

A Study of Phayao's Historical Trading Communities to Encourage Recognizing Local History and to Promote Cultural Tourism

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ABSTRACT

 Phayao is considered to be a city with a history of more than 700 years after Chao Luang Wong had evacuated people from Lampang and relocated them to the city of Phayao. In order to gain useful information to promote cultural tourism, a study of Phayao's commercial community included its history, architectural styles, and the perceptions of people in the community. The methods used for research were collecting historical and physical data as well as conducting surveys. The area studied was divided into four groups which were determined by the characteristics of the area. Based on the study of data, there are three existing commercial communities known as the following: the Sop-Tam commercial community of Tai Yai and Burmese which is currently closed, the Nong Ra-bu community in which most of the shops have been operated by Hainan Chinese, recently it has decreased in significance from the prosperity of the past, and the Mueang Phayao Market community operated by Teochiu Chinese, which is now the main commercial center of Mueang Phayao. There are four patterns of shops and houses. From the survey and interviews it was found that the area along Phaholyothin Road has stories that can be conveyed linking the two viable commercial communities with its architecture and places. This indicates that the stories can create perceptions of the commercial routes that could be useful in cultural tourism.

Keywords: Phayao, commercial community, cultural tourism, Nong Ra-bu, architectural patterns of Phayao

INTRODUCTION

Mueang Phayao is a city with a long history and it has been as important as any other city in Northern Thailand. It is presumed that Mueang Phayao was started in the 18th Buddhist century. King Jom Dharm built a new city at the foot of Phu Kham Yao hill (Doi

Chomphoo or Doi Duan) which is located near the Ing River (Sai-Ta River). The king named this new city Phu Khao Yao, meaning mountainous state. Then the pronunciation of this name was transformed to Phu-Yao or Pyao and again modulated to the pronunciation of today's Phayao.¹ During the 18th and 19th Buddhist centuries, Phayao governed itself

¹ Kriengsak Chaidarun, Ancient zones and old cities of Phayao. : Nakhon news publishing, B.E.2558 (2015). P. 43-44

as an independent state and it was very prosperous in the era of King Phaya Ngam Mueang. However, after the autonomy of King Phaya Ngam Mueng, during B.E.1877-1879 (1334-1336), Phayao became a colony of Chiang Mai under the Lanna Kingdom.

The 21st Buddhist century, in the period of Phraya Yutthathithira, was the golden age of Mueang Phayao. Due to Buddhism it achieved its highest prosperity. Later in B.E.2101 (1558)², the Lanna Kingdom, which consisted of Mueang Phayao and Chiang Mai, had been the colony of Burma for over 200 years. In B.E.2330 (1787) Mueang Phayao rebelled against Burma, however the rebellion failed. All of Phayao's populace then fled to Baan Pong Suk Tai in Lampang province and resided there for 56 years until the reign of King Rama III in B.E.1843 (1300). His Majesty the King approved setting up the city of Mueang Phayao as an outpost city of the Lampang province. He also appointed the Buddha Wong or Chao Luang Wong (a younger brother of Mueang Lampang governor, Phra Nakhon-Inn) to be Phraya Prathet Uthid to govern the city. The populace migrated from Lampang province to reclaim the city and renovate the temples in the abandoned villages of Mueang Phayao.

WIANG PHAYAO

Currently Mueang Phayao is located in the basin of the Ing river (or Sai-Ta River) with the Kwaan Phayao or Phayao Lake (formerly called Nong Eang). The lake, a major source of water, is located in the centre-

ville by the western area of Mueang Phayao. The city is not overcrowded and the populace is mainly involved in agriculture. However, the eastern part of Mueang Phayao is more densely populated and it has recently become the downtown of Mueang Phayao where it is rapidly expanding in the context of contemporary society.

The eastern part of Kwaan Phayao consists of an old town called Wiang Phayao. The word *Wiang* refers to an ancient community where the moat protected the city from the enemy or was used as a reservoir³. It is presumed that Wiang Phayao dates to the period of the 21st Buddhist century, which was the time that Phraya Yutthathithira governed Mueang Phayao. The city became very prosperous and is today's governing center of Mueang Phayao. The base of Wiang Phayao is similar to a rectangular shape and the moat ditches are still visible. Furthermore, it is presumed that the city walls and gates were surrounded by the moat.

Currently, Wiang Phayao is crossed by the Phaholyothin Road. In Wiang Phayao and the areas nearby, there are three traditional communities along the current Phaholyothin Road. These communities became the major trading zones of the city. Sop-Tam Market, located outside the moat, was a major trading market for Tai Yai and Burmese people. This commercial community began in the 19th Buddhist century, but it is no longer in operation. The old trading zones, which were located within the moat area, were Nong Ra-Bu Market and Mueang Phayao Market. Referenced evidence indicates

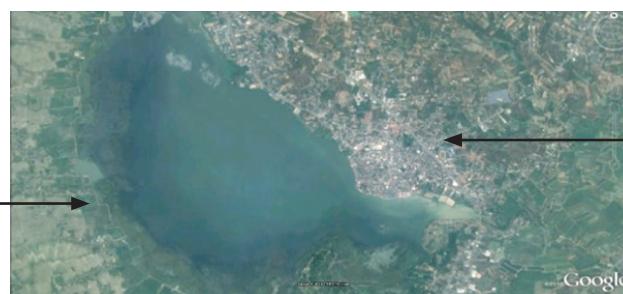


Figure 1:
Aerial picture showing Mueang Phayao city and the areas nearby

² Sujit Wongte, editor, History social and culture of Phayao. (Bangkok : Matichon Publishing, 1989) P.50)

³ Kriengsak Chaidarun, Ancient zones and old cities of Phayao. : Nakhon news publishing, B.E.2558 (2015). P. 202

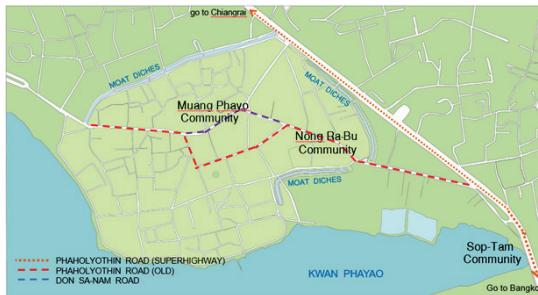


Figure 2:
The road and the old commercial communities of Wiang Phayao

that the communities were founded during the 19th and 21st Buddhist centuries respectively. The Nong Ra-bu Market has decreased significantly from its prosperity in the past. On the contrary, the Wiang Phayao Market has currently become the commercial center of Mueang Phayao.

THE COMMERCIAL COMMUNITIES OF MUAENG PHAYAO

The trade during the Lanna period, in the early 19th Buddhist century, consisted of cross-border exchange of goods. Trade included the processions of Haw cattle traders from Yunnan, Tai Yai merchants from the Shan State, and Burmese merchants from Moulmein. However, the group of merchants who played the most important roles were the Haw Chinese and Tai Yai merchants⁴. Their trading routes ran through the city of Mueang Phayao. The main route being as follows: Tali (Yunnan) – Chiang Tung (Burma) – Chiang Rai – Phayao – Phrae – Uttaradit. After the Bowring Treaty with the British Empire in B.E.2398 (1855), trading across the border between the port of Moulmein and the Lanna Kingdom had grown twofold. This was due to a portion of the treaty serving the British timber business. A business which caused an increase in hiring Burmese and Tai Yai labours to be the taskmasters of Khmu, Kha, Tong and Su labours. As a result, there were many migrations and the cities were widely expanded. With the great increase in demand for goods many Tai Yai and Burmese merchants traveled to the communities to trade goods. They started by peddling their wares

and eventually settling down. This settling caused many new careers in the communities, such as pharmacist, building contractor, craftsman.

Sop-Tam trading zone

Sop-Tam refers to the area where the Tam River flows into Kwan Phayao, near the Ing River in the area where current fisheries are stationed. In the past, Sop-Tam was a community of Tai Yai (Shans) and Burmese dwellers⁴. After the Bowring Treaty, the growing economy caused the expansion of the Sop-Tam trading zone which became a major trading center for Tai Yai and Burmese merchants. There were many goods traded here, especially foreign products from Moulmein. While Sop-Tam grew, the local market of Mueang Phayao still remained small.

Sop-Tam Market started to decline after the rebellion of Shans in B.E.2445 (1902), the event in which Tai Yai and Burmese rioted and plundered in the city of Phrae, Lampang and Phayao. Consequently, the Tai Yai people who lived in Phayao had to evacuate due to fear of arrest by the Siam government. Thus, a busy Sop-Tam Market was abandoned for almost two years. Then in B.E.2445 (1902), the local market of Mueang Phayao was developed. Two main factors encouraged the migration of Chinese people to run business in Wiang Phayao; the investment to build a new local market and the new northern railway arriving in Lampang in B.E.2459 (1916). The



Figure 3:
Cattle transported goods to trade in the burgs of the northern parts of Thailand including Sop-Tam trading zone (Kriengsak Chaidarun, 2015)

⁴ Kriengsak Chaidarun, Ancient zones and old cities of Phayao. : Nakhon news publishing, B.E.2558 (2015). P. 77

Mueang Phayao Market was developed and became prosperous. People were in favour of shopping more in the city as it wasn't too far away. This is the reason why the Sop-Tam Market was abandoned, that as well as the existence of a smaller amount of Tai Yai people who still lived in the area.

Nong Ra-bu trading zone

Nong Ra-Bu is a traditional community located near the eastern moat of Wiang Phayao, which is connected to the main trading and transportation routes called Phaholyothin Road. Furthermore, the word "Nong Ra-Bu" is derived from the word Lam-Bu which means a cannon.⁵ The community of Nong Ra-Bu thrived in the same era as Sob-Tam Market which was a big commercial community for Tai Yai and Burmese merchants. However, before that era, Nong Ra-bu was just a forest. To get to the city there was only a road connecting Baan Rong-Hai and Baan Mae-Sai. One had to used it to cross the Ing River and then cut into downtown. There weren't any densely populated districts at that time because most of the people lived in the rural areas that were somewhat distant from the town. In the past, there was a large swampy section, called Nong Ra-bu which was located in back of today's government pawnshop.

When the northern railway arrived in Lampang in B.E.2459 (1916), many Chinese people, including Hainan Chinese, emigrated to the Nong Ra-bu community to settle down. They were mostly involved in the swine trade and grew vegetables to supplement their income. After that they also traded forest products and agricultural crops. With the expansion of railway from Lampang to Chiang Mai, the economy of Mueang Phayao changed a great deal. This change greatly impacted local agriculture; instead of growing crops only for local consumption, crops were also exported to other cities. Nong Ra-bu became a large market for the swine trade in Mueang Phayao. Another name for the area was "Nong Ra-bu, the place of stinky pig feces". The



Figure 4:
A Pork butcher in Nong Ra-bu area
(Kriengsak Chaidarun, 2015)



Figure 5:
The state of shops in front of the rice mill
(Kriengsak Chaidarun, 2015)

swine trade of the Hainan Chinese merchants became a success, especially in B.E.2464 (1921), due to the high demands of pork in Bangkok. For this reason, some swine traders, who had enough capital, opened new stores of consumer goods and traded agricultural products such as lac, honey, vanish wood, animal skin. The shop owners then sold the goods to the merchants from Lampang to further trade in Bangkok.⁶ Moreover, unmilled rice had been considered a popular economic product of the community since B.E.2464 (1921). Due to Mueang Phayao not having any mills the merchants

⁵ The name "Lambu" that was mentioned in the chronicle of Yonok in the version of Phraya Prakijkorachak (Cham Boonnak) referred to the army of Phaya Sai Lue-Tai, the king of Sukhothai. In B.E.1942 (1399), the king had marched the troops to attack Mueang Chiang Mai by using the route through Mae Yom river course and Mueang Phayao. At that time, Phayao people helped each other to take the brass tile roof of the vihara of Wat Mahaphon to pieces to mold "Lambu" (cannon), and then fired on the tower of Baan Nong-Tao where the troops of Phaya Sai Lue-Tai used as a bridgehead to attack Mueang Phayao, thereby, Phaya Sai Lue-Tai had to withdraw the troops out of Mueang Phayao.

⁶ Kriengsak Chaidarun, Ancient zones and old cities of Phayao. : Nakhon news publishing, B.E.2558 (2015). P. 62-68

brought the rice to Lampang province to be milled there, then afterwards it was delivered to Bangkok.

In B.E.2484 (1941), when the World War II had begun, Field Marshal P. Pibulsongkram, the prime minister at that time, announced the policy concerning immigrants in all areas of the northern regions. Therefore, in B.E.2486 (1943), all Chinese who lived in Mueang Phayao had to evacuate to the Pong district which at that time was a part of Nan province. For this reason, the trading in Phayao, that was largely operated by the Chinese, became stagnant. After the World War II, the government announced the cancellation of the restricted areas which resulted a bustling Nong Ra-bu community again. This time, there were many Hainan Chinese merchants from Lampang province who flowed into the community to invest in the rice mill business. Four rice mills were built causing a prosperity in the rice trade. Today, there is only one rice mill in operation. The swine trade by Hainan Chinese gradually declined due to lack of inheritors and the shops gradually closed down. At present, there are only a few shops that still trade in agricultural crops. Some owners leased their shops, while some moved farther away and came back to the community only during special events.

Mueang Phayao trading zone

The Mueang Phayao Market was the center of Wiang Phayao. A traditional community founded in the period of the 21st Buddhist century where the land was donated by Chao Luang Wong (Phraya Prathet Uthid), who was the first governor of Mueang Phayao in B.E.2386 (1843). He led all the troops and people back to reclaim the city after 56 years of abandonment. The land containing the Mueang Phayao Market has been owned and inherited since the era of Chao Luang Wong. It is the site of the primeval trade started by the villagers carrying goods to sell in front of the governor's residence, currently the Than Thong Hotel. Later, there were more merchants from other cities traveling to Mueang Phayao to trade goods. These merchants included the Tai Yai and Burmese who tended to trade in garments and apparel, the Haw Chinese from Yunnan who generally traded pottery, pans or pots, and also merchants from Doi Sa-ked, Chiang Mai. Traders from Wiang Pa-pao, Chiang Rai who came to Mueang Phayao market tended to trade forest goods such as lac, animal horns, honey or chewing tea-leaves which was very popular among northern people.



Figure 6:
Mueang Phayao Market in B.E.2476 (1933)
(Kriengsak Chaidarun,: 2015)



Figure 7:
Wooden row house for rent along Luang Phisit Kayakorn, located in front of Wat Luang Rajasthian. It was already demolished.
(Kriengsak Chaidarun,: 2015)

In B.E.2475 (1932), the government changed its system to Thesaphiban, therefore, the first chief district officer was appointed, his name was Luang Sitthi Prasat (Klaai Bussaban), who initiated the development of Mueang Phayao; constructing the roads, dredging the canals and enjoining Phraya Prathet Udonthid (Chao Luang Wong) to invest in land at the T-junction in front of Mueang Phayao Market. Although this was to build a new market, the business didn't run as well as expected because people still went to Sop-Tam Market. For this reason, some of the shareholders withdrew from the business, thence, Luang Sitthi Prasat invested in the market. In B.E.2459 (1916), the arrival of Northern Railway in Lampang caused an expansion in Phayao's economy due to being able to export goods. This development was also furthered by the increase in the number of Teochiu Chinese who moved from Lampang to settle in the area of the Mueang Phayao Market. Moreover, Luang Sitthi Prasat bought more land nearby to build a new

market to take the place of the Sop-Tam Market. Also, Chao Mae Wai Sii Ti-San, the wife of Phraya Prathet Uthid, invested in the morning market located in the area of the governor's residence close to the former market. At the same time, the single storey row houses located from in front of the Wattana Hotel to the T-junction of the daily market were built as rental properties. Later, Luang Pisin Kayakorn, the comrade of Luang Srinakara Nukul, an opium tax farmer, had rented the land of Wat Luang Rajasthan to build 25 wooden rental rooms.

Mueang Phayao Market was respectively prosperous as the land and the market areas gradually became owned by the Chinese who settled there because the lands were traded by former governors. In B.E.2484 (1941), the government announced the policy forbidding immigrants to own land in the forbidden area, which caused 'putting up the shutters'. The Chinese owners preserved their properties by transferring them to their children or relatives who were born in Thailand. When the government announced the cancellation of restricted areas, all the businesses reverted to original owners and more stores were opened.

A big fire in March B.E.2505 (1962), caused huge losses and damaged the houses and shops which were all made of wood. The loss of goods and structures caused an economic disruption. However, Luang Prasit Prasat built a new market within two years. During the construction all shops were temporarily moved to Wiang Kaew yard. Additionally, in the wide-open space in back of the market local people could sell fresh food and vegetables in the mornings. In the year B.E.2527 (1984), inheritors of Luang Prasit Prasat sold the market business to young investors⁷ who modernized the market.

CURRENT STATUS OF THE COMMUNITY

At present, the commercial community of the Sop-Tam zone has been closed, but Nong Ra-bu and Mueang Phayao commercial communities are still in operation and still trading goods. Phaholyothin Road is a main transportation route. Starting from a T-junction of the new Phaholyothin Road, (the road from Bangkok to Chiang Rai), it gives access



Figure 8:
Showing the segmentation of communities along Phaholyothin Road.

to the downtown of Phayao city. However, it is closed to the bridge of the fisheries station which was the area of Sop-Tam Market in the past. The road runs along the stores and houses in the area outside the moat (area A). Inside the historical moat, there are two important commercial communities; Nong Ra-bu commercial community (area B) and Mueang Phayao commercial community (area C). The two communities are connected by the main road, Phaholyothin Road. The connection starts at Nong Ra-bu's T-junction, continues through the city pillar shrine (area D) to Mueang Phayao Market's T-junction. Don Sa-nam is also another road which connects Nong Ra-bu's T-junction to Mueang Phayao Market's T-junction by passing the intersection at Mueang Phayao district police station.

Area A is considered a boundary between the former Sop-Tam and the Nong Ra-bu community. It's the area outside the moat and starts at Tukedaeng's shop and runs to the M.C.C Trading. Along this route there are stores that are still opened combined with stores that have already closed down, therefore, the expansion of stores is not limited. There are still traces of prosperity associated with the Nong Ra-bu community, such as a few agricultural goods stores or an old rice mill (a former tannery). According to the past, there were three rice mills which belonged to Hainan Chinese investors from Lampang province. These traces indicate the prosperity of trading agricultural goods and unmilled rice in the past. It has been found that the changes in the state of society causes alternatives channels in running business centered

on trading agricultural crops and agricultural goods. However, as many businesses didn't have anyone interested in inheriting them many stores and shops closed, causing a stagnation of business within the community. However, some shops which had already been closed decided to open with additional consumer goods.

Area B is the commercial center of Nong Ra-bu starting from the moat area at M.C.K. Trading then passing the Nong Ra-bu's T-junction at the vegetarian restaurant, and continues into Don Sa-nam Road and ending at Mueang Phayao district's police station. This area is considered to be a community center which had been very prosperous in the past. There is a density of houses and stores which have been built towards Don Sa-nam Road. Presently, there are still many existing old wooden houses and stores which are in a somewhat perfect condition. Also, stores of consumer

goods and services remain while there are more young investors operating new businesses within contemporarily designed buildings.

Area C is the Mueang Phayao Market community starting from Mueang Phayao district's police station with Don Sa-nam Road passing the Phayao A-khet Market to Phaholyothin Road and ending at the mobile shop. It is presently Mueang Phayao's commercial center with a density of shops and houses in the area of the Mueang Phayao Market's T-junction. Due to the big fire in B.E.2505 (1962) there are not many old wooden houses and original properties of Teochiu Chinese remaining.

Area D is the boundary between Nong Ra-bu community and Mueang Phayao Market community. The area starts from the stove shop at Nong Ra-bu Market's T-junction then passes the city pillar shrine to Mueang Phayao Market's T-junction. There is a



Figure 9:
Showing the pictures of buildings in area A (1),
in the opposite direction of Kwan Phayao lakeside



Figure 10:
Showing the pictures of buildings in the area A (2)
of the Kwan Phayao lakeside



Figure 11:
Showing the pictures of buildings in area B (1),
in the opposite direction of Kwan Phayao lakeside



Figure 12:
Showing the pictures of buildings in area B (2)
of the Kwan Phayao lakeside



Figure 13:
Showing the pictures of buildings in area C (1)
by the side of Mueang Phayao Market



Figure 14:
Showing the pictures of buildings in area C (2),
in the opposite direction of Mueang Phayao Market



Figure 15:
Showing the pictures of buildings in area D (1)
by the side of Mueang Phayao Market



Figure 16:
Showing the pictures of buildings in area D (2),
the opposite direction from Mueang Phayao Market

density of shops and stores in the area of Nong Ra-bu Market's T-junction and Mueang Phayao Market's T-junction. Most of the buildings are of a modern style with the exception of the buildings in the T-junction area. There are still old houses and shops scattered around the area that connects Nong Ra-bu community in area B to Wat Rajkrueh. However, there are modern terraced buildings in the area of Mueang Phayao Market's T-junction to the city pillar shrine.

ARCHITECTURAL STYLES OF MUEANG PHAYAO'S COMMERCIAL COMMUNITY

The Ministerial Regulation No. 55 issued by virtue of the Building Control Act B.E. 2522 (1979) determined the following definitions:

“Row house” means a building constructed in a row of two units or more and each unit is separated by a wall. Most of the materials used are not fire-resistant materials. There is also another building which is similar to a row house called “Huean-Pae” (Ruean-Pae) that does not have walls between pillars while a row house has walls between pillars

“Terraced building” contains two units or more constructed in a row with each unit separated by a wall and a major part of the building is constructed with fire-resistant materials

“Commercial building” means a building used for commercial purposes, commercial services, or industry using machines with a production capacity of 5 horse power or less. It includes any building constructed 20.00 meters or less in distance from a road or public way and which may be used for commercial purpose

Architectural styles are divided into five groups, as follows:

1. Shops constructed as a single storey row house

A: 26 single storey Ruean-Pae and row houses with gable roofs



Figure 17:
Showing the locations and building patterns, category A

2. Shops of two-storey row house design which are divided by the buildings' appearance into two categories;

B: 18 two-storey row houses with gable roof, hip roof, or gable hip roof

C: 8 two-storey row houses with gable roof and 15 degree of roof slope

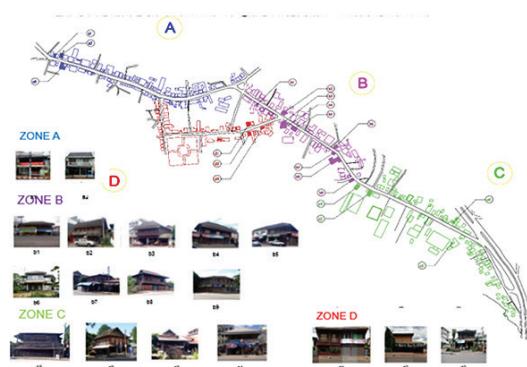


Figure 18:
Showing the locations and building patterns, category B

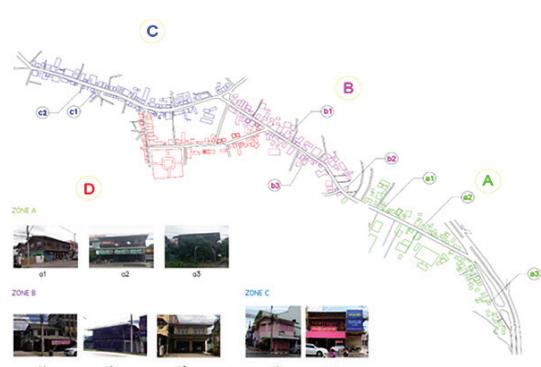


Figure 19:
Showing the locations and building patterns, category C

3. Shops of less than four-storey, modern terraced buildings which are divided by the buildings' appearance into two categories;

D: 15 terraced buildings in a box shape

E: 44 terraced buildings in a box shape with a collocation of elevations and sunscreen panels

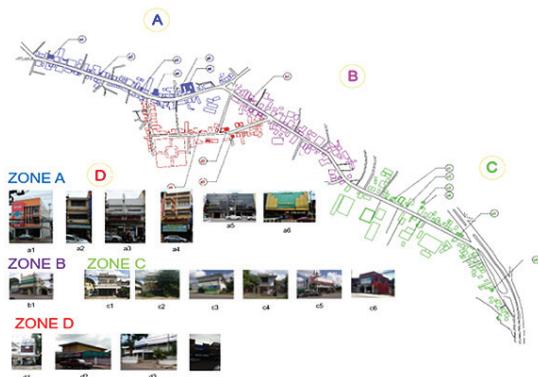


Figure 20:
Showing the locations and building patterns, category D

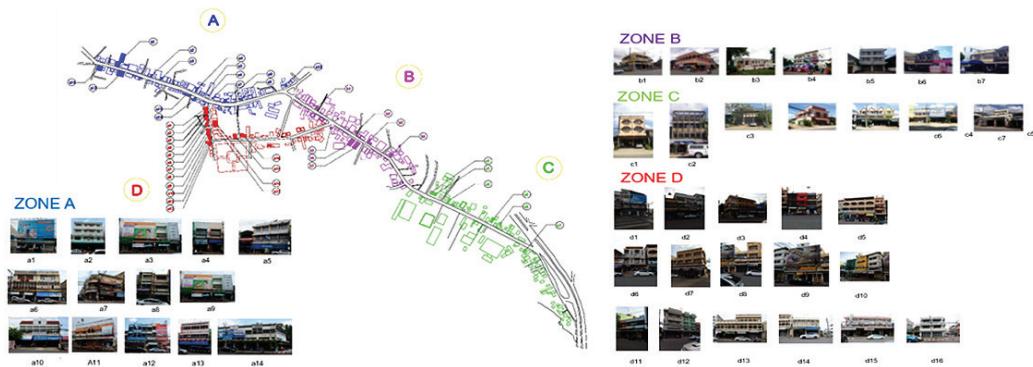


Figure 21:
Showing the locations and building patterns, category E

4. Shops located in terraced buildings of the post-modern style which are divided by the buildings' appearance into two categories;

F: 14 terraced buildings in a box shape with different patterns and figures

G: 14 terraced buildings in a box shape with foreign architectural features

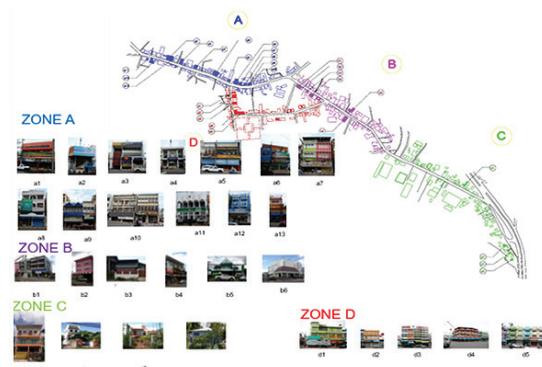


Figure 22:
Showing the locations and building patterns, category F

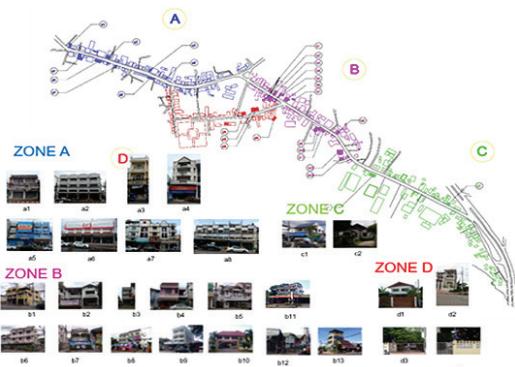


Figure 23:
Showing the locations and building patterns, category G

5. Other commercial buildings

H: 14 buildings used for special purpose such as a rice mill or a hotel.

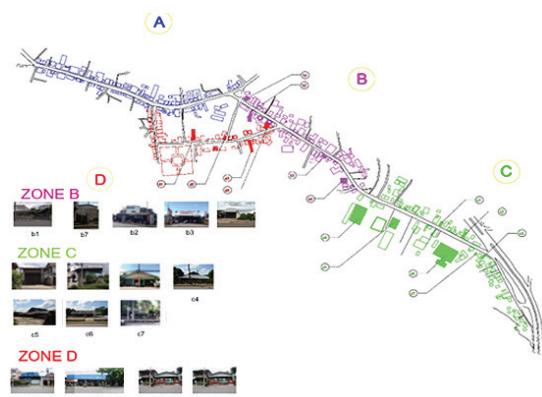


Figure 24:
Showing the locations and building patterns, category D

Distribution of architectural styles

Based on a survey of architectural styles, the number of buildings in different categories are summarized as follows:

Table 1: The summary of the number of building categories in the four areas

Building Categories /Area	Single-Storey Row House (house)	Two-Storey Row House (hou+se)		Less than Four-Storey Modern Terraced Building (house)		Less than Four-Storey Post-Modern Terraced Building (house)		Others (house)
	A : Single-storey Ruean-Pae and row house with gable roof	B : Two-storey row house with gable roof, hip roof, or gable hip roof	C : Two-storey row house with gable roof and 15 degree of roof slope	D : Terraced building in box shape	E : Terraced Building in box shape with the collocation of elevation and sunscreen panel	F : Terraced building in box shape with different patterns and figures	G : Terraced building in box shape with the foreign architectural pattern	H : Building used for special purpose
Area A	4	4	3	7	7	4	-	7 (Rice mill 1)
Area B	1	9	3	-	7	6	6	4 (Rice mill 1)
Area C	5	2	2	6	14	13	8	-
Area D	12	3	-	3	16	6	-	4

In area A, there are still many houses and shops in the style of single storey and two-storey row houses remaining. There are fewer row houses than terraced building; 11 houses and 18 houses respectively. In addition, there are some terraced buildings as well as hotels or restaurants. Plus, there are still traces of the old rice mills

In area B, there still remains houses and shops in the style of two-storey row house. There are 9 two-storey row houses with gable roof, hip roof, or gable hip roof. As in section A there are fewer numbers of row house than terraced buildings: 13 houses and 19 houses respectively. Also, in this area one rice mill is still in operation.

In area C, there are the mostly terraced buildings compared to the other areas with more terraced buildings than row houses; 41 terraced houses and

9 row houses. Due to the big fire of Mueang Phayao Market in B.E.2505 (1962), it is found that there is the highest density of buildings in area C compared with the other four areas.

In area D, there are 12 single storey wooden row houses which are located in the area of Nong Ra-bu's T-junction and there are 16 modern terraced buildings in a box shape spread throughout the area of Mueang Phayao Market's T-junction. In this area there are as 25 terraced houses and 15 row houses. After the big fire of Mueang Phayao Market many new buildings were constructed.

When comparing Nong Ra-bu's community and Mueang Phayao's commercial community, there is the distribution of single storey and two-storey old wooden row houses in area B, which is considered

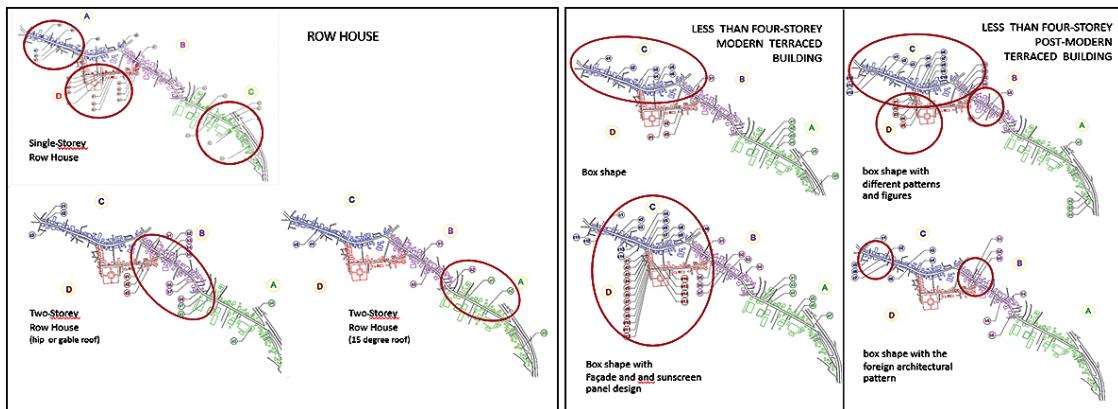


Figure 25:
Showing the comparisons of the density of different building locations Classified by the floor plans of buildings

as community center of Nong Ra-bu. These were also built in the area outside of the moat (area A) and in the area of Nong Ra-bu's T-junction (area D). The structures were the contemporary buildings constructed during the period of a prosperous trading community. Also, there are the remains of important places such as one old rice mill not in service and one rice mill still operating. In the Mueang Phayao's commercial community, there are fewer old wooden buildings which are less than the number of terraced buildings. The density of buildings in the area of the Mueang Phayao Market is more congested than in the area of the Nong Ra-bu Market.

PEOPLE IN THE COMMUNITY AND THEIR HISTORICAL PERCEPTIONS

Currently the Nong Ra-bu Market and the Mueang Phayao Market have 168 stores in total, some of which are houses set amongst the shops. The demographics of the area are as follows: 33.93% of business owners or building tenants are male while 66.07% are female, the average age is 57 years old, with 82.14% of undergraduate educational level and 17.86% of higher than bachelor level, 73.21% are Phayao native inhabitants and 26.79% are not native inhabitants, 98.21% are the owners while 1.79% are employees. 60.71% have possessed the building while 39.29% have rented the building. People in the community have memories and perception according to the community's histories, especially those who are 50 years old or over. The events and places related to the community's histories that people still remember and their perceptions are as follows:

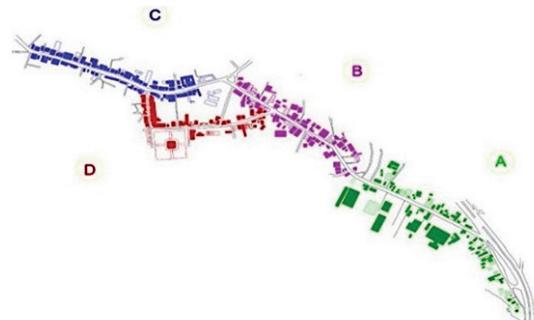


Figure 26:
Showing the groups of buildings classified by areas

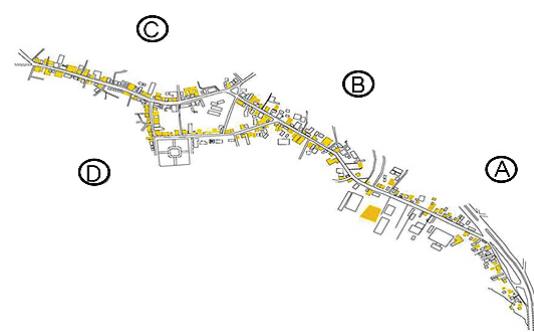


Figure 27:
Map showing shop locations of the Interviewees

1) In area A, the architecture of the rice mill was mentioned a great deal because of it being an indicator of economic situations in the past, however, only one rice mill remains in the area. It also signifies the prosperity in this area that was derived from the wholesale of agricultural crops in the past. When area A became a commercial community, many new businesses arose such as food and beverage shops, or auto parts and repair shops due to the increase in traveling. Moreover, there are additional careers in the community related to the operation of the rice mill. These careers include noodle shops (*Tuek-daeng* shops) whose noodles were made from rice flour; swine farming, which is the main occupation of the people in Nong Ra-bu community, that used rice bran to feed the swine; and brickeries that used rice husks to produce bricks in the subdistrict of Mae Sai, which is a community farther away.

2) Area B is the center of the Nong Ra-bu community. There are many architectural buildings that have been mentioned. One is a stove shop located in the area of Nong Ra-bu Market's T-junction which still maintains the original pattern of a two-storey wooden house. Goods, such as wickerworks, stoves, agricultural equipment, and cooked sticky rice, are still sold in the shop. Another place that people still remember is Nong Ra-bu which was a huge swamp located in back of the government pawnshop. Currently it has become a multipurpose yard. Moreover, there is also a rice mill which still operates in the area. In the past, swine farming and trading agricultural crops were popular occupations. Area B was a very prosperous commercial community. By talking with the people in the community, one learns about products related to swine farming that have been produced since

former times; *Yai-Dur* pickled pork sausage, and *Yai-Wimol sai-ua*, *Je-Hiang* Chinese sausages. Presently, they are still being sold in local groceries. Currently a traditional Hainan chicken rice shop is still in operation.

3) Area C is the community of the Mueang Phayao Market which is the consumer goods trading center and today's commercial center. The historical perceptions of people in this area are not as clear as the people in the Nong Ra-bu community. The buildings that were mentioned the most are the two-storey and single storey wooden houses that are remaining in the areas of Wat Chai Awas and Wat Luang Rajasthan. Although the area has changed over time there are other places that people still mention; the main bus terminal and the old movie theater. These were developed during prosperous times. Some historic businesses are still being carried on today, such as a goldsmith's shop and various pharmacies. In former times, many farmers, who had incomes from trading agricultural products, preferred to buy and trade gold in the area. People always remember the big fire in B.E.2505 (1962), that caused chaos and hugely damaged the community.

4) Area D connects the Nong Ra-bu community and the Mueang Phayao Market community. In the area, there are houses and shops along the road. The city center area is the area of the pillar shrine that people have mentioned the most in relation to the city's trading history. The area of the city's pillar shrine in the past was called *Wiang Kaew* which was a multipurpose yard in the community. In B.E.2505 (1962), people temporarily moved here and began trading goods in this area due to the fire of Mueang Phayao Market.



Figure 28:
Diagram showing interview information from area A-D



Figure 29:
Pictures showing the places people always mention and are still remembered

VALUE OF THE AREA: HISTORY, ARCHITECTURE, AND COMMUNITY TRADITION.

Historical information, architectural patterns, and the perceptions of people in the community have demonstrated the status and value of the area which result in the identity or prominence of the area. These can be used and developed in various dimensions, including cultural tourism. Through these places or architecture, people could easily perceive the history. It is also a means to clearly connect the lifestyle with the history of the area. Ra-bu's and Mueang Phayao's commercial communities are traditional commercial communities lying along Phaholyothin Road, the main transport route. There are many important places with high cultural values. Those are as follows:

1. It is easier to perceive the history through the architecture with clear physical descriptions. The layouts of the building and the living spaces are still similar to the old patterns such as the wooden row houses or the rice mill. Some buildings are not utilised as before or some were changed to be used for other trading purposes differing from the original business. However, the concentration of wooden row houses in the Nong Ra-bu community and the infiltration of the wooden row houses among terraced buildings in the Mueang Phayao Market community greatly effects the perception of its population in different dimensions
2. There are places or architecture that still perform clearly noticeable activities and duties. The use of those has indicated the interactions of people in the area and the traditional customs

such as the remaining rice mill, a large rain tree (*cham chu-ri*) which now becomes a landmark of the multipurpose yard in the area of Nong Ra-bu Market, the stove shop in the area of T-junction that still sells agricultural products and agricultural equipment.

3. Some traditional customs have continued. Occupations or goods that are particularly related to the local history are the making of pickled pork sausage, *sai-awa* (Northern Thai spicy sausage), Hainan chicken rice, various pharmacies, and gold shops.

The diagrams show the relationships between physical descriptions and customs, as well as the remembrance of people in the community. In some buildings the former floor patterns remain and goods or products that related to people's custom are still being sold as before. People still recognize the original buildings like a stove shop which is located in the area of Nong Ra-bu's T-junction. Some buildings maintain their original style while goods and products or business have been changed. While some buildings have been changed to a more modern style, they still sell goods or products as before, such as *Mae-Wimol sai-awa*. Also, the use of space in some places have been changed completely. This can be noted by the following areas: the Sop-Tam Market that has been closed, the morning market in front of the former governor's residence or the present Than Thong hotel no longer operates, the yard in the area of Wiang Kaew or presently the city's pillar shrine that was an open space to support merchants who escaped from the fire situation of Mueng Phayao Market, the area of the bus terminal at Mueang Phayao Market, and the area of Nong Ra-bu that was a huge swamp, but currently is a multipurpose yard.

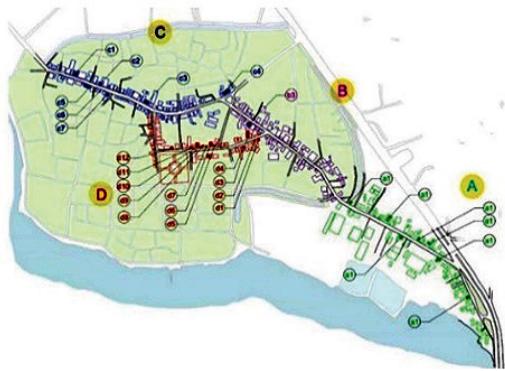


Figure 30:
Map showing the locations of single storey row houses

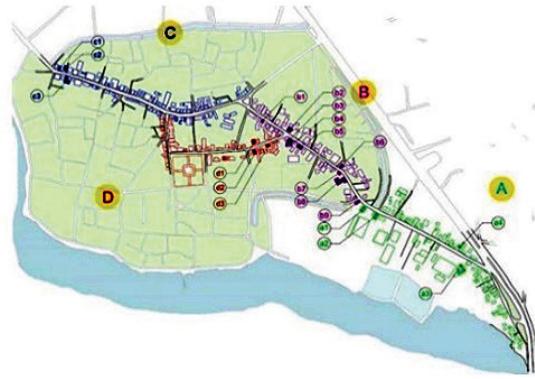


Figure 31:
Map showing the locations of two-storey row houses

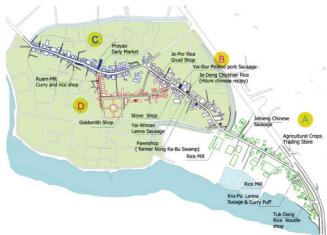


Figure 32:
Showing the locations related to living traditions that people mention

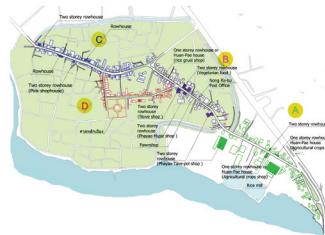


Figure 33:
Showing the locations of building that have been mentioned

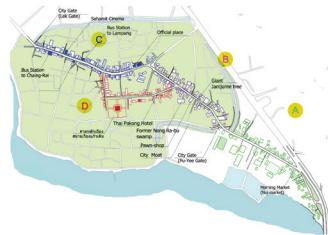


Figure 34:
Showing places that have been mentioned

CONCLUSIONS

In the former times, Phayao had a commercial community of Tai Yai and Burmese named Sop-Tam community that is presently closed. Only Nong Ra-bu community and Mueang Phayao Market community remain, both of which are traditional communities located inside the moat. During the time that the Northern railway arrived in Lampang, many Hainan Chinese and Teochiu Chinese moved into both communities to settle down and run their businesses. Several of which still operate today. Although the current Nong Ra-bu community is relatively less prosperous than in former times, it is still the area which has generally retained its history and architecture. While the Mueang Phayao Market, which is currently the city center, has not maintained its physical cultural heritage and traces.

The map above presents the conclusion of the areas' histories, important architecture, and customs of the people interviewed. The diagram shows the locations of the three communities of Mueang Phayao along the former Phaholyothin Road as well as the locations of wooden row houses, the sites, and architecture that people in the community mentioned. Their perceptions related to local history includes the locations of shops and their concern towards traditional customs. The map also demonstrates the potential of commercial areas of Mueang Phayao with its historical value that deeply contains the roots of culture and its architectural value. All of which is empirical evidence of cultural persistence. It also has a sentimental value to people in the community by helping them acknowledge the value of the area.



Figure 35:
Diagram showing the cultural map

RECOMMENDATIONS

To develop a better historic perception of people in the community, the perception needs to be encouraged by additional activities. Activities can improve and encourage people's awareness

to appreciate what they have in the community. An example of an activity is the Phayao student voluntary camps for architectural measurements of the commercial communities of Muaeng Phayao shops by the Vernadoc method and exhibited in the Nong-Rabu area.

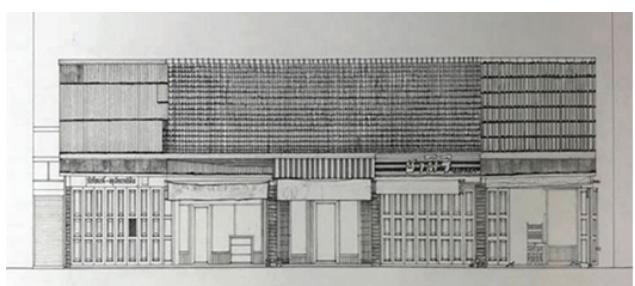


Figure 36:
Picture showing an example of an activity
in the area that has encouraged further perceptions : stove shophouse and one-stoery shophouse

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