage Conservation Management including Cultural Tourism in Ranong City.

#### - The Strengths of Chinese Heritage Buildings in Ranong City.

There are some Departments of the Central Government and some universities have research projects in order to conserve Ranong City. In 2013, the National Housing Authority and Rajamangala University of Technology Tawan-ok Uthenthawai Campus had a project of the Study on Urban Development Guidelines in the Contexts of Old Communities Preservation and Renewal in Ranong City. This project will help Peranakan Chinese architecture of the site to be sustainable and have local awareness. In 2016, Ranong City was declared one of the conservation and development old towns project by the Office of Natural Resources and Environmental Policy and Planning. The project will help Cultural tourism, and many people will come to visit this area.

#### - The Strengths of Peranakan Chinese Apparel and Unique Chinese Cuisine in Ranong City.

Local people and local government aware and start to conserve Peranakan Chinese apparel and unique Chinese cuisine. In 2016, several Peranakan Chinese experts set the way of Peranakan Chinese Culture causes; especially, Peranakan Chinese apparel at Ranong Community College and in the same year, the unique Chinese cuisine such as Khanom Anggoo and Khanom Morlao were in the events of Ranong City such as the event of Celebration of Ranong Town for 154 Anniversary. Moreover, there was a mass of Peranakan Chinese weddings which, took place in this area in 2017. All of these events and Peranakan Chinese causes in the Community College in Ranong City will help to promote Cultural tourism and will support cultural sustainable including local awareness.

**- The Strengths of Chinese Cultural and Religious Activities in Ranong City.**

At present, Chinese Vegetarian Festival in Tai Tay Ear Shrine still have almost original rituals. As a result, doing original rituals will support cultural sustainable. Furthermore, during the festival, there are Chinese herbs provided to cure people who come to visit the shrine.

**- The Weaknesses of Chinese Heritage Buildings in Ranong City.**

- There are no interpretation boards that have detailed information of Peranakan Chinese architecture in Ranong City.

- Visual pollution such as inappropriate signage and utility cables are on the roads that have Peranakan Chinese architecture in Ranong City.

- Humidity still causes a problem to the facades of some Peranakan Chinese architecture in Ranong City.

- Local guides do not have adequate knowledge to describe the information of Peranakan Chinese architecture in Ranong City.

**- The Weaknesses of Chinese Apparel and Unique Chinese Cuisine in Ranong City.**

- Peranakan Chinese apparel in Ranong City still is in a small group.

- At present, there is still not good enough promotion in order to support unique Chinese cuisine such as Hokkien Fried Noodles, Khanom Morlao, and Khanom Anggoo for cultural tourism in Ranong City.

**- The Weaknesses of Chinese Cultural and Religious Activities in Ranong City.**

- There is no promotion by local government for the Chinese Vegetarian Festival in Tai Tay Ear Shrine, Ranong City.

## 6.2.2 Analysis of the Strengths and Weaknesses of Chinese Heritage Conservation Management including Cultural Tourism in Phang-nga City and Takuapa Old Town, Phang-nga Province.

### - The Strengths of Chinese Heritage Buildings in Phang-nga City and Takuapa Old Town, Phang-nga Province.

Local people; especially, the committee of Mazhu Shrine in Phang-nga City have awareness and concern of heritage such as murals in Mazhu Shrine and they request Fine Art Department to fix murals in the shrine. Finally, the Group of conservation of Murals and Sculptures Fine Art Department finished to fix murals in 2017. There were many universities to have research projects in Takuapa Old Town such as Vernacular Documentation Project occurring in 2012 and creating an event for streetscape upgrades by Arsomsilp Academy in 2016. Moreover, in 2013 Takuapa Old Town was declared one of the conservation and development old town projects by the Office of Natural Resources and Environmental Policy and Planing. Furthermore, Urban Sketch Walks that collaborated between Takuapa Municipality and Urban Sketch artists took place in 2017. All of these activities and project will help and support cultural tourism, cultural heritage sustainable and local awareness.

### - The Strengths of Peranakan Chinese Apparel and Unique Chinese Cuisine in Takuapa Old Town, Phang-nga Province.

Local people in Takuapa Old Town are aware about conserving Peranakan Chinese apparel. Therefore, they collaborated with Tourism Authority of Thailand, and local government set the Peranakan Chinese apparel catwalk at the event of Takuapa Old Town in Takuapa area in 2018. In the same year, cultural tourism in Takuapa Old Town took shape in a good way because there were several Takuapa Old Town trips that were organized by Tourism Authority of Thailand, Phang-nga Office, and Phang-nga Guide Association. Moreover, Peranakan Chinese apparel was included in these trips. In addition, local people in Takuapa Old Town conserve the unique Chinese cuisine such as Hokkien Fried Noodles, Khanom Anggoo, and Khanom Morlao in the



event of Cultural Street of Takuapa Old Town that have taken place every year during high season since 2007.

**- The Strengths of Chinese Cultural and Religious Activities in Phang-nga City, Takuapa Old Town, and Krasoam Sub- District, Phang- nga Province.**

Kuan Im Shrine or Tian Yuan Gong Shrine and Kuan Yu Shrine in Takuapa Old Town including Krasoam Tao Bo Giong Shrine, Krasoam Sub-District, Takua Thung District still have almost original rituals in Chinese Vegetarian Festival for over one hundred years. In 2018, Tourism Authority of Thailand, Phang-nga Office, organized the Chinese Vegetarian Festival trips in Phang-nga Province in order to promote this festival to the public. There were Mazhu Shrine, Kuan Im Shrine, Kuan Yu Shrine, and Krasoam Tao Bo Giong Shrine in Phang-nga Province included in these trips. In addition, most local people of these towns involved in this festival. Furthermore, many local people in Takuapa Old Town still involve Chinese God Worship Day in Chinese New Year Festival; especially, they involve this religious activity in the shrine such as Kuan Yu Shrine in Takuapa Old Town area.

**- The Weaknesses of Chinese Heritage Buildings in Phang-nga City and Takuapa Old Town, Phang-nga Province.**

- A few local people are aware of heritage buildings such as Mazhu Shrine in Phang-nga City.

- There is no interpretation boards for Chinese heritage buildings such as Mazhu Shrine in Phang- nga City and Chinese shophouses including Peranakan Chinese shophouses in Takuapa Old Town.

- Local guides do not have adequate knowledge to describe the information of Chinese heritage buildings in Phang-nga City and Takuapa Old Town.

- Visual pollution such as inappropriate signage and utility cables are on the roads that have Chinese heritage building in Takuapa Old Town.

- Humidity still causes a problem to the facades of some Chinese heritage buildings in Takuapa Old Town.

- **The Weaknesses of Peranakan Chinese Apparel and Unique Chinese Cuisine in Takuapa Old Town, Phang-nga Province.**

- Local people who wear Peranakan Chinese apparel in Takuapa Old Town still are in a small group.

- At present, Unique Chinese cuisine such as Khanom Anggoo or red turtle cannot be found every day. Most of the time, it can be found on the day of Chinese Gods birthday or the event of Cultural Street in Takuapa Old Town.

- **The Weaknesses of Chinese Cultural and Religious Activities in Phang-nga City, Takuapa Old Town, and Krasoam Sub-District, Phang-nga Province.**

- There is not enough promotion of Cultural tourism by local government in order to support Chinese Vegetarian Festival in Mazhu Shrine, Kuan Im Shrine or Tian Yuan Gong Shrine in Takuapa Old Town including Krasoam Tao Bo Giong Shrine, Krasoam Sub-District, Takua Thung District.

- There is no promotion of Cultural Tourism by local government in order to support Chinese God Worship Day in Chinese New Year Festival in Takuapa Old Town.

### 6.2.3 Analysis of the Strengths and Weaknesses of Chinese Heritage Conservation Management and including Cultural Tourism in Phuket Old Town and Kathu Town, Phuket Province.

- **The Strengths of Chinese Heritage Building in Phuket Old Town.**

Local people; especially, the committee and the devotees of Sang Tham Shrine are aware of and have conserved the shrine since 1995. Moreover, in 1997, the shrine was granted the Conservation Award by Princess Maha Chakri Sirindhorn. Furthermore, in 2002, they hired a master craftsman and workers from China to repair the roof and wall murals of the shrine. There are many universities which have research

project in this area. In 1997, Urban Planning Program, Faculty of Architecture, King Mongkut's Institute of Technology Lad Krabang made a final report the study Thalang Road for Street Scape Upgrade in Phuket Old Town Project. In 2013, Faculty of Architecture, Thammasat University made a final report of the study Value and Assessment of the Condition of the Change of Commercial area of the Phuket Old Town.

Moreover, Phuket Municipality has prepared a budget allocation for the Conservation of the Old Town since 1994. As a result, up until now, local government have a strong support to Chinese Heritage buildings in Phuket Old Town. Furthermore, after 2001, urban renovations covered up local drains, and the sidewalks are attractively made. Moreover, Phuket Municipality set up interpretation boards for many Peranakan Chinese shophouses on Thalang Road and Krabi Road. In addition, in 2002, the Phuket Thai Hua Museum building registered in order to be controlled by the Fine Arts Department. This museum has information of Chinese heritage buildings in Phuket Old Town which can help visitors and local people understand and aware about Chinese heritage buildings in this area. In 2009, Phuket Thai Hua Museum on Krabi Road and the China Inn Café and Restaurant on Thalang Road were chosen to be Preservation Architecture Award from the Association of Siamese Architects under Royal Patronage. In 2016, Phuket Old Town was declared one of the conservation and development old town projects by the Office of Natural Resources and Environmental Policy and Planning. The conservation site covers the center area of the old towns as a core zone and there were Sang Tham Shrine and Peranakan Chinese buildings that the core zone covers. This project will help to promote Cultural Tourism and will support Cultural Sustainable including local awareness.

**- The Strengths of Peranakan Chinese Apparel and Unique Chinese Cuisine in Phuket Old Town.**

In 2005, a mass of Peranakan Chinese weddings or Baba weddings occurred in Phuket Old Town and sponsored by the National Culture Commission and hosted by Phuket Hokkien Association. After that, local government such as Phuket

Municipality has a strong supporter in order to promote Peranakan Chinese apparel and the Unique Chinese Cuisine for Cultural Tourism. In the same year, Phuket Cultural Street Revitalization took place in the Phuket Old Town and the Unique Chinese cuisine such as Hokkien Fried noodles, Khanom Anggoo, Khanom Morlao, and Khanom Khao Niaoaut were in this event. Later on, Peranakan Chinese apparel became popular in the Phuket Old Town. There are Thai Hua Museum and Chin Pracha's Mansion that operate as a private museum have information of Peranakan Chinese apparel that can help visitors and local people understand and be aware of Peranakan Chinese apparel in this area. Phuket Thai Hua Museum not only has information about Peranakan Chinese apparel, but also has information about the Unique Chinese Cuisine such as Hokkien fried noodles, Khanom Anggoo, and Khanom Khao Niaoaut which can help visitors and local people understand and be aware of the Unique Chinese Cuisine. In 2015, UNESCO (United Nations Educational, Scientific and Cultural organization) has dubbed Phuket as the City of Gastronomy.

**- The Strengths of Chinese Cultural and religious Activities in Phuket Old Town and Kathu Town, Phuket Province.**

The local government strong support to promote Cultural Tourism for Chinese God Worship Day in Chinese New Year, and Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town, and Chinese Vegetarian Festival in Kathu Shrine, Kathu District, Jui Tui Tao Bo Keng Shrine, and Bang Niao Tao Bo Keng Shrine in Phuket Old Town. Moreover, Phuket Thai Hua Museum also has information about Chinese Vegetarian Festival in Phuket. This information will help visitors and local people understand and be aware of Phuket Chinese Vegetarian Festival. In addition, most local people in Phuket still are involved in Chinese Vegetarian Festival in Kathu Shrine, Jui Tui Tao Bo Keng Shrine and Bang Niao Tao Bo Keng Shrine in Phuket Province.



- **The Weaknesses of Chinese Heritage Buildings in Phuket Old Town.**

- Visual pollution such as inappropriate signage are on the roads that have Chinese heritage buildings in Phuket Old Town.

- Humidity still causes a problem to the facades of some Chinese heritage buildings in Phuket Old Town.

- Some Peranakan Chinese buildings do not retain the original facades color.

- **The Weaknesses of Chinese Peranakan Apparel and Unique Chinese Cuisine in Phuket Old Town.**

- At present, some local people do not keep Peranakan Chinese apparel in original way because some of them change to a new style of Peranakan Chinese apparel.

- In recent years, a lack of some Unique Chinese Cuisine such as Khanom Morlao, and Khanom Khao Niaoout in some Cultural Events in Phuket Old Town.

- **The Weaknesses of Chinese Cultural and Religious Activities in Phuket Old Town and Kathu Town Phuket Province.**

- At present, there are a few local people who set the altars in front of their houses in order to worship Jade Emperor in Chinese God Worship Day in Chinese New Year Festival in the Phuket Old Town.

- In recent years, there are a few local people who wore a pure white clothe for Chinese Vegetarian Festival in Phuket Old Town.

**6.2.4 Analysis of the Strengths and Weaknesses of Chinese Heritage Conservation Management and including Cultural Tourism in Nuaklong Community Nuaklong District, Krabi Province.**

- **The Strengths of Chinese Signs over the Doors of each Wooden Shophouses Representing the Chinese Clan in Lai Nai Market Nuaklong Community, Krabi Province.**

In 2015, Nuaklong Municipality has a strong support for Cultural Tourism in order to promote Lat Nai Market by organized Lat Nai Cultural Street Revitalization Event and The Chinese Signs over the Doors of each Wooden Shophouses. Representing the Chinese Clan were include in this Event.

- **The Strengths of Peranakan Chinese Apparel and Unique Chinese Cuisine in Nuaklong Community, Krabi Province.**

In recent years, Nuaklong Municipality has a strong support for Cultural Tourism in order to promote Peranakan Chinese apparel and the Unique Chinese Cuisine such as Khanom Anggoo and Khanom Morlao. In 2015, Lat Nai Market Cultural Street Revitalization Event occurred at Lat Nai Market in Nuaklong Community. This event was organized by Nuaklong Municipality and the Committee of Lat Nai Market. Moreover Peranakan Chinese apparel and Unique Chinese Cuisine such as Khanom Anggoo and Khanom Morlao were included in this event. In addition, this event will help local people be aware of local heritage and it will support Cultural sustainable.

- **The Strengths of Chinese Cultural and Religious Activities in Nuaklong Community, Krabi Province.**

Chinese Vegetarian Festival in Qing Shui Zu Shi Shrine in Nua Klong Community area has almost original rituals for over one hundred years. Moreover, most of local people still involve in this festival in Qing Shui Zhu Si Shrine in Nuaklong Community.

- The Weaknesses of Chinese Signs over the Doors of each Wooden Shophouse Representing the Chinese Clan in Lat Nai Market Nuaklong Community, Krabi Province.

At present, a few local people know meaning and story of The Chinese Signs over the Doors of each Wooden Shophouse Representing the Chinese Clan in Lat Nai Market, Nuaklong Community. In addition, local guides do not have adequate knowledge to describe the formation of this Chinese Sign over the Door of each wooden shophouse in this area.

- The Weaknesses of Peranakan Chinese Apparel and The Unique Chinese Cuisine in Nuaklong Community, Krabi Province.

- Local people who wear Peranakan Chinese apparel still in a small group in Nuaklong Community.

- Unique Chinese Cuisine such as Khanom Anggoo and Khanom Morlao gradually decrease in Nuaklong Community.

- The Weakness of Chinese Cultural and Religious Activities in Nuaklong Community, Krabi Province.

At present, there are a few local people who wear pure white cloth in Chinese Vegetarian Festival in Qing Shui Zhu Si Shrine at Nuaklong Community.

6. 2. 5 Analysis of the Strengths and Weaknesses of Chinese Heritage Conservation Management including Cultural Tourism in Tubtiang Town or Trang City, Kantang Town, Huai Yod Town, Yongstar Town, and Yantakhao Town, Trang Province.

- The Strengths of Chinese Heritage Buildings in Tubtiang Town or Trang City, Kantang Town, Yongstar Town and Yantakhao Town, Trang Province.

Kew Ong Ear Shrine in Tubtiang Town or Trang City, 108-109 Chinese Folk Heroes Shrine, Yongstar Town, and 109 Chinese Folk Heroes, Yantacao Town, still keep the main structure intact. Moreover, the committee and devotees of all of these Shrines are aware to conserve them. In addition, most of Peranakan Chinese architecture in Tubtiang Town and Kantang Town still keep the main structure intact.

**- The Strengths of Peranakan Chinese Apparel and Unique Chinese Cuisine in Tubtiang Town or Trang City and Kantang Town, Trang Province.**

At present, some local people in Kantang Town, Trang Province, are aware to conserve Peranakan Chinese apparel and Unique Chinese Cuisine such as Khanom Anggoo, Khanom Morlao, and Khanom Pak Tong Koh. Furthermore, Chinese Roast Pork in Trang Province are still very popular and there are over 100 grill houses for pork in Trang Province area. In addition local government strong support in order to promote Chinese Roast Pork for Cultural Tourism. Therefore, Roast Pork Festival occurred in Trang City since 1999 and this festival still continues until present. Moreover, many local people in this area still eat Chinese Roast Pork and Khanom Pak tong koh with tea or coffee during breakfast time.

**- The Strengths of Chinese Cultural and Religious Activities in Tubtiang Town, Huai Yod Town, and Thung Yao Town, Trang Province.**

At present, Thung Yao Municipality has strong support in order to promote The Moon Festival in Tung Yao Town, Trang Province, for Cultural Tourism. Moreover, many local people are still involved and worship the moon by set up a worship table in front of their houses in Thung Yao Town area. Furthermore, Chinese Vegetarian Festival in Kew Ong Ear Shrine, Tubtiang Town or Trang City and Kew Ong Taitay Shrine, Huai Yod Town, still has almost original rituals and many local people are still involved this festival. In addition, many local people still wear pure white cloths during this festival in Kew Ong Ear Shrine, Tubtiang Town and Kew Ong Taitay Shrine Huai Yod Town.



- **The Weaknesses of Chinese Heritage Buildings in Tubtiang Town or Trang City, Kantang Town, Yongstar Town, and Yantakhao Town, Trang Province.**

- Lack of Promotion of Kew Ong Ear Shrine, Trang City, 108-109 Chinese Folk Heroes Shrine, Yongstar Town, and 109 Chinese Folk Heroes, Yantakhao Town, by local government for Cultural Tourism. Moreover, there are no interpretation boards for all of these Chinese Shrines.

- Visual pollution such as inappropriate signage on the roads that have Peranakan Chinese buildings in Tubtiang Town or Trang City and Kantang Town. Furthermore, utility poles are on the roads that have Peranakan Chinese architecture in Kantang Town.

- Humidity still causes a problem to the facades of some Peranakan Chinese buildings in Tubtiang Town or Trang City and Kantang Town.

- Some Peranakan Chinese buildings in Trang City and Kantang Town do not retain the original color.

- Local guides do not have adequate knowledge to describe the information of Chinese Heritage buildings in Trang City, Kantang Town, Yongstar Town, and Yantakhao Town.

- **The Weaknesses of Chinese Peranakan Apparel and Unique Chinese Cuisine in Tubtiang Town or Trang City and Kantang Town, Trang Province.**

There are a few local people who wear Peranakan Chinese apparel in Trang City and local people who wear Peranakan Chinese apparel in Kantang Town are in small groups. In addition, there is no promotion by local government in order to support Chinese Peranakan apparel for Cultural Tourism in Trang City. At present, there is still not good enough promotion in order to support unique Chinese Cuisine such as Hokkien Fried Noodles, Khanom Anggoo, Khanom Morlao and Khanom Pak tong Kho in Tubtiang Town or Trang City and Kantang Town.

- **The Weaknesses of Chinese Cultural and Religious Activities in Tubtiang Town or Trang City Huai Yod Town, and Thung Yao Town, Trang Province.**

Many local people installed kuan Im, Goddess of Mercy instead of Chang Er or the Moon Chinese Goddess for worshipping in the Moon Festival in Thung Yao Town. Moreover, there is not enough good promotion by local government in order to support Chinese Vegetarian Festival in Kew Ong Ear Shrine, Trang City, and Kew Ong Taitay Shrine, Huai Yod Town, Trang Province.

#### **6.2.6 Analysis of the Strengths and Weaknesses of Chinese Heritage Conservation Management and Cultural Tourism in Satun City and Thungwa Town, Satun Province.**

- **The Strength of Peranakan Chinese Shophouses in Satun City**

The facades of Peranakan Chinese Shophouses on Buriwanich Road in Satun City have harmonious color or original color.

- **The Strengths of Peranakan Chinese Apparel and Unique Chinese Cuisine in Satun City.**

Some local people are aware to conserve Peranakan Chinese apparel and Unique Chinese Cuisine such as Hokkien Fried Noodles, Khanom Morlao, Roti Kapal, Khanom Anggoo, and Khanom Khao Niao aut. In addition, Roti Kapai and Khanom Khao Niao aut cannot be found easy in other place except Satun City. In 2015, Satun Town was declared one of the Conservation and Development Old Town Project by the Office of Natural Resources and Environmental Policy and Planning. The conservation site covered the Central area of the old town as a core zone. Moreover, Peranakan Chinese shophouses were on Buriwanit Road in Satun Town that the core zone covers.

- **The Strengths of Chinese Culture and Religious Activities in Satun City and Thung wa Town, Satun Province.**

At present, local government has strong support to promote Wai Bi Bo Festival or Hungry Ghosts Festival for Cultural Tourism in Thungwa Town. Furthermore, many local people are still involved in this festival and they are aware to conserve this festival. Moreover, Chinese Vegetarian Festival in Po Jay Keng Shrine, Satun City, still has almost original rituals. In addition, many Chinese local people are still involved this festival.

**- The Weaknesses of Peranakan Chinese Shophouse in Satun City**

- Most of windows of Peranakan Chinese Shophouses on Buriwanit Road changed to modern style windows.
- There are no interpretation boards of Peranakan Chinese Shophouses in Satun City.
- Visual Pollution such as inappropriate signage and utility cables are on the road that have Peranakan Chinese Shophouses in Satun City.

**- The Weaknesses of Peranakan Chinese Apparel and Unique Chinese Cuisine in Satun City**

Peranakan Chinese Apparel in Satun City is still in a small group. Unique Chinese Cuisine such as Hokkien Fried Noodles, Khanom Morlao, Roti Kapal, Khanom Anggoo, and Khanom Kha niao aut decrease gradually in recent years. There is a lack of promotion by local government in order to support Peranakan Chinese Apparel and Unique Chinese Cuisine in Satun City.

**- The Weaknesses of Chinese Culture and Religious Activities in Satun City and Thungwa Town, Satun Province.**

There are a few visitors in Wai Pi Bo Festival because the Promotion of this festival is not good enough. In addition, there is also not good enough Promotion in order to support Chinese Vegetarian Festival in Po Jay Keng Shrine for Cultural Tourism in Satun City

## Chapter 7

### Conclusion and recommendation

#### 7.1 Conclusion

The West Coast of Southern Thailand has an established tradition of ethnic Chinese settlement mainly from Southern China such as Hokkien, Cantonese, Hainanese, Teochew and Hakka during tin mining and pepper field days. In addition, the relationship between China and the West Coast of Southern Thailand can go back to Srivijaya Period and Tambralinga Period and then continue to Sukhothai Period, Ayuthaya Period, the Thonburi Period, Early Rattanakosin Period and finally the booming era of Overseas Chinese Comprising of Five Dialect Groups from Southern China to the West Coast of Southern Thailand took place from 19<sup>th</sup> Century to Early 20<sup>th</sup> Century during the Booming of Tin mining, Paper filed, and Para Rubber Business. Furthermore, Overseas Chinese who reside outside mainland China brought Chinese Culture to establish on the West Coast of Southern Thailand that is comprised of six provinces such as Ranong, Phang-nga, Phuket, Krabi, Trang and Satun. There are some very fine examples of Chinese-heritage architecture such as Chinese Shophouses in Takuapa Old Town and Mazhu Shrine in Phang-nga City, Sang Tham Shrine in Phuket Old Town, Kew Ong Ear Shrine in Tubtiang Town or Trang City, 108-109 Chinese Folk Heroes Shrine in Yongstar Town and 109 Chinese Folk Heroes Shrine in Yantakhao Town in Trang Province, and Khaw Su Jiang's tomb or the first Governor Tombs in Ranong City. In addition, Traditional Chinese architecture is closely connected to Fengshui and Yin Yang concepts which are dualism and balance. It refers to several aspects such as the location, the shape of mountains and valleys and the direction of watercourses Fengshui is deeply rooted in Chinese architecture. Moreover, Yin and Yang create five elements that are wood, fire, earth, metal, and water. Furthermore, green color symbolizes wood element and representing Green Dragon and the East Direction including the spring season.



Red color symbolizes fire element and representing red phoenix and the South Direction including the summer season. Yellow color symbolizes earth element and representing yellow dragon including center. White color symbolizes metal element and representing white tiger and the West Direction including the autumn season. Black color symbolizes water element and representing black tortoise and the North Direction including the winter season. Moreover, the symbolism of Chinese architecture usually refers to aspects of life that are auspicious and propitious including longevity.

In addition when the Chinese migrated to new lands, they also adopted their wisdom in building to suit with their occupations, local climates, and social surroundings. The Chinese always occupy the trade and the business anywhere which they migrated to. Therefore, their dwellings were then developed into a long building divided into several units that are known as shophouses. Chinese shophouses in Takuapa Old Town that were built for over hundred years by Praya Senanuchit or Nuch Na Nakhon, have narrow facades and on the upper storey, there is only one wooden window for each of the buildings. Furthermore, The Chinese Shrine has a rich Chinese style and it is a place that is associated with Chinese culture such as religions, sects, and beliefs. Mazhu Shrine, The Goddess of the Sea Shrine, Phang-nga City, has the plan looks like a "T" shape which has a shape similar to "Ding", one of Chinese characters. As a result, this plan calls Ding-Shaped Plan. Furthermore, this shrine has interior wall murals which depict several stories of legendary Chinese folk heroes such as the Creation of the Gods, the Romance of the Three Kingdoms, fighting with the Tiger to Save the Father, Filial Piety Moving Heaven and the Legend of the White Snake. Moreover, there are murals of twenty-eight important people of Chinese history symbolize twenty-eight groups of fixed star that influence aspects of life. In addition, Sang Tham Shrine or Shrine of Serene light in Phuket Old Town which was built for over hundred years is famous for its original arched roof decorated in a style popular in Fujian Province, China. This shrine has Ding-Shaped Plan and the interior wall mural describes the story of Xue Ren Gui, a legendary Chinese folk hero in Tang Dynasty. Moreover, there are wall murals which depict 36 generals who are heroes and heroines from ancient and mythological periods of Chinese history. This

shrine has been restored and won a national conservation award. In addition, Kew Ong Ear Shrine, Tubtiang Town or Trang City, Trang Province, has two main rows of buildings inside the compound. This kind of plan is called “Er-Shaped Plan”. Inside the shrine, “Tian Jing” or skywell, which is located at the center of the shrine, ventilates and allows light to get through the shrine and release the smoke from incense. Furthermore, 108-109 Chinese Folk Heroes Shrine, Yongstar Town, Trang Province, has the main group of Hainanese deities that is namely Yi-Pai Ling-Pa-Song-di Gong or 108-109 Chinese Folk Heroes. This shrine has “Er-Shaped Plan” and the shrine was built over one hundred years ago. In addition, Mazhu Shrine, Phang-nga City, Kew Ong Ear Shrine, Tubtiang Town or Trang City, 108-109 Chinese Folk Heroes, Yongstar Town, Trang Province, and the hall for entering Sang Tham Shrine have interior roof structures that employ the wooden weight-bearing components called “Cha Liang”, insert crossbeams. Moreover, 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province, has three-storey buildings that are separated from the main building. There are Thai style corbels of Chinese dragons on the row of columns of the first storey of the building. At the second storey and the third storey of the building have ornaments that show the signs or longevity and key patterns or thunder patterns in Chinese symbolic on the walls. Furthermore, the roof of three-storey building of the shrine reveal dragons on the tips of each ridges. In addition, Khaw Su Jiang’s Tomb or the First Governor of Ranong’s Tomb was built over one hundred years ago and this tomb is located in Golden Bell Mountain in Ranong City area. It is designed around Fengshui Principles. Therefore, the landscape matched harmoniously with the natural surroundings. The tomb-stone, tomb altar, and tomb arms were made of high quality stone and each block of stone was carved with fine human figures, animals, and plants. Inscription of the stone tablet of the tomb-stone shows the name of Khaw Su Jiang’s clan and his hometown including his title. There are the pair of stone posts in front of the scholar and warrior statues and the lineup of a group of 6 stone-carved statues of horses, tigers, and goats. Moreover, the stone tablet in front of the pair of stone posts explain Khaw Su Jiang’s story. In addition, this Tomb was registered to be the Ancient Monument under control of Fine Arts Department.

One part of Chinese culture on the West Coast of Southern Thailand is a hybridization called Peranakan Chinese which deeply blends customs and traditions from Thai, Malay, and Western culture along with its own indigenous Chinese culture. The term Peranakan literally means “locally born” and the Peranakan Chinese is descendants of Chinese traders who settled in Malaysia, Singapore, Indonesia, and some provinces in Southern Thailand, especially, the West Coast of Southern Thailand such as Ranong, Phang-nga, Phuket, Krabi, Trang and Satun. Up to the early 20<sup>th</sup> Century, the term Straits Chinese, Straits-born Chinese, Peranakan Chinese or Baba Nyonya all referred to the same people. While Baba and Nyonya are gender specific terms that refer to male and female Peranakan Chinese, the term Baba is sometimes employed alone to describe Peranakan Chinese in general. One of the most significant Chinese cultural influences on the architecture is Peranakan Chinese style which blends Chinese and European styles and this Peranakan Chinese Architecture has existed for more than one hundred years in this area. It is manifested in common row houses or shophouses, mansions, and public buildings with its facades decorated with delicate stucco. There is a lot of Peranakan Chinese Architectural Style in this region such as Peranakan Chinese shophouses in Ranong City, Takuapa Old Town, Phang-nga Province, Phuket Old Town, Tubtiang Town and Kantang Town, Trang Province, and Satun City. There are some Peranakan Chinese shophouses that are well-known in Ranong City such as Peranakan Chinese building of Lim Bun Tui, a wealthy Hokkien Chinese man of Lim family, and Khun Rat Narathorn’s Peranakan Chinese shophouses and one of the most exquisite facades of Peranakan Chinese shophouses in Ranong City is located on Rueng Rat Road and in the past, these shophouses belong to Khaw Sui Bi, a wealthy Hokkien Chinese man of Khaw family. These two-storey Peranakan Chinese shophouses’ facades have European style and Chinese style. There are many auspicious signs on these shophouses’ facades and several stucco of Chinese characteristics from several novels and literature above shuttered windows of these shophouses. In addition, many Peranakan Chinese buildings on many roads in Takuapa Old Town still stand in the present. Two of these shophouses belonged to Khun Jumnonphakdi, a wealthy Hokkien Chinese man of Kulwanit family.

These shophouses have pediments or gable ends to reflect Fengshui belief in one of five elements, metal element, because there are the round and smooth shapes symbolized metal element. Assuming the owner had tin mines business and the metal element is connected to tin mines. Therefore, the owner used this element to make his business to be prosperous. Furthermore, when Phraya Ratsadanupradit was the Lord Lieutenant of Phuket state, there was a Fengshui master who explained to Phraya Ratsada about the excellent location of Phuket Island. He mentioned Phuket Island when looking from a bird's eye view, it was like a great dragon emerging from the Indian Ocean and the heart of the great dragon was in the central of Phuket City or Phuket Old Town. There were many Peranakan Chinese shophouses in the Phuket Old Town that were built from the past and still stand today, such as Hub Long Huat building on Thalang Road, Luang Anuphash Phuket Karn's shophouses on Krabi Road, and Mine owner's shophouses on Dibuk Road. In addition, there were Peranakan Chinese shophouses in Tubtiang Town, Trang Province was built in the same year that Phraya Ratsadanupradit (Khaw Sim Bee Na Ranong), Former Trang Governor and Lord Lieutenant of Phuket Circle, passed away. These Peranakan Chinese shophouses belong to Ong Sae Beng, a wealthy Hokkien Chinese man of Kaiman family. Moreover, according to Ong Sae Beng's descendant, these buildings were the first Peranakan Chinese shophouses in Tubtiang Town or Trang City. Furthermore, there is another Unique four storey Peranakan Chinese building belong to Fong Saingam, a wealthy Cantonese man of Saingam family. According to Fong Saingam's descendant, the owner of this building brought a Chinese construction worker to see the style of the building in Penang, Malaysia and copied this style of it to be located at Tubtiang Town. In addition, Some Peranakan shophouses in Satun City have pediments or gable ends to reflect the belief in five elements that are wood, fire, earth, metal, and water. One of these buildings on Buriwanit Road, Satun City, shows the straight shape or angular shape of gable ends symbolizing the wood element. Assuming, the owner of this building in the past had business that was related to agriculture business and the wood element connected to agriculture business. As a result, the owner used this element to make his business to be prosperous. Furthermore, there are Peranakan Chinese



mansions in Phuket Old Town such as Chin Pracha's Mansion and Luang Amnat Nararak's Mansion including Luang Pot Vijit's Mansion in Ranong City. Not only Peranakan Chinese mansions and Peranakan Chinese shophouses, but also Peranakan Chinese public buildings such as Phuket Thai Hau Museum in Phuket Old Town and Kantang Hokkien Chinese Association and Shrine building in Katang Town, Trang Province. Moreover, there is significant feature of the Chinese sign over the door of each wooden shophouse representing the Chinese clan in Lat Nai Market, Nuaklong community, Krabi Province. This Chinese sign showed two Chinese letters that represented the origin of the Chinese clan.

The Peranakan Chinese or Baba Nyonyas are the descendents of the earliest Chinese immigrants to Indonesia, Malaysia, and the West Coast of Southern Thailand. The term Baba was used for men, with the females referred to as Nyonya. Hybridization was present in the dress of the Nyonyas, Peranakan Chinese women. The women wore elaborate "baju panjang", a traditional long-sleeved tunic worn as part of an ensemble with the batik sarong, cotton fabric decorated with block printed or hand-drawn designs on a rectangular piece of cloth tied around the waist or bosom, worn by women, and "Kebaya", a tradition long-sleeved, tight fitting women's blouse, worn in combination with a batik sarong. In the West Coast of Southern Thailand, local people called batik sarong as "Pa Tae". Furthermore, the men wore either Chinese or Western attire. In addition, by the time the Kebaya and batik sarong rose in popularity, beaded shoes were an essential part of the Kebaya ensemble. A Nyonya would own several pairs to match her outfits, which she would have embroidered herself. Furthermore, among the most indispensable items of Nyonya's Accessories were brooches or "kerongsang", used to fasten the front of a baju panjang, and later the Kebaya, Even after buttons became widespread Nyonyas preferred to use brooches to fasten their Kebaya. In addition, Kerongsang, usually come in a set of three brooches. They are made up of an elaborate heart shaped piece called "Kerongsang ibu" and "ibu" means "mother". Two smaller pieces called kerongsang anak, and anak which means "Child". The smaller brooches are usually circular and not as elaborately decorated as the Kerongsang ibu. The mother and child brooches each

had a pin at the front rather than the back for fastening the baju panjang. The fabric was pulled through each brooch and the pin passed through it. At present, the pin is often transferred to the back. Moreover, Nyonya's Accessories on Peranakan Chinese Wedding or Baba Nyonya wedding on the West Coast of Southern Thailand consisted of a chest brooch shaped like a turtle's shell or Pintang, and many necklaces and buttons going up the blouse. The bride's hair was styled in a high bun and decorated with handmade flowers, which were made of lace. If the bride was from a wealthy family, she would also wear a hairpin around her bun, diamond shaped rings on almost every finger and bangles. A bride in wedding costume must complete the outfit with shoes decorated with beads. One everything was on the young bride looked elegant and beautiful. In addition, in Chinese communities, social and religious life is frequently expressed through food. Food is used for offering to the deities and the local people's ancestor to seal vows and to mark the different seasons and festivals, Chinese cuisine on the west Coast of Southern Thailand covers a wide range of tastes and flavors. There are different kinds of food in this region that have significant features such as Chinese Roast Pork, and Hokkien Fried Noodles. Moreover, there are Chinese snacks such as Khanom Morlao (Fried taro and glutinous rice mixed with sesame), and Roti Kapai (baked wheat flour mixed with sugar and salt). In addition, there are Chinese sweetmeats such as Khanom Anggoo (a red turtle shaped food made from mung bean and glutinous rice flour), Khanom Pak tong koh (steamed rice flour, fermented flour, and sugar), and Khanom Khao Niao Aut (steamed butterfly pea mixed with glutinous rice).

The significant Chinese cultural and religious activities in this area are Chinese God Worship Day, Chinese Ancestor Worship Festival, The Moon Festival, and Chinese Vegetarian Festival. The Chinese New Year or Spring Festival in the traditional New Year of Mainland Chinese and overseas Chinese. It begins on the first day of the first month of the lunar year and ends on the fifteenth day. On the West Coast of Southern Thailand the 9<sup>th</sup> day of Chinese New Year is an important night for the Chinese community, especially, Hokkien Chinese on the West Coast of Southern Thailand such as Phuket Old Town and Takuapa Old Town, Phang-nga Province because it is the birthday of the Jade Emperor,

the Emperor of Heaven, and it is called Chinese God Worship Day. According to the legend, in the Hokkien Chinese Community the province was invaded and there was nowhere to go. The people ran to a sugarcane plantation and prayed to heaven for their lives to be saved. The enemy passed by without discovering them, on the 9<sup>th</sup> day of the first lunar month. Therefore, Chinese people wanted to give thanks to the Jade Emperor and also honor him including praying for a good life. To do this, after midnight, they setup a worship table in front of their houses and some shrines. On both sides of the altar, Chinese worshipers attach two tall fresh stalks of sugar cane or “Kamchia” in Hokkien Chinese dialect, the name for which puns with the word for “thank” or “Kamsia” in Hokkien Chinese dialect. Chinese people decorate these stalks with streamers of yellow paper, that they call “thanksgiving money”. One of the most significant features of Chinese cultural in this area is Chinese Ancestor Worship Festival or the Hungry Ghosts Festival which take place on the seventh lunar month. During this period, Chinese people entertain ancestors or ghosts on vacation from hell with food offerings. Moreover, this festival had a ceremony that is different from other places in Thailand, and takes place in Phuket Old Town and Thungwa town in Satun Province. Furthermore, many Hokkien Chinese people in Phuket refer to the rituals of the seventh lunar month in Hokkien Chinese Dialect as Por Tor, a Buddhist term meaning ‘universal passage’ across, on ‘universal ferry’, which refers to ceremonies that transfer merit to the spirits of the dead so that they may escape hell’s torments. The highlight of Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town is a red turtle-shaped Chinese sweetmeat on the worship table as an offering in many Chinese shrines, Phuket Thai Hua Museum, and Phuket Municipality Market. It is made of wheat flour and sugar to form dough in different sizes and has a meaning of long life. In addition, over one hundred years ago, many Teochew Chinese people move to live in Sungaiupae or Thungwa Town, Satun Province brought the Chinese cultural activity that was called Chinese Ancestor Worship Festival or the Hungry Ghosts Festival or Wai Pi Bo Festival. This festival also takes place on the seventh lunar month. Moreover, “Wai Pi Bo” means “Worshipping Ghost Group”. This festival began on the first day of the seventh lunar month and Chinese people in Thungwa Town worship the Ghost Group or

Pi Bo in front of their houses because it is the day of the opening of Hell's gate. After that, on the 25<sup>th</sup> day of the seventh lunar month, Chinese people in this town come to worship Ghost Groups together in the town center near the market of the town and it is a big worship day. Later on, on the 30<sup>th</sup> day of the seventh lunar month which is the last day because Hell's gate will close on this day. At night, there are local Chinese people in this town who worship Ghost Groups in front of their houses for the last time in order to offer farewell to them. In addition, Over one hundred years ago, there were many Chaozhou or Teochew people who came to settle down in Thung Yao Community area, Trang Province because pepper field business. At that time, when they moved to live in this area, they brought the Chinese cultural activity that was called the Moon Festival. Furthermore, the Moon Festival takes place on the 15<sup>th</sup> day of the eighth lunar month and is held in honor of the Moon Goddess who is believed to have been born on this date. In this festival, at present, Teochew people in almost every house in Thung Yao Community area still worship the Moon in the Moon Festival and they set up a worship table in front of their houses that must face the moon. Moreover, they must have moon cake on the worship table as an offering. There are many artistically-design Chinese cakes on the decorative worship table, which Teochew people in this community make themselves.

In addition, one of the most significant features of Chinese culture on the West Coast of Southern Thailand is Chinese Vegetarian Festival because it is a ceremony with a mixture of religions such as Taoism, Confucianism, and Buddhism. In the past, most Chinese people involved in this festival were Hokkien Chinese people and this festival took place in this region over one hundred years ago. In addition, it allows people to believe and respect Chinese Gods of which the main ones in this festival are the Nine Emperor Gods, Jiu Hwang Ta Ti or Kew Ong Tai Tay in Hokkien Chinese dialect. They are the sons of Dou Mu Tian Jun, Goddess of North Stars. The Nine Emperor Gods, who originally came from nine stars in the universe and who usually return to bless Chinese people on the earth from the first day to the ninth day of the ninth lunar month on the Chinese calendar. As a result, this festival takes place on the first day to the ninth day of the ninth lunar month on the Chinese calendar. Chinese people who take part in this



festival must abide by the five precepts, and eat only vegetables. Furthermore, the Chinese Vegetarian Festival on the West Coast of Southern Thailand has significant rituals which are the release of the spirit soldier camps ritual and the tall lantern pole raising ritual. Equally important ceremonies are the Jade Emperor, The Emperor of Heaven, and the Nine Emperor Gods invitation or welcoming ritual, food offering to spirit warriors ritual, the shrine street procession, fire walking ritual, the propitiation of the seven stars ritual, bridge crossing ritual, the sending-off of the Jade emperor and the Nine Emperor Gods or fare well ritual, and finally, the tall lantern pole lowering ritual including the return of the spirit soldier camps ritual.

In addition, the origin of the Chinese Vegetarian Festival on the West Coast of Southern Thailand came from Hokkien Chinese people. At present, Not only Hokkien Chinese people who are involved in this festival, but also other dialect groups of Chinese people such as Cantonese, Haianese, Teochew, and Hakka are involved in this festival.

All of these features such as Chinese Shophouses in Takuapa Old Town, Mazhu Shrine, Phang-nga City, Sang Tham Shrine, Phuket Old Town, Kew Ong Ear Shrine, Trang City, 108-109 Chinese Folk Heroes Shrine, Yongstar Town, Trang Province, 109 Chinese Folk Heroes Shrine, Yantakhao Town, Trang Province, Khaw Su Jiang's Tomb, Ranong City, Peranakan Chinese Architecture on the West Coast of Southern Thailand, The Chinese Signs over the Doors of each wooden shophouse Representing the Chinese Clan in Nuaklong Community, Krabi Province, Peranakan Chinese Apparel on the West Coast of Southern Thailand, Unique Chinese Cuisine on the West Coast of Southern Thailand, Chinese God Worship Day in Phuket Old Town and Takuapa Old Town Phang-nga Province, Chinese Ancestor Worship Festival or Por Tor Festival, Phuket Old Town, Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province, The Moon Festival in Thung Yao Community, Trang Province, and Chinese Vegetarian Festival on the West Coast of Southern Thailand, make the significant values on the West Coast of Southern Thailand.

In addition, from the research, not only Hokkien Chinese Culture that influences on the West Coast of Southern Thailand such as Ranong, Phang-nga, Phuket, Krabi,

Trang, and Satun, but also other Chinese dialect groups culture such as Hainanese, Cantonese, Teochew, and Hakka influence in this region. Moreover, most of Chinese Heritage Conservation Management and Cultural Tourism takes place is only in Phuket Province. However, there is still a lack Chinese Heritage Conservation Management and Cultural Tourism in Ranong, Phang-nga, Krabi, Trang, and Satun Province. Furthermore, this research contributed to collect information of Chinese Heritage on the West Coast of Southern Thailand for the basis of further work and it should be useful for other research of Chinese Heritage on the West Coast of Southern Thailand in the future.

## 7.2 Recommendation of the Site

7.2.1 Chinese shophouses in Takuapa Old Town and Peranakan Chinese Architectural Style on the West Coast of Southern Thailand such as Ranong City, Takuapa Old Town, Phang-nga Province, Phuket Old Town, Tubtiang Town or Trang City, Kantang Town, Trang Province, and Satun City including The Chinese Sign for Chinese Clan over the Door of each wooden shophouse in Lat Nai Market in Nuaklong Community, Krabi Province.

- Removing utility cables and put wires underground in Ranong City, Takuapa Old Town, Lat Nai Nuaklong Community, Kantang Town, and Satun City.

- The facades of Chinese shophouses in Takuapa Old Town and Peranakan Chinese Architecture on the West Coast of Southern Thailand including wooden shophouses in Lat Nai Market Nua Klong Community must be repaired by using historic materials for heritage conversation.

- Recreating missing elements or features of Chinese shophouses and Peranakan Chinese Architecture including wooden shophouses showing The Chinese Sign for Chinese Clan over the Door on the West Coast of Southern Thailand that existed during the restoration period based on physical or documentary evidence. The new features will match the old in design, color, texture, and where possible materials.

- Creating, constructing, and adopting streetscape upgrades of Chinese shophouses and Peranakan Chinese Architecture including Wooden shophouses

showing The Chinese Sign for Chinese Clan over the Door on the West Coast of Southern Thailand to suit the appropriate and compatible use.

- New additions such as streetscape upgrades should not destroy historic material features, and spatial relationships that characterize the Chinese Shophouses and Peranakan Chinese Architecture and Wooden shophouses showing Chinese Sign for Chinese Clan over the Door on the West Coast of Southern Thailand.

- The facades of Chinese shophouses and Peranakan Chinese Architecture including Wooden Shophouses showing Chinese Signs for Chinese Clan over the Doors on the West Coast of Southern Thailand should have the original colors that are harmonious with Chinese Heritage buildings.

- Extending appropriate pedestrian walkways and paved surfaced alongside Chinese shophouses and Peranakan Chinese Architecture including Wooden Shophouses showing Chinese sign for Chinese clan over the Doors on the West Coast of Southern Thailand for suitable walking tours and other activities.

- Blending appropriate natural aspects such as trees on the pedestrian walkways and Chinese Heritage buildings on the West Coast of Southern Thailand.

- Providing streetlights in the towns that have Chinese Heritage buildings on the West Coast of Southern Thailand.

- Providing street furniture in the towns that have Chinese Heritage Building on the West Coast of Southern Thailand.

- Removing and adapting appropriate signs on the facades Chinese Heritage buildings on the West Coast of Southern Thailand.

- Providing appropriate interpretation boards of Chinese Heritage building on the West Coast of Southern Thailand except Phuket Old Town because it has already exist. However, it may expand appropriate interpretation boards of some Heritage buildings that do not have yet.

- Providing local guides who have adequate knowledge to describe the information of Chinese Heritage building on the West Coast of Southern Thailand.

- Local government should be promoted to support Chinese Heritage buildings on the West Coast of Southern Thailand for cultural Tourism.

#### 7.2.2 Chinese Shrines on the West Coast of Southern Thailand such as Mazhu Shrine Phang-nga City, Sang Tham Shrine, Phuket Old Town, Kew Ong Ear Shrine, Trang City, 108-109 Chinese Folk Heroes Shrine, Yongstar Town, Trang Province, 109 Chinese Folk Heroes Shrine, Yan Takhao Town, Trang Province including Khaw Su Jiang Tomb, Ranong City.

- Providing interpretation boards in Mazhu Shrine, Phang-nga City, Sang Tham Shrine, Phuket Old Town, Kew Ong Ear Shrine, Trang City, 108-109 Chinese Folk Heroes Shrine, Yong Star Town, and 109 Chinese Folk Heroes Shrine, Yantakhao Town.

- Providing a learning center for Chinese beliefs in Mazhu Shrine, Phang-nga City, Sang Tham Shrine, Phuket Old Town, Kew Ong Ear Shrine, Trang City, 108-109 Chinese Folk Heroes Yongstar Town, and 109 Chinese Folk Heroes, Yantakhao Town.

- Providing local guides who have adequate knowledge to describe the information of Chinese Heritage Shrines on the West Coast of Southern Thailand including Khaw Su Jiang Tomb, Ranong City.

- Local government should be promoted to support Chinese Heritage Shrines on the West Coast of Southern Thailand including Khaw Su Jiang Tomb, Ranong City.

#### 7.2.3 Peranakan Chinese Apparel on the West Coast of Southern Thailand.

- Providing Peranakan Chinese apparel experts to set the way of Peranakan Chinese culture cause; especially, Peranakan Chinese apparel at education places such as schools, colleges, and universities in local areas on the West Coast of Southern Thailand.

- Providing local guides who have adequate knowledge to describe the information of Peranakan Chinese apparel on the West Coast of Southern Thailand.

- Local government should be promoted to support Peranakan Chinese apparel on the West Coast of Southern Thailand for cultural tourism.



- Peranakan Chinese cultural streets revitalization should take place on the West Coast of Southern Thailand and local people should wear Peranakan Chinese apparel in these cultural streets.

- Peranakan Chinese Apparel on the West Coast of Southern Thailand should be registered in order to be the national intangible cultural heritage under control of Department of Cultural Promotion, Ministry of Culture.

#### **7.2.4 The Unique Chinese Cuisine on the West Coast of Southern Thailand.**

- Providing Unique Chinese Cuisine experts to set the way of Unique Chinese Cuisine cause at education places such as schools, colleges, and universities in local areas on the West Coast of Southern Thailand.

- Providing local guides who have adequate knowledge to describe the information of Unique Chinese cuisine on the West Coast of Southern Thailand.

- Local government should be promoted to support Unique Chinese cuisine on the West Coast of Southern Thailand such as Chinese roast pork, Hokkien fried noodles, Khanom Morlao, Roti Kapal, Khanom Anggoo, Khanom Pak Tong Kho, and Khanom Khao Niaoaut

- Unique Chinese cuisine should be in cultural streets revitalization on the West Coast of Southern Thailand such as Chinese roast pork, Hokkien fried noodles, Khanom Morlao, Roti Kapal Khanom Anggoo, Khanom Pak Tong Kho, and Khanom Khao Niaoaut.

- The Unique Chinese Cuisine on the West Coast of Southern Thailand should be registered in order to be the national intangible cultural heritage under control of Department of Cultural Promotion, Ministry of Culture.

#### **7.2.5 The Chinese God Worship Day in Phuket Old Town and Takuapa Old Town.**

- Providing Chinese God Worship Day experts to set Chinese God Worship Day cause at education places such as schools and colleges in Takuapa area.

- Providing local guides who have adequate knowledge to describe the information of The Chinese God Worship Day in Takuapa Old Town, like Phuket Old Town.

- Local government should be promoted to support The Chinese God Worship Day in Takuapa Old Town, like Phuket Old Town.

- Encouraging local residents to become involved in expanding the coverage of the Jade Emperor's altar to be outside as many houses as possible during the God Worship Day in Chinese New Year in Phuket Old Town and Takuapa Old Town area.

- The Chinese God Worship Day in Phuket Old Town and Takuapa Old Town should be registered in order to be the national intangible cultural heritage under control of Department of Cultural Promotion, Ministry of Culture.

#### **7.2.6 The Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town.**

- Providing Por Tor Festival or Chinese Ancestor Worship Festival experts to set Por Tor Festival or Chinese Ancestor Worship Festival cause at education places such as schools, colleges, and universities in Phuket area.

- Providing local guides who have adequate knowledge to describe the information of Por Tor Festival or Chinese Ancestor worship Festival in Phuket Old Town area.

- The Chinese Ancestor Worship Festival or Por Tor Festival in Phuket Old Town should be registered in order to be the national intangible cultural heritage under control of Department of Cultural Promotion, Ministry of Culture.

#### **7.2.7 The Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province.**

- Providing Hungry Ghosts Festival or Wai Pi Bo Festival experts set Hungry Ghosts Festival or Wai Pi Bo Festival cause at education places such as schools in Thungwa area.

- Providing local guides who have adequate knowledge to describe the information of Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town.

- The Chinese Ancestor Worship Festival or Hungry Ghosts Festival or Wai Pi Bo Festival in Thungwa Town, Satun Province should be registered in order to be the national intangible cultural heritage under control of Department of Cultural Promotion, Ministry of Culture.

#### **7.2.8 The Moon Festival in ThungYao community Palian District, Trang Province.**

- Providing Moon Festival experts to set Moon Festival cause; especially, teaching artistically design Chinese cakes on the decorative worship table at education places such as schools in Thung Yao Community area.

- Encouraging local residents to become involved in expanding the coverage of Moon Goddess's altar to be outside as many houses as possible during the Moon Festival in Thung Yao Community area.

- Providing local guides who have adequate knowledge to describe the information of the Moon Festival in Thung Yao Community area.

- Local government should give the right information and encouraging about install Chang Er or the Moon Chinese Goddess instead of Kuan Im, Goddess of Mercy, for worshipping in the Moon Festival in Thung Yao Community area.

- The Moon Festival in ThungYao community Palian District, Trang Province should be registered in order to be the national intangible cultural heritage under control of Department of Cultural Promotion, Ministry of Culture.

#### **7.2.9 Chinese Vegetarian Festival on the West Coast of Southern Thailand.**

- Providing Chinese Vegetarian Festival experts to set Chinese Vegetarian Festival course at education places such as schools, colleges, and universities in local areas on the West Coast of Southern Thailand.

- Providing local guides who have adequate knowledge to describe the information of Chinese Vegetarian Festival on the West Coast of Southern Thailand.

- Local government should be promoted to support The Chinese Vegetarian Festival on the West Coast of Southern Thailand.

- Encouraging people who involve in Chinese Vegetarian Festival on the West Coast of Southern Thailand to wear pure white cloths during this Festival.

- Chinese Vegetarian Festival on the West Coast of Southern Thailand should be registered in order to be the national intangible cultural heritage under control of Department of Cultural Promotion, Ministry of Culture.

All of these recommendation will make West Coast of Southern Thailand such as Ranong, Phang-nga, Phuket, Krabi, Trang, and Satun to become a great region that boosts the economy, conserves Chinese architectural environment, strengthens the old ways of Chinese lives, traditions, Culture, and livelihood of the genuine West Coast of Southern Thailand and builds awareness of cultural conservation among Chinese people.





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