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NAME: Ms. Kamolwan Eomtongin

THIS THESIS HAS BEEN ACCEPTED BY

THESIS ADVISOR

(Ms. Issariya Thaveesilpa, Ph.D.)

COMMITTEE MEMBER

(Mr. Stephen Cannell, B.A.)

COMMITTEE MEMBER

(Assistant Professor Mom Luang Jaralvilai Charunrochana, Ph.D.)

DEPARTMENT HEAD

(Assistant Professor Nongnuch Sriussadaporn, Ph.D.)

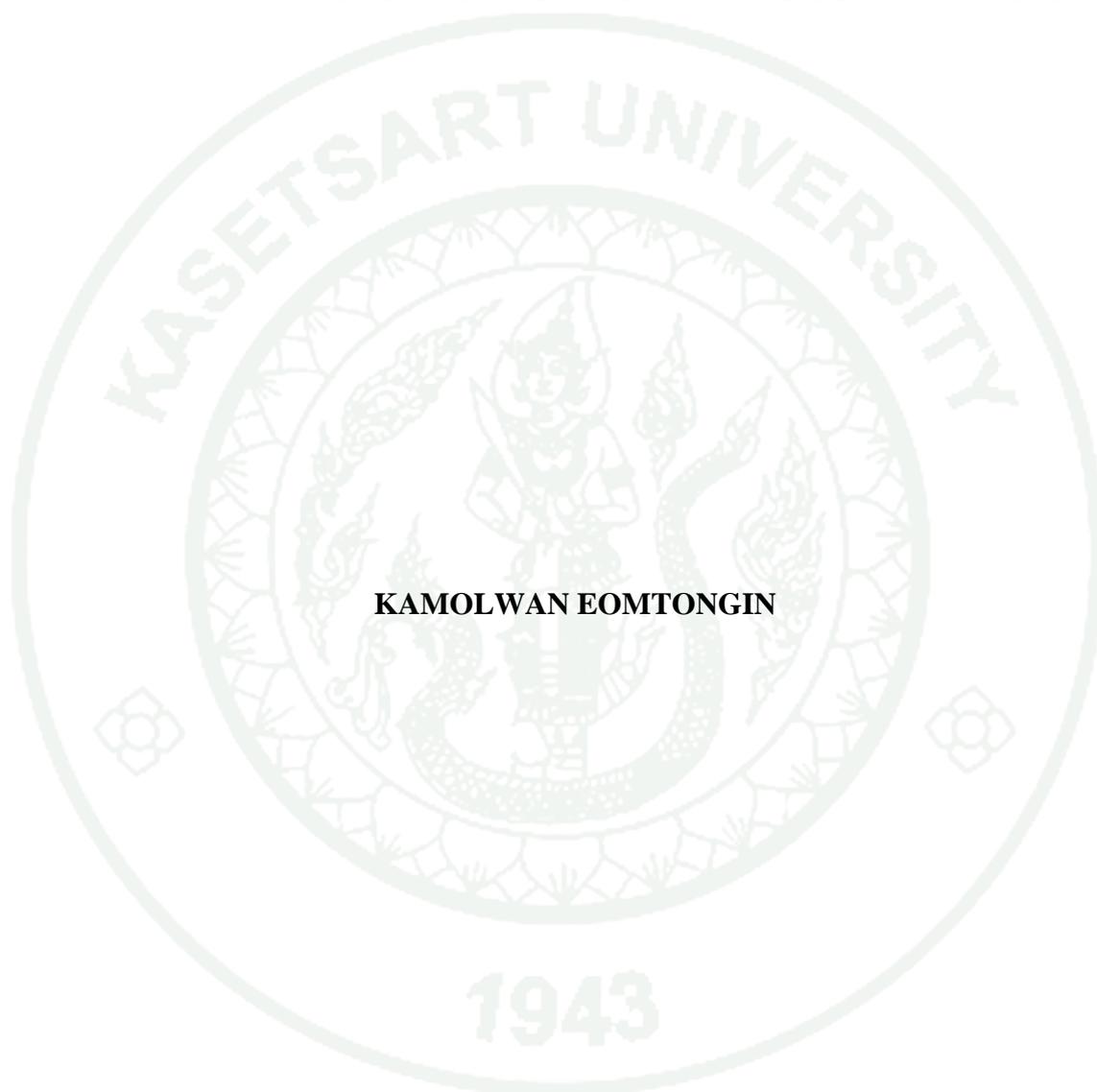
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DEAN

(Associate Professor Gunjana Theeragool, D.Agr.)

THESIS

**AN ANALYSIS OF BORROWED THAI LEXICAL ITEMS IN ENGLISH
CONTEXTS APPEARING IN THAILAND'S IN-FLIGHT MAGAZINES
AND THEIR IMPACT ON FOREIGNERS' READING COMPREHENSION**



KAMOLWAN EOMTONGIN

**A Thesis Submitted in Partial Fulfillment of
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The main objectives of this thesis are 1) to analyze the parts of speech of borrowed Thai lexical items appearing in English contexts of two in-flight magazines, namely Sawasdee and Kinnaree; 2) to examine the function of each borrowed Thai lexical item in the English syntactic structure; and 3) to investigate the impact of the borrowed Thai lexical items on foreigners' reading comprehension.

One hundred and thirty excerpts from Sawasdee and Kinnaree magazines (sixty-five from each) published in 2004 were collected as the data for the main study. The parts of speech of the borrowed Thai lexical items were then analyzed. The computer program called "Statistical Package for the Social Sciences" (SPSS) was used to group and calculate the percentages of the data. The functions of the borrowed Thai lexical items were then examined and given as examples. In order to investigate how the borrowed Thai lexical items impede foreigners' reading comprehension, an open-ended questionnaire, comprising six questions about personal information, twenty sample excerpts from both magazines, and six questions about the participants' attitudes towards the borrowed Thai lexical items, was designed and five foreigners who are English, Canadian, French, Finnish and Japanese were asked to take part in the investigation as participants.

The findings of the study revealed that most borrowed Thai lexical items are nouns and noun phrases. Many of them have a nominal function but some nouns have an adjectival function. The borrowed Thai lexical items did not impede the reading comprehension of the English and the Canadian participants; whereas the French, Finnish and Japanese participants obviously encountered reading obstacles. Furthermore, some borrowed Thai lexical items were anglicized and some occurred repeatedly in both magazines with different spellings.

The present study would yield advantages to learners of English for Specific Purposes and English as an International Language, for it could be used as a guideline in conducting further in-depth studies on language contact and linguistic borrowing.

Student's signature

Thesis Advisor's signature

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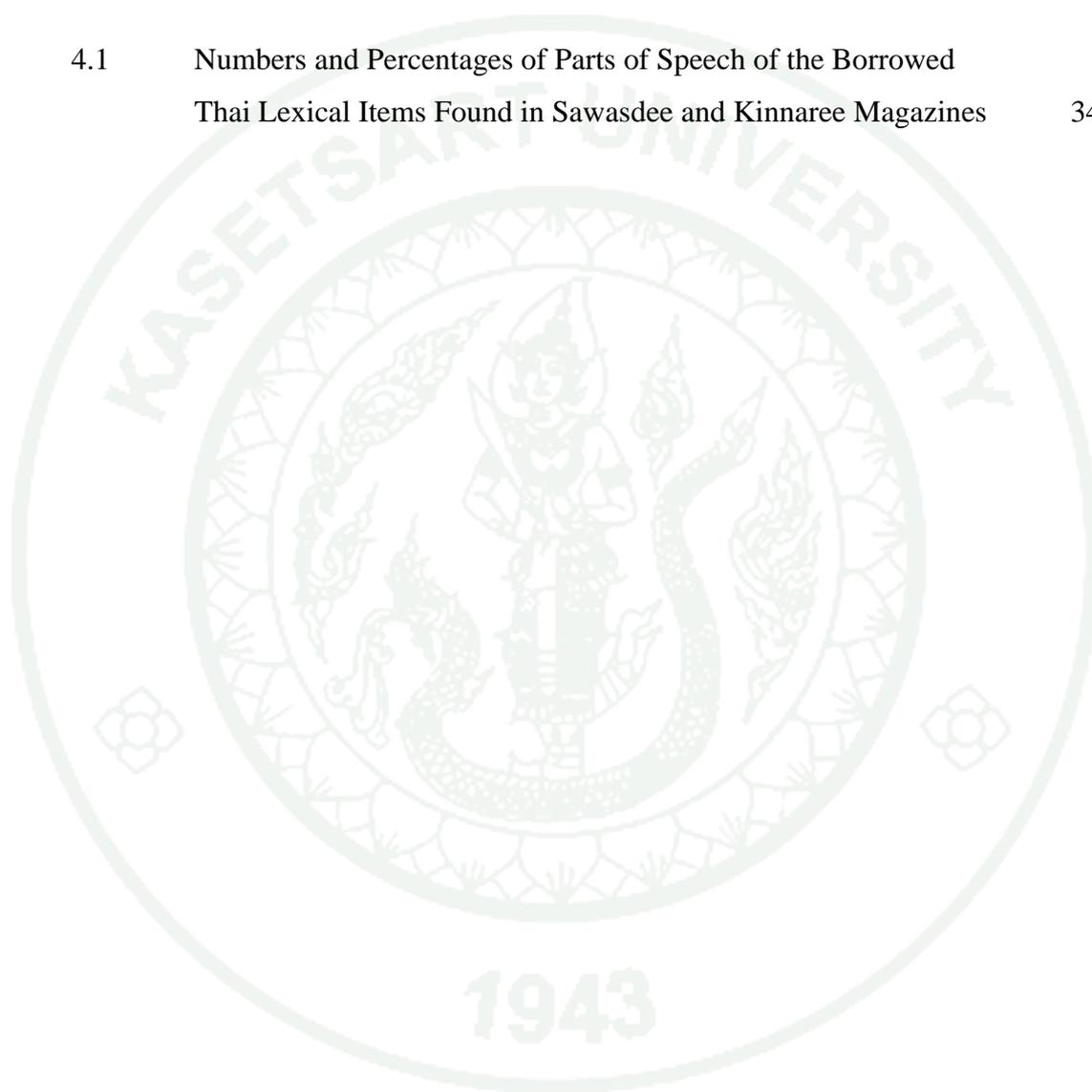
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CHAPTER I

INTRODUCTION

Rationale of the Study

Being an international or world language, English has spread all over the world and thus has been influenced by the indigenous languages and cultures of the countries with which it has come into contact. In terms of language contact, the borrowing of linguistic elements including discourse, lexicon, syntax and morphology is evident. In comparison with other elements, lexical items functioning as nouns and noun phrases have been proved the most borrowable because of their ability to express the clearest meanings of entities belonging to indigenous cultures. The borrowing of lexical items tends to occur when the recipient language encounters a lack of words conveying meanings or messages equivalent to those of the foreign language.

Many in-depth studies on lexical borrowing have been conducted in various languages for instance, the borrowing from Taiwanese into Mandarin Chinese, the borrowing from Chinese into English, the borrowing from Persian into the Yomut dialect of Turkmen and the borrowing from Malay into English (Hsieh, 2005; Yang, 2005; Rasekh *et al.*, 2008; Imm, 2009). The number of those addressing lexical borrowing from Thai into English remains small. The borrowing ability of lexical items largely depends on the compatibility of morphological structures in both the donor language or source language (SL) and the recipient language (RL) or target language. With respect to Thai and English, some correlation between the morphological structures of both languages is evident because clear meanings can be realized through a large number of individual words. Additionally, what can be borrowed from one language into another has been of growing interest in current studies on language contact. For all of these reasons, the researcher is interested in carrying out a study focusing on linguistic aspects of borrowed lexical items from

Thai (SL) into English (RL), including parts of speech and their functions in the English syntactic structure.

Borrowed Thai lexical items in Thailand's English in-flight magazines are evident especially in articles reflecting indigenous culture. They were expected to cause difficulties in comprehension by foreigners who have little or no background knowledge of the Thai language and culture. Consequently, this study also investigates the impact of borrowed Thai lexical items on foreigners' reading comprehension.

Objectives of the Study

Since the main purpose of this study is to investigate Thai lexical items borrowed into the English language, the following objectives are formed to serve the needs of specific purposes of this study.

The objectives of this study are presented as follows:

1. To explore the parts of speech of the borrowed Thai lexical items in the selected magazines
2. To explore the functions of the borrowed Thai lexical items in the English syntactic structure
3. To explore the impact of the borrowed Thai lexical items on foreigners' reading comprehension

Research Questions

There are three questions that this study intends to investigate. They are listed as follows:

1. Which parts of speech of borrowed Thai lexical items are used in the selected magazines?
2. What do borrowed Thai lexical items function in the English syntactic structure?
3. How do borrowed Thai lexical items affect foreigners' reading comprehension?

Benefits of the Study

This study is based primarily on English for Specific Purposes. It will clearly be useful to an area especially related to the topic of lexical borrowing which is an inevitable outcome of a language contact. It identifies the needs to fulfill gaps in cross-cultural communication. The findings of the linguistic features of the borrowed Thai lexical items will reveal the morphological natures of the donor (Thai) and the recipient (English) languages and how semantic transparency influences the borrowing of lexical items. Therefore, it is hoped that this study adds to previous research on the use of Thai words in English contexts and provides insight and understanding in the issue of lexical borrowing as an important feature of writing.

Scope and Limitations of the Study

The selected materials used in this study are two major in-flight magazines distributed by the Thai Airways International Public Company Limited, namely Sawasdee and Kinnaree. Since both magazines are rich in information about Thai culture, a large number of borrowed Thai lexical items are detected therein.

Moreover, the researcher analyzed parts of speech of borrowed Thai lexical items focusing on content words: nouns, adjectives, verbs and adverbs, because they are more frequently borrowed than function words (Field, 2002: 46). After this process was completed, their functions in the English syntactic structure were investigated.

Due to the time constraints, only Sawasdee and Kinnaree magazines issued from January to July 2004 were collected, and borrowed Thai lexical items were taken into account: arts and crafts, automotive machines, utensils, food, music and performances, religion and beliefs, sports and games, and traditions and festivals.

Finally, in order to investigate the impact of the borrowed Thai lexical items on foreigners' comprehension of the magazines, the researcher asked five native and non-native speakers of English from different nationalities to take part in this investigation as participants. They are English, Canadian, French, Finnish and Japanese.

Definitions of Terms

Variety of English: “Any kind of English spoken by a particular group of people” (Viney, 2003: 45)

Lexical Item: “An Item which functions as a single meaning unit, regardless of the number of orthographical words it contains” (Schmitt and McCarthy, 1997: 329)

Parts of Speech: “Terms used to classify words based on their functional categories” (Hatch and Brown, 1995: 218)

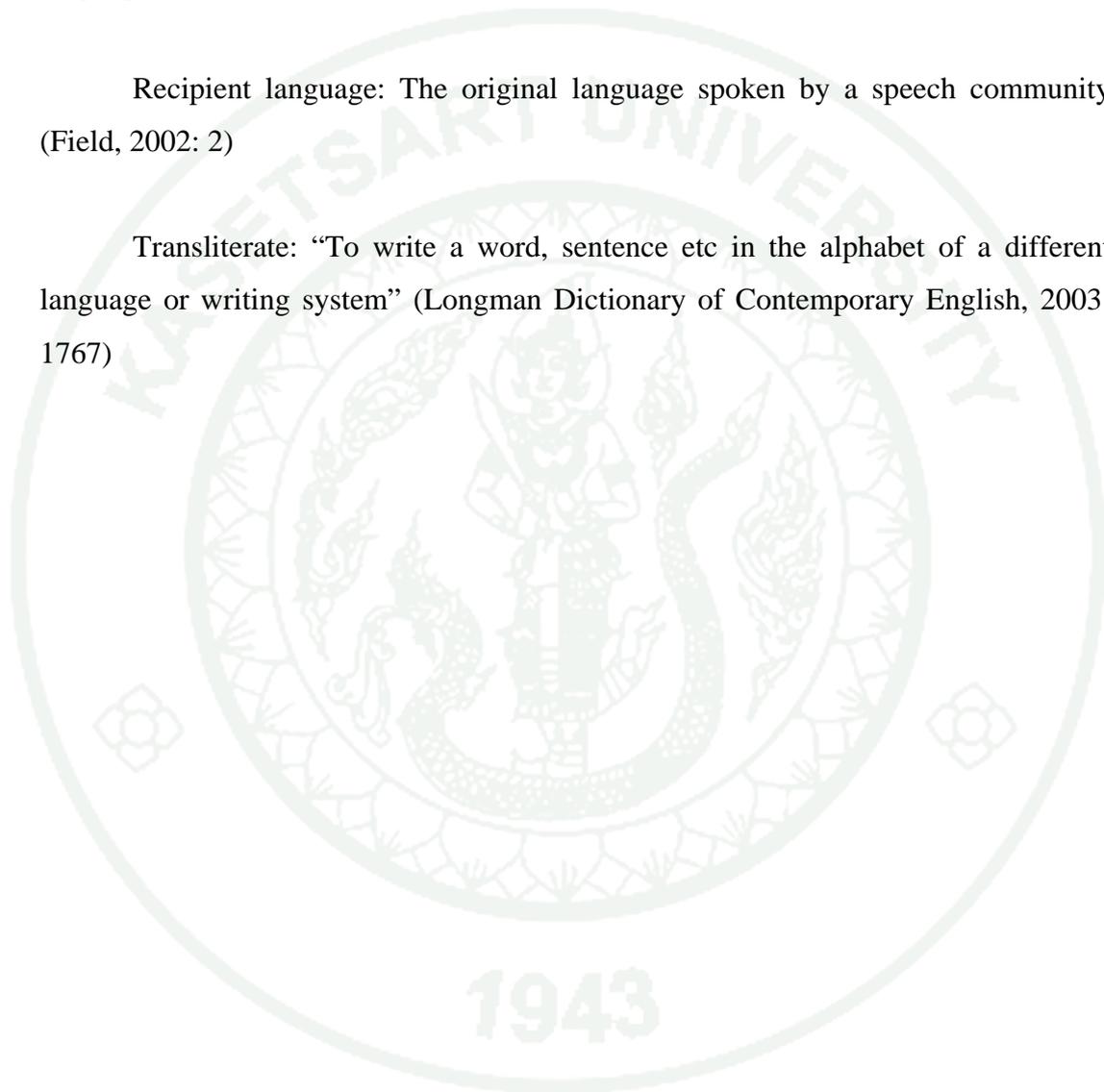
Content Words: Words that have semantic qualities that can be described (Hatch and Brown, 1995: 234)

Function Words: Words of which the meanings show how we are to determine relations between words in utterances (Hatch and Brown, 1995: 234)

Donor language: The language that is imported and integrated into a recipient language (Field, 2002: 2)

Recipient language: The original language spoken by a speech community (Field, 2002: 2)

Transliterate: “To write a word, sentence etc in the alphabet of a different language or writing system” (Longman Dictionary of Contemporary English, 2003: 1767)



CHAPTER II

LITERATURE REVIEW

This chapter comprises six main sections. This study investigates borrowed Thai lexical items in English contexts. An overview of world Englishes (historical contexts and linguistic diversity) is firstly presented. The topic of lexical borrowing is then described in detail. Since lexical borrowing concerns linguistic aspects, namely morphological structures and parts of speech, both aspects are presented in the next section. The researcher elaborates more on the topic of functions of parts of speech in the English syntactic structure in the subsequent part. The following section describes the roles of borrowed Thai lexical items that perhaps impede foreigners' reading comprehension. The topic of the importance of contextual clues in reading comprehension is then discussed. In the final section, previous studies on lexical borrowing and English variety in Thailand are reviewed.

Overview of World Englishes

There are three significant parts which relate to the overview of world Englishes. Firstly, the spread of English involving the expansion to the United States, Australia and New Zealand is presented. Secondly, the expansion of English to the colonial contexts of Asia and Africa is presented. Thirdly, the expansion of English to the non-colonized countries is presented.

Expansion of the English Language

Kachru and Nelson (2001: 10) stated that the first expansion of English began when a considerable number of English speaking people left the British Isles for the United States, Australia and New Zealand. These people also brought with them the resource of the language which steadily changed over time. English later became the first language of the United States, Australia and New Zealand.

The second expansion involves the language entering into the colonial contexts of Asia and Africa where it was brought into new socio-cultural contexts. Hence, the language was influenced by the indigenous languages and cultures of the countries with which it has come into contact. This expansion involves the countries where English has become a second language used in multi-lingual settings, which include Singapore, India and the other territories.

Furthermore, English has also been widely used as an international means of communication in many non-colonized countries all over the world, which include Thailand, China and Japan. The close contact with these countries has given rise to linguistic borrowing, especially at the lexical level. English borrows words from Thai at times when it faces cultural limitations and where there are no English words for Thai entities; for example, **som tam**: ส้มตำ, **stupa**: สถูป, **chedi**: เจดีย์, and so forth.

Characteristics of English vary in accordance with the cultural norms and local languages of the countries in which it is used. Due to long-lasting language contact, English has been hybridized by many other languages. The process of hybridization is the most evident at the lexical level.

The following section directly discusses the topic of lexical borrowing, which is the core concern of this study. In the following section, an overview of lexical borrowing which includes the factors determining the borrowing of lexical items (communication needs), and the factors determining the borrowing ability (compatibility of the morphological structures of the donor and recipient languages, and semantic transparency) are reviewed.

Lexical Borrowing

Linguistic borrowing is inevitable in a language contact. According to Yang (2005: 425), lexical items are more easily borrowed than the other linguistic levels: syntax and morphology. This is because of the capacity to carry the clearest sense of meanings referring to unique cultures and life-styles of the participant countries. The borrowing of lexical items is also determined by social constraints and communication needs. Dubey (1991: 20-21) claims that lexical borrowing can occur due to the following possibilities:

...(a) the language (native/non-native) has proved to be ineffective in conveying aspects or messages from a culture alien to it with the greater degree of polarity culture leading to higher frequencies of loan lexical items; (b) the language suffers from limitations in meeting the surging demands of specific communications in the fields of science, technology, etc.; and (c) the performer's individual linguistic repertoire is inadequate for him to exploit the available lexical resources of the language.

Moreover, the borrowing ability of lexical items relies largely on the association of the elements in the particular grammar, the compatibility of the morphological structures of the donor and the recipient languages, and semantic transparency. To clarify this, Field (2002: 3) explains that the more structural the elements are, the more difficult it is for them to be borrowed from one language into another. Regarding the compatibility of the morphological structures, the Principle of System Compatibility (PSC) explains that "any form or form-meaning set is borrowable from a donor language if it conforms to the morphological possibilities of the recipient language with regard to morphological structure". In other words, if the recipient language is isolating-analytical, all independent words in the donor language are borrowable (Field, 2002: 40). As for semantic transparency, Field (2002: 39) states that content words are more likely to be borrowed than function words because they carry clearer sense of meanings. Within content words, nouns and noun phrases have been reported to be the most likely borrowed, followed by adjectives and verbs.

This is because nouns and noun phrases carry the highest lexical content. Also, this ordering is determined by some logical necessity. So as to qualify a thing, one needs to know what it is. Another point is that actions involve complex relationships among participants and things acted upon. Therefore, prior knowledge of names for these participants is required.

In short, lexical borrowing is a very common phenomenon in a language contact. It fulfills cultural gaps and communication needs. What can be borrowed from one language into another is subject to three main factors: the structures of the donor and the recipient languages, the compatibility of the morphological structures of the languages, and the degree of semantic transparency. Due to the ability to convey clearer sense and reference to unique objects, content words are more easily borrowed than function words. Additionally, nouns and noun phrases are the most frequently borrowed of all content words because of the logical necessity. All things need to be named before being attributed and acted upon.

The fundamental knowledge (world Englishes) and the overview of lexical borrowing have been presented. The following section focuses on linguistic aspects of lexical borrowing directly related to the main study.

Linguistic Aspects Related to Lexical Borrowing

The issue of morphological structure should be discussed because morphological compatibility seems to gain the strongest influence in borrowing ability. There are three main parts in this section. Since this study concerns entirely borrowed Thai lexical items in English contexts, the morphological structures of Thai and English are reviewed in the first part. With respect to parts of speech, content words are reported more likely to be borrowed than function words. Hence, only the former is presented in the second part. The third part reviews the functions of words in the English syntactic structure.

Morphological Structures of Thai and English

According to Anchaleenukul (2004: ๓), Thai is an isolating language. Clearly, Thai words are not inflected to signal parts of speech or grammatical functions.

In English, on the other hand, words can be built up out of combinations of elements to create a new word or express a grammatical contrast (Crystal, 1995: 198). According to Plag (2003: 14), there are two types of word-formation in English, namely inflection and derivation. Each type is described in the following paragraphs.

Crystal (1995: 198) states that a base form cannot be broken down into grammatical parts: “boy”, “a”, “yes”, “person”, “elephant” and “problem”. Instead, their meanings, pronunciations and spellings can be described.

Regarding inflection, Plag (2003: 14-15) explains that it is relevant to the building of sentences in terms of grammatical functions. In other words, this type of word-formation creates new word-forms but has no lexical meaning. Inflection can include plural (-s), present/past tense (-s/-ed), case (-'s), and comparative (-er); for example, “workers”, “works”/“worked”, “John’s”, and “bigger”.

As opposed to inflection, Carter (1998: 10) states that “derivations signal lexical variants of a given root; they change nouns into verbs, verbs into nouns, and so on”; for example, “adapt” / “adaptable” / “adaptation”, “sensitive” / “sensitivity”, and “rich” / “richness”.

The morphological structures of Thai and English are compatible to a certain extent. In both languages, references to entities can be realized through a large number of individual words. Thus, there is a high potential of the borrowing of Thai lexical items into the English language and vice-versa.

The following part discusses parts of speech. As mentioned earlier, semantic transparency plays a significant part in the borrowing of lexical items. This study reviews the definitions of parts of speech in accordance with their semantic categories. In both Thai and English, parts of speech are categorized in almost the same ways. For example, nouns denote persons or things; verbs denote actions of nouns; adjectives describe the qualities of nouns; and adverbs describe verbs (Anchaleenukul, 2004: 117). Hatch and Brown (1995: 219-231) give very clear definitions of parts of speech grouped by their semantic categories.

Parts of Speech

According to Hatch and Brown (1995: 218), parts of speech are “terms used to classify words based on their functional categories”. Parts of speech in English can be divided into two categories, namely content words and function words. Regarding Carter (1998: 8), content words include nouns, adjectives, verbs and adverbs. Function words include pronouns, articles, auxiliary verbs, prepositions and conjunctions. The definitions of content words are reviewed herein.

Hatch and Brown (1995: 219-231) define each type of content word as follows:

a) Nouns are words that refer to persons, places or things; for example, “woman”, “Betsy”, “club”, “Ohio”, and “rice”.

b) Adjectives are words that highlight qualities of nouns; for example, “light”, “dark”, “bright”, and “dull”.

c) Verbs are words that denote actions and states; for example, “run”, “walk”, “know”, and “love”.

d) Adverbs are words that typically assign attributes to verbs; for example, “fast”, “quickly” and “slowly”.

However, this study examines borrowed Thai lexical items in English sentences. The parts of speech found herein will be termed in accordance with their functions in the concept of phrase-structure grammar mainly divided into noun phrase, verb phrase and prepositional phrase. Baker (1978: 35) explains this theory as follows:

A sentence may consist of a noun phrase and a verb phrase. A verb phrase may consist of a verb alone, or a verb and a noun phrase, or a verb and a prepositional phrase, or a verb and a noun phrase and a prepositional phrase. A prepositional phrase may consist of a preposition and a noun phrase. A noun phrase may consist of a noun alone, or an adjective and a noun, or a determiner and a noun, or a determiner and an adjective and a noun.

Likewise, the constituents of a sentence in terms of the phrase-structure grammar described by Baker (1978: 38) are shown in Table 2.1.

Table 2.1 Pattern of the Phrase-Structure Grammar

Pattern	Example
Sentence = noun phrase + verb phrase	<u>The large birds</u> <u>vanished from the lake</u> . (noun phrase + verb phrase)
Noun phrase = determiner + adjective + noun	<u>the large birds</u> (determiner + adjective + noun)
Verb phrase = verb + prepositional phrase	<u>vanished from the lake</u> (verb + prepositional phrase)
Prepositional phrase = preposition + noun phrase	<u>from the lake</u> (preposition + noun phrase)
Noun phrase = determiner + noun	<u>the lake</u> (determiner + noun)

As can be seen, parts of speech defined by Hatch and Brown (1995: 219-231) and Baker (1978: 38) are both categorized by the same semantic categories: nouns refer to persons, animals or things; and verbs refer to actions. The differences are that the phrase-structure grammar addresses parts of speech at the sentence level, and elaborates the main categories of nouns into noun phrases and verbs into verb phrases.

Since parts of speech and their functions in the English syntactic structure do not always coincide, nouns or noun phrases do not always have a nominal function when they are constituents of sentences (Halliday 1985: 164-165). Therefore, this study also takes into account the functions of borrowed Thai lexical items in the English syntactic structure reviewed in the following part.

Functions of Parts of Speech in the English Syntactic Structure

Halliday (1985: xiii) states: “each element in a language is explained by reference to its function in the total linguistic system”. To analyze functions of words, it is necessary to examine the way they behave in sentences. The issue of parts of speech strongly supports this assertion. To take a deep look at parts of speech, it is worth analyzing how they are determined to function in sentences apart from merely looking at their semantic categories. Crystal (1995: 208-211) suggests how nouns and adjectives function in sentences as in Table 2.2.

Table 2.2 Functions of Nouns and Adjectives in Sentences

Parts of Speech	Functions in Sentences	Examples
Nouns	1. being the head of a noun phrase 2. being the subject, object or complement of a clause (Nominal)	1. the new telephone 2. Apples are popular. I like apples . Those objects are apples .
Adjectives	1. preceding a noun 2. following the verb to be 3. following intensifying words: “very”, “terribly”, etc. (Adjectival)	1. a big house 2. The house was big . 3. very big , terribly nice

Warriner *et al.* (1969: 14-20) identify the functions of verbs and adverbs in sentences as in Table 2.3.

Table 2.3 Functions of Verbs and Adverbs in Sentences

Parts of Speech	Functions in Sentences	Examples
Verbs	1. expressing an action directly towards a person or thing named in the sentence (transitive verb) 2. expressing an action without reference to a person or thing acted upon (intransitive verb) (Verbal)	1. The bride cut the cake. 2. This morning I overslept .
Adverbs	1. modifying verbs 2. modifying adjectives (Adverbial)	1. I moved immediately . 2. Glenn is an unusually good quarterback.

Parts of speech and their functions in English sentences are not always the same. Halliday (1985: 164-165) identifies a noun and a verb with an adjectival function. Examples of which are shown in Table 2.4.

Table 2.4 Noun and Verb with an Adjectival Function

Parts of Speech	Function	Examples
Noun	Adjectival (preceding the head noun)	passenger trains
Verb	Adjectival (preceding the head noun)	spoken language

In the above examples, the words “passenger”, and “spoken” are actually a noun and a verb, respectively. They describe the head nouns “trains” and “language”, respectively, and function as adjectives in both sentences.

To summarize this section, to study linguistic aspects of borrowed lexical items, knowledge of morphological structures of the donor language and the recipient language is obligatory. If the morphological structures of both languages are incompatible, lexical items cannot be borrowed. The borrowing ability of lexical items primarily depends upon the clarity of meanings that words convey. In comparison with function words, content words convey clearer sense of meanings and thus are more easily borrowed. Therefore, it is necessary to discuss the definition of each content word: noun, adjective, verb and adverb. Since this study mainly examines parts of speech of the borrowed Thai lexical items at the sentence level, the theory of the phrase-structure grammar is highly useful to analyze the data. Nevertheless, the functions of parts of speech can be changed when they are used in sentences. As a result, the investigation of functions of parts of speech should also be conducted.

Apart from the linguistic features of the borrowed Thai lexical items in the selected magazines, their impact on foreigners’ comprehension is also investigated. As mentioned earlier, both in-flight magazines are widely read both in Thailand and other countries but the borrowed Thai lexical items are believed to cause reading

obstacles to foreigners. The following section discusses how lexical borrowing impedes foreigners' reading comprehension.

An Effect of Borrowed Thai Lexical Items towards Foreigners' Reading Comprehension

Generally, the in-flight magazines provide information on Thai culture and life-style. When written in English, a communication gap exists between Thai culture and the English language. There are not words in English that accurately refer to local things in Thailand. That is why English borrows words from Thai and the number of Thai lexical items in English contexts in the in-flight magazines has been found. This perhaps causes reading difficulties to foreigners who come from different cultures and speak different languages. Two main factors likely to cause reading difficulties are the lack of knowledge about Thai words and unfamiliarity with Thai culture. So, this section discusses the roles of vocabulary knowledge and background knowledge on reading comprehension.

There are three main parts in this section. The first part presents some theoretical information about the roles of vocabulary and background knowledge in reading comprehension. Subsequently, studies on the importance of vocabulary are reviewed. Finally, studies on the importance of background knowledge are reviewed.

Theoretical Information

In order to achieve successful reading, vocabulary knowledge is an obligatory factor. As pointed out by Nation (2001: 144), research on L1 reading shows strong relationship between vocabulary knowledge and readability. Additionally, vocabulary helps ease reading difficulties and reading concomitantly leads to vocabulary development.

Besides vocabulary, background knowledge plays a significant part in reading comprehension. It has been realized by theorists that readers from different cultures apply different background knowledge to understand texts (Steffensen and Joag-Dev, 1984).

The following part reviews some studies about the importance of vocabulary knowledge in reading comprehension.

Studies on the Importance of Vocabulary Knowledge in Reading Comprehension

Laufer and Sim (1985) tested learners' comprehension of an English for academic purposes text in Cambridge First Certificate in English exam, by means of comprehension questions and interviews with them. After the investigation, it was concluded that vocabulary is the most necessary knowledge for foreign language learners.

Williams and Dallas (1984) mentioned the Readability Pilot Study (RPS) by Longman. According to the reports on readability problems of their books in overseas markets, the Longman staff set up an RPS to investigate the problems reported and developed the new editions. The study was carried out in Northern Nigeria and Hong Kong. One of the books tested was "Living Hong Kong Social Studies 1C" (1976). "Living Hong Kong Social Studies" was a nine-series book comprising three books (A, B, C) for each of secondary years 1-3. The major aspects tested were vocabulary problems: vocabulary with definitions, idiomatic expressions, homonyms, and vocabulary in "imported" texts.

Prior to the study, some passages in the selected book were converted into cloze tests and sent to nine Hong Kong secondary schools, one first-year class per school. The findings revealed that all the abovementioned aspects really caused the students reading difficulties. In the case of vocabulary with definitions, despite the fact that the definitions were included to help the students familiarize themselves with the vocabulary, it was found that the difficulties were even more intensified. It was

because inadequate examples were provided and the given definitions were too broad, not focusing on their meanings in the contexts they were used. The aspect that caused even more difficulties was idiomatic expressions. According to the findings, the students tended to translate the expressions word-by-word and thus got inaccurate meanings. Next, homonyms were also found to cause the students confusions. To clarify this, they tended to interpret the homonyms by their primary meanings which might not be intended by the authors. Lastly, vocabulary in “imported” texts, especially extracts from the newspaper brought about readability problems as the intended audience was inappropriate for the secondary level.

In conclusion, the importance of vocabulary in reading educational textbooks was evident. The study, therefore, concluded that authors should pay more attention to vocabulary problems, and how they can be overcome.

The abovementioned theoretical information and the studies strongly emphasize that vocabulary knowledge is an important key to reading comprehension. The findings of the previous studies give the researcher inspiration to investigate whether the borrowed Thai lexical items in the magazines impede foreigners’ comprehension. The findings of the main study are made reference to the previous studies.

Apart from vocabulary knowledge, background knowledge is also of importance in reading comprehension. The following part reviews some studies on the importance of background knowledge in reading comprehension.

Studies on the Importance of Background Knowledge in Reading Comprehension

In Rivers (1968)’s book entitled “Teaching Foreign Language Skills”, differences in values and attitudes expressed at the vocabulary level have been identified and regarded as one of the most important factors causing stumbling blocks in reading a foreign language. For instance, the word “mother” conveyed different values in each different context it was embedded. Rivers (1968) points out that those

affective values of words are determined by the cultural contexts in which they are used.

Motivated by the fact that even highly skillful speakers of English can encounter problems reading English texts, Steffensen and Joag-Dev (1984) conducted a cross-cultural study of reading comprehension, using schema theory of reading as the conceptual framework. The subjects for this study were of two groups: those from the United States and those from India. Both groups were living in Illinois at that time. Most of them were highly educated. They were engaged in graduate studies. Their specializations were in Physical Sciences, Biological Sciences, Social Sciences and the Humanities. During the experiment, the subjects were asked to read two English texts. One is about a traditional American wedding. The other is about an Indian wedding. When they finished reading, they were to answer questions about the contents of the texts to test how much information they recalled.

The findings revealed that the subjects could recall the information from their native text more accurately than that from the foreign text. They could give more profound information regarding their native event although not directly stated in the text. On the other hand, as the subjects were reading the foreign text, their comprehension was distorted in the direction of their culture. As a result, it was concluded from this study that it would be easier for readers to understand messages that writers intended to express when they possessed the background knowledge expected by the writers. If not, it would be very likely that their understanding would be distorted in the direction with which they were familiar.

To summarize this section, vocabulary and background knowledge is of significance in reading comprehension. A lack of vocabulary knowledge leads to incomprehension. Inadequate background knowledge leads to distortion in comprehension despite the readers' strong competence in the language being read. The selected in-flight magazines focus mainly on a particular culture (Thai) and the readers are not only Thai and English speaking people. It is, therefore, possible that

readers face two reading obstacles: unknown vocabulary and insufficient background knowledge.

Apart from vocabulary knowledge and background knowledge, contextual clues are also of great importance in readability. They help readers work out meanings of difficult or unknown words. The following section discusses the importance of contextual clues in reading comprehension.

The Importance of Contextual Clues in Reading Comprehension

According to Na (2009: 49), contextual clues are defined as “the clearly stated or implied words or phrases which help to comprehend unfamiliar words in context because they can activate the corresponding context to clarify the contextual meanings of the words concerned”. In other words, they are hints that authors provide to help readers guess meanings of words. There are various types of contextual clue; for instance, definitions, explanations, examples, synonyms, antonyms, hyponyms, relevant details and word structures. However, types of contextual clue are not limited to the aforementioned categories. There can be some overlaps among them. Na (2009: 50) suggests that contextual factors which include “the redundancy of the context, the occurrence of synonyms and antonyms or words that are typically associated with the word concerned” are important to the guessing ability of words. Therefore, inadequacy of contextual clues can cause reading difficulties.

The following section presents a review of some previous studies related to the main study.

Previous Studies

This section presents two main parts: studies on lexical borrowing and studies on English variety in Thailand.

Studies on Lexical Borrowing

Hsieh (2005) investigated Taiwanese loan words in Mandarin Chinese focusing on the written representation of Taiwanese loan words in Mandarin and the interaction between Mandarin and Taiwanese. The findings indicated that Taiwanese has gained its status in the last decade and challenged the high social status of Mandarin.

Yang (2005) analyzed Chinese loan words and loan translations in English newspapers in China by addressing semantic fields and the principle of economy that might affect the use of loan words and loan translations. The occurrence of pairs and sets of synonymous loan words/or loan translations was mentioned as the last point. The findings of the study revealed that loan words were culture-specific, momentarily borrowed, and inevitable. The loan translations might appear foreign to those unfamiliar with Chinese culture. In comparison with principle of economy, semantic fields containing the items had more influence on the language users to differentiate loan words and loan translations. Finally, the occurrence of pairs and sets of synonymous loan words and/or loan translations was partly due to variants of lexical items in different parts of China.

Rasekh *et al.* (2008) conducted a study on Persian lexical borrowing in the Yomut dialect of Turkmen spoken in Iran. They explored the borrowing ability of Persian loan words in the speech of native Turkmen speakers, and how sociolinguistic factors: sex, education, age and local residence would affect the rate of borrowing. They found that nouns were the most frequently borrowed, followed by verbs and adjectives, respectively. Education, age and residence had significant effect on the borrowing behavior.

Imm (2009) investigated lexical borrowing in Malaysian English. This study analyzed linguistic processes of borrowed features extracted from the author's Malaysian English Newspaper Corpus (MEN Corpus), which included loan words, compound blends and loan translations. Also, social motivations for borrowing were examined. The findings revealed that loan words occurred most, followed by compound blends and loan translations, respectively. The Malay loan words appeared to be anglicized: morphed in accordance with the morphological rules of English as shown in Table 2.5.

Table 2.5 Anglicized Malay Loan Words

Malay Loan Words	Anglicized Forms	Meanings
Johor	<i>Johorean</i>	resident of Johor
Kedah	<i>Kedahan</i>	resident of Kedah
Kelantan	<i>Kelantanese</i>	resident of Kelantan
Penang	<i>Penangite</i>	resident of Penang
Sarawak	<i>Sarawakian</i>	resident of Sarawak
kerongsang	<i>kerongsangs</i>	brooches

Source: Imm (2009)

Studies on English Variety in Thailand

Chutisilp (1984) is the first researcher who conducted a study on Thai characteristics of English. The data for her study were collected from two English newspapers of Thailand: the Bangkok Post and the Nation Review, two Thai-language magazines: Satrisarn and Skulthai, and English-written novels and translations of Thai short stories and novels: "Little Things", "The Politician and Other Thai Stories", "My Life", "Rattanakosin Bicentennial Life and People in Commemoration of Bangkok 200 Years", "The Judgment", and "Before the Buds Have Opened". After this study had been completed, the following aspects of Thai were found in the English writing: transfer, translation, shifts, lexical borrowings, hybridization and reduplication.

Kongsuwannakul (2005) studied characteristics of Thai English in English graduate acknowledgements written by Thai graduates. The findings revealed that the acknowledgements reflected these qualities: fixation on formality, specification and modification, a significant degree of thanking, and ranking recognition.

Watkhaolarm (2005) analyzed writing styles of two Thai English bilingual authors in terms of linguistics and social conditions. The materials used in this study were two books representing different periods of time: “My Boyhood in Siam”, an autobiography by Kumut Chandruang (1940) and “Until the Karma Ends: A Plot to Destroy Burma”, a novel by Pongpol Adireksarn (1996). The findings revealed the following Thai characteristics in both selected materials: transfer of religious, cultural and social elements, shift of old sayings, metaphors or fixed collocation, translation, lexical borrowing, reduplication, and hybridization.

Jantori (2007) developed a further study from Watkhaolarm (2005). She analyzed lexical innovation of Thai English in the major English newspaper of Thailand (the Bangkok Post). She used four processes, namely transfer of religious elements and transfer of social and cultural elements, translation, hybridization, and lexical borrowing to analyze the texts. It was discovered from this study that “Thainess” in terms of lexical innovation was frequent in both articles written by Thai and foreign authors.

Chutisilp (1984), Watkhaolarm (2005) and Jantori (2007) have successfully described lexical borrowing as a linguistic outcome of language contact, but they did not address the linguistic features of the borrowed lexical items.

Due to the fact that Rasekh *et al.* (2008) have conducted a pioneer study closely related to the main study, the previous findings of parts of speech of the borrowed lexical items from their study are compared and discussed together with those gained from the main study.



CHAPTER III

METHODOLOGY

Since this study intends to examine the linguistic aspects of borrowed Thai lexical items in English articles from the in-flight magazines: Sawasdee (2004) and Kinnaree (2004), this chapter focuses on five main sections: materials, participants, research procedures, research instrument, and data collection and analysis.

Materials

The data for this study were drawn from two major in-flight magazines of Thailand, namely Sawasdee and Kinnaree, issued in 2004 and distributed by the Thai Airways Public Company Limited. Both are monthly magazines and aimed at promoting Thailand and providing various information about the country, especially culture and tourist attractions. Sawasdee magazine is published by the Emphasis Media Company Limited in Hong Kong. Kinnaree magazine is published by the Magic Production Company Limited in Thailand. The former is written solely in English by foreign authors. The latter is written both in Thai and English by Thai authors.

Sawasdee and Kinnaree are major in-flight magazines of Thailand, which are widely read both within the country and worldwide. Significantly, a variety of English resulted from the language contact between Thai and English as a result of lexical borrowing is prominent in both magazines. Hence, they were selected as the materials for this study.

Participants

There were five participants who are English, Canadian, French, Finnish and Japanese. The first three are male and the other two are female. They are thirty-five

to sixty-four years of age. They work as an English lecturer, a business owner, an information technology engineer, a housewife and a nurse. The English participant knows Thai to a considerable degree because he has been working in Thailand for more than five years. The Canadian participant does not know Thai and has never visited Thailand. The French participant knows some Thai words because he married a Thai woman and has been living in Thailand for more than three years. The Finnish participant knows Thai because she married a Thai businessman and has been living in Thailand for many years. The Japanese participant has been to Thailand a few times and does not know Thai. Every participant was asked to read some sample excerpts (from Sawasdee and Kinnaree magazines) in the open-ended questionnaire and answer six questions regarding their attitudes towards the embedded borrowed Thai lexical items.

Research Procedures

Firstly, all articles in both magazines issued from January to July (2004) were scanned. Articles which contained borrowed Thai lexical items were selected. For Sawasdee, the articles concerning “Departments” and “Features” were selected. For Kinnaree, the articles related to “Regulars”, “Thai Touch” and “Life Style” were selected because these articles contained many borrowed Thai lexical items. The English excerpts in the selected articles were then screened to obtain only those containing borrowed lexical items from the Thai language. Only the excerpts containing borrowed lexical items reflecting Thai culture were then selected. The borrowed lexical items were then examined thoroughly. In this process, as a native speaker of Thai, the researcher’s judgment was employed to identify the borrowed Thai lexical items in each article.

In order to examine as many borrowed lexical items as possible, some parts of each article with repeated borrowed Thai lexical items were discarded. Repeated words with other forms such as plural and adjective inflections were included. However, as this is a comparative study of both magazines, articles with repeated words in different magazines were also collected.

The parts of speech of the borrowed Thai lexical items in the selected excerpts were then analyzed. The borrowing ability and hierarchy of parts of speech are semantically determined. This issue has been of great interest and widely studied. Therefore, the first and most dominant method applied in this study is the investigation of parts of speech.

Subsequent to parts of speech, it is highly important to investigate how they function in the syntactic structure of the recipient language because it is very likely that their functions can be changed in accordance with communicative purposes and the grammatical structure of the recipient language. Nouns can function as adjectives when they are used to describe the qualifications of head nouns. The investigation of functions of parts of speech is, therefore, another major method used in the main study.

Due to the fact that the borrowing of Thai lexical items into English appears increasingly evident, it is very likely that foreigners' reading comprehension of the magazines is impeded. So, the impact of Thai lexical items on foreigners' reading comprehension was investigated.

After collecting the data, the computer program called "Statistical Package for the Social Sciences" (SPSS) was used to generate the data related to types of part of speech. The responses of the participants were put into similarities and differences and the formula $\frac{x}{n} \times 100$ (x = the number of the participants who agreed and disagreed with each point, n= the total number of the participants) was used to calculate their percentages. All stages of research procedures applied in this study are summarized in Table 3.1.

Table 3.1 Summary of All Stages of Research Procedures Applied in This Study

Stage	Procedures	Duration
Pre	1. Screen and select the English articles in both magazines	One month
	2. Screen the excerpts of the selected articles in both magazines	Three weeks
	3. Design an open-ended questionnaire	One week
	4. Contact five native and non-native speakers of English to answer the questions in the questionnaire	One week
While	1. Analyze parts of speech of the borrowed lexical items	One week
	2. Analyze functions of parts of speech in the English sentences	One week
	3. Analyze the responses of the participants to see the impact of borrowed Thai lexical items on their reading	One week
Post	1. Apply SPSS to generate the findings of parts of speech	One day
	2. Apply the formula $\frac{x}{n} \times 100$ to calculate the percentages of the participants' responses	One day

Research Instrument

With the purpose to investigate foreigners' attitudes towards the borrowed Thai lexical items, an open-ended questionnaire was designed as the instrument of this study. The questionnaire used in this study comprises three main parts. The first part contains six questions about the participants' gender, age, nationality, level of education, career and background knowledge about Thai culture. The second part contains twenty English excerpts with borrowed Thai lexical items. In order to make the borrowed Thai lexical items noticeable to the participants, the researcher typed them in red. The last part contains six questions concerning the participants' attitudes towards the borrowed Thai lexical items.

The questionnaires were attached as files and sent to the participants via e-mail. The English participant spent a day to complete the questionnaire and send it back to the researcher, while the Canadian participant spent only fifteen minutes. As the English and the Canadian participants are the researcher's English lecturer and friend, they also gave additional feedback when we got a chance to meet face-to-face and chat via Windows Live Messenger (MSN). Due to the fact that the researcher did not know the French, the Finnish, and the Japanese participants personally, the researcher asked some Thai friends to send the questionnaires to these participants who then merely typed their responses and sent them back to the researcher. The French participant spent three days to send the responses back to the researcher while the Finnish participant spent approximately an hour. The Japanese spent five days to send the responses to the researcher. So, the researcher spent approximately a week to obtain the responses from all participants. (See the open-ended questionnaire in Appendix B)

Data Collection and Analysis

Purposive sampling was employed to get the excerpts from Sawasdee. Because of the much larger number of excerpts in Kinnaree, purposive sampling was firstly employed and simple random sampling was then employed to get an equal number of excerpts to those obtained from Sawasdee. After that, sixty-five excerpts from each magazine were collected as the data for the main study, and thus the total number is 130 excerpts. Examples of the selected excerpts from both magazines are presented as follows:

Sawasdee

“That the bar has a bare concrete floor and cheap wood and metal frame tables, is unimportant. Asoke offers traditional Thai style drinking (beer from Bt65, cocktails Bt120, all mixers Bt20) with good food (and spicy – the cook is from Isaan). Dishes include favourites like wing bean salad, rice with sun-dried pork and **laab** (mainly Bt70-80)” (Richardson, 2004a: 8).

(**laab**: ลาบ in Thai)

Kinnaree

“Phra Buddha Bahd in the province of Saraburi is the first stop on this historical trail. The Buddha’s footprint was discovered in the reign of King Songtham and, as a gesture of devotion, a **Mondhop** (structure in the form of a canopy) was built to shelter it. More buildings were added and renovation continued through the ages” (Saengsai, 2004a: 125).

(**Mondhop**: มณฑป in Thai)

The analytical process is divided into three main stages: parts of speech of the borrowed Thai lexical items, their functions in the English syntactic structure, and their impact on foreigners’ comprehension of the magazines.

1. Parts of Speech

In this study, the theory of the phrase-structure grammar explained by Baker (1978: 35) was used to analyze the parts of speech because this study focuses on the borrowed Thai lexical items in English contexts. After the parts of speech had been analyzed, SPSS was used to calculate their percentages.

2. Functions

The frameworks of Crystal (1995: 208-211) and Warriner *et al.* (1969: 14-20) were employed to analyze the functions of the borrowed Thai lexical items in the English syntactic structure.

3. The Impact of the Borrowed Thai Lexical Items on Foreigners' Reading Comprehension

An open-ended questionnaire was designed to investigate this. The responses from all five participants were summed up into percentages of similarities and differences. Due to the fact that no computer programs can group and generate the responses of the participants, the percentages of similarities and differences were manually calculated by the formula $\frac{x}{n} \times 100$.

The findings of the main study were then analyzed in accordance with the theoretical information about the importance of vocabulary knowledge and background knowledge in reading comprehension by Nation (2001: 144) and Steffensen and Joag-Dev (1984).

All the processes of research methodology have been described in detail. The summary of the research questions, research instrument and data analysis are presented in Table 3.2.

Table 3.2 Summary of the Research Questions, Research Instrument and Data Analysis

Research Questions	Research Instrument	Data Analysis
Which parts of speech of borrowed Thai lexical items are used in the selected magazines?	Manually drawn from each excerpt	SPSS Grouping and calculating into percentages
What do borrowed Thai lexical items function in the English syntactic structure?	Manually drawn from each excerpt	Giving examples

Table 3.2 (Continued)

Research Questions	Research Instrument	Data Analysis
How do borrowed Thai lexical items affect foreigners' reading comprehension?	An open-ended questionnaire	Grouping the responses of the participants into similarities and differences and calculating the percentages by means of the formula $\frac{x}{n} \times 100$

To sum up this chapter, the data for this study were drawn from the in-flight magazines namely Sawasdee and Kinnaree, issued from January to July (2004). The sections of “Departments”, “Features”, “Regulars”, “Thai Touch” and “Life Style” from both magazines were brought into focus. The total number of 130 excerpts from both magazines were then collected and analyzed. In terms of data analysis, this study attempted to explore the frequencies and percentages of the parts of speech of the borrowed Thai lexical items, their functions in the English syntactic structure and their impact on foreigners' comprehension of the magazines.

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

This present study has the central interest in investigating the borrowed Thai lexical items in English excerpts of Thailand's in-flight magazines by analyzing their parts of speech, their functions in the English syntactic structure and their impact on foreigners' reading comprehension. Nevertheless, other noticeable points like anglicized Thai lexical items and repeated borrowed Thai lexical items from both magazines were found and are worthy of discussion. Hence, this chapter comprises five main sections. The first section presents the data of the parts of speech typically found in both magazines. The second section presents their functions in the English syntactic structure. The third section reveals the responses of all participants as to how their comprehension was affected by the borrowed Thai lexical items. The fourth section titled "Extra Findings" reveals the anglicized Thai lexical items and the repeated Thai lexical items from both magazines. The final section interprets the findings gained from the previous four sections.

Parts of Speech of the Borrowed Thai Lexical Items in Sawasdee and Kinnaree Magazines

In the study of lexical borrowing, the study of parts of speech is the main focus. It is because the borrowing of lexical items is largely determined by the clarity of meanings conveyed by the lexical items. After the data of this study had been analyzed, only content words which include noun phrases, nouns and adjectives were found. Figure 4.1 shows the numbers and percentages of the parts of speech of the borrowed Thai lexical items found in both magazines.

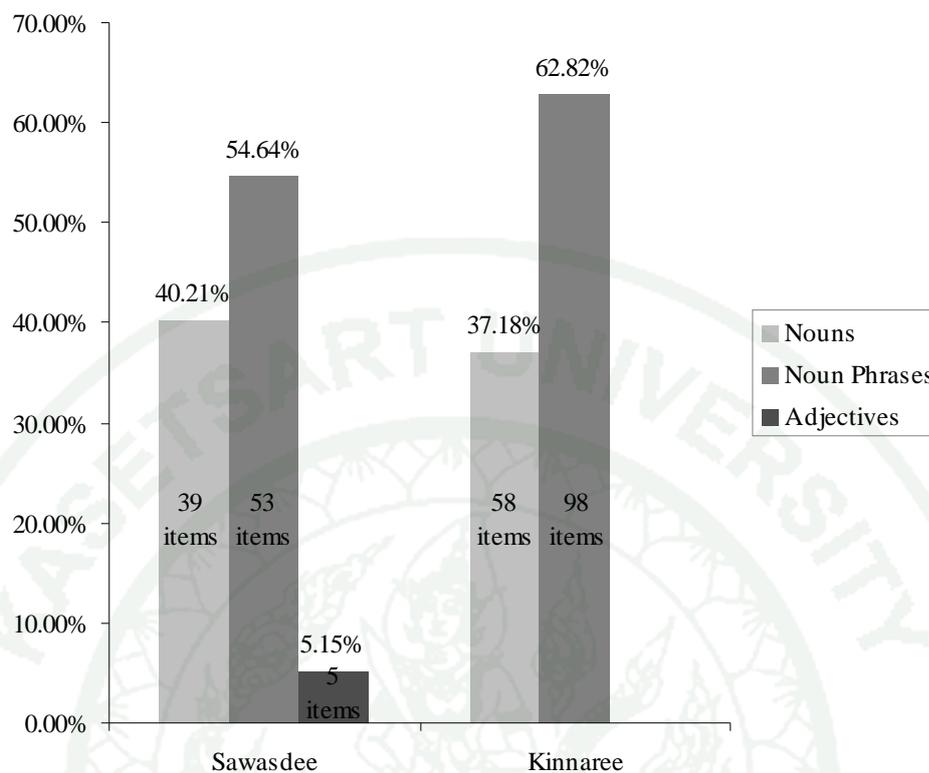


Figure 4.1 Numbers and Percentages of Parts of Speech of the Borrowed Thai Lexical Items Found in Sawasdee and Kinnaree Magazines

As shown in Figure 4.1, three parts of speech: noun phrases, nouns and adjectives occurred in the data. In Sawasdee, noun phrases, nouns and adjectives were detected. Whereas, in Kinnaree, noun phrases and nouns are the only parts of speech detected. In Sawasdee, the numbers of noun phrases (54.64%) and nouns (40.21%) are dramatically higher than adjectives (5.15%). The percentages of noun phrases and nouns in both magazines are very close. Examples of parts of speech found in both magazines are presented in Table 4.1 and Table 4.2.

Table 4.1 Examples of Parts of Speech Found in Sawasdee Magazine

Parts of Speech	Examples	Structure in the Phrase- Structure Grammar
Noun Phrase (Referring to a place, person or thing)	“This is called a-haan chawang , food for the people of the palace” (Richardson, 2004b: 42). (a-haan chawang: อาหารชาววัง in Thai)	A noun alone (a-haan chawang)
Noun (Referring to a place, person or thing)	“In front of a whorl of thorny bamboo, a couple set up a som tam stall” (Gagliardi, 2004: 47). (som tam: ส้มตำ in Thai)	A determiner (a) + a noun (som tam) + a noun (stall)
Adjective (Qualifying a noun)	“Those who, like myself, find kuaytiaw naam a bit on the jeut side should try a plate of kuaytiaw phad khii mao, literally fried noodles for a drunkard” (Gampell, 2004: 36). (jeut: จืด in Thai)	An adjective alone (jeut)

In the above examples, “**a-haan chawang**” is a noun phrase comprising a noun alone; “**som tam**” is a noun preceded by a determiner (a) and followed by a noun (stall); and “**jeut**” is an adjective comprising an adjective alone. (See Appendix A for full findings)

Table 4.2 Examples of Parts of Speech Found in Kinnaree Magazine

Parts of Speech	Examples	Structure in the Phrase-Structure Grammar
Noun Phrase (Referring to a place, person or thing)	“They use a device called tako to help with yarn arrangements” (Tabhun, 2004a: 92). (tako : ตะก้อ in Thai)	A noun alone (tako)
Noun (Referring to a place, person or thing)	“There can be an indara motif in the midst of the window-like rectangle between the upper and lower gables, although this is not mandatory” (Saengsai, 2004b: 80). (indara : อินทรี in Thai)	A determiner (an) + a noun (indara) + a noun (motif)

In the above examples, “**tako**” is a noun phrase comprising a noun alone; and “**indara**” is a noun preceded by a determiner (an) and followed by a noun (motif). (See Appendix A for full findings)

Functions of Parts of Speech in the English Syntactic Structure

Most of the borrowed Thai lexical items in the data have functions that correspond to their parts of speech in the English syntactic structure. The noun phrases have a nominal function but some nouns have an adjectival function. The adjectives have an adjectival function. The following are some examples of nouns with an adjectival function in both magazines.

Sawasdee

“Eat them with your fingers, and if they’re too bland – a frequent Thai criticism of **farang** food – you just slurp a few glugs from the bottle of chilli oil” (Richardson, 2004c: 28).

(**farang:** ฟร้ง in Thai)

“The term fusion seems restricted to using Western produce, rather than mixing tastes – the flavours are all recognisably Thai albeit restrained – and I’m not convinced of the wisdom of dropping lamb chops into a bowl of **massaman** curry sauce” (Richardson, 2004c: 26).

(**massaman:** มัสมัน in Thai)

“Seasoning young coconut juice with ginger, he colours it lavender naturally using **anchan** flowers, adding rock sugar to bring out the flavours” (Thongmang, 2004: 19).

(**anchan:** อัญชัน in Thai)

Kinnaree

“As a child, suffering from chronic flu, he fully recovered from the illness thanks to **Fah-Talai-Jone** (Thai herb) herbal drink prepared for him by his mother” (Saengsai, 2004c: 138).

(**Fah-Talai-Jone:** ฟ้าทะลายโจร in Thai)

“At dinner, I have the opportunity to try several native dishes including Kao Soi Haeng, **Hunglay** curry, Neu Loong” (Tabhun, 2004b: 115).

(**Hunglay:** ฮังเล in Thai)

“**Chok** weaving is time-consuming and requires a high level of experience and expertise” (Tabhun, 2004a: 92).

(**Chok**: ชก in Thai)

In Sawasdee, the words “**farang**”, “**massaman**” and “**anchan**” are nouns but function as pre-modifying adjectives of the head nouns “food”, “curry sauce” and “flowers”, respectively in order to describe qualifications of these head nouns. Likewise, in Kinnaree, the words “**Fah-Talai-Jone**”, “**Hunglay**” and “**Chok**” are nouns functioning as pre-modifying adjectives for the head nouns “herbal drink”, “curry” and “weaving”, respectively. (See Appendix A for full findings)

The following section presents the impact of the borrowed Thai lexical items on foreigners’ comprehension of the magazines.

The Impact of the Borrowed Thai Lexical Items on Foreigners’ Comprehension of the Magazines

After studying the linguistic features of the borrowed lexical items embedded in the magazines, it is interesting to study how they affect foreigners’ reading comprehension. The responses of all participants having been analyzed, it was found that most participants encountered stumbling blocks reading the given texts. This section presents and sums up the results of the questionnaire. The questions and the participants’ responses are presented respectively. Since the researcher has quoted the participants’ written responses, the writing errors have been kept according to the original sources.

Question 1: How do(es) the borrowed Thai lexical item(s) affect your comprehension about the entire excerpts?

The English participant: “In most cases it is easy to guess the meaning from context clues, and I have heard of most of the things anyway”.

The Canadian participant: “the red highlighted word do not in any way affect my general comprehension of the excerpts in general. instead of being a hinderance to my reading the excerpts they give me a more in-depth comprehension of the thai word”.

The French participant: “Some Thai words are very familiar to me (som tam, chedi...) so no definition is ok. What is difficult is to know if the embedded words are common noun or proper noun or if the noun is composed or not of several words. But globally the big difficulty starts when the passage deal with some specific aspects of Thai tradition and culture such as descriptions of handicraft objects. I think that some words will no be understandable without pictures or explanations and especially if I don't have a previous visual experience of them”.

The Finnish participant: “The word(s) printed in red give extra flavor to the text but are sometimes hard to follow since I'm not sure of their meaning”.

The Japanese participant: “I didn't understand the meaning of the Thai language that is in red (bold) words doesn't explain the meaning”.

Question 2: Do you have trouble reading the given excerpts? Please explain.

The English participant: “No”.

The Canadian participant: “I had no problem at all reading the given excerpts in fact I found them to be very knowledgeable and very comprehensive”.

The French participant: “Yes. As a non-native English person, the first effort is to try to understand all the English words and the global meaning of the passages. It will be more difficult to understand the meaning of the thai words if I do not understand some English words”.

The Finnish participant: “I do. Some of the words are very subject-specific (e.g. words used in Thai silk industry to explain patterns) and therefore are unknown to me. Many smaller dictionaries do not explain these words”.

The Japanese participant: “Yes! Regarding the excerpt 3, they mention that only the name “laab”. What’s the laab! No have detail of laab”.

Question 3: What do you do to understand the meanings of the embedded borrowed lexical items in the excerpts?

The English participant: “most are premodifying adjectives/compound nouns so the meaning is clear- others are explained by appositives and other info”.

The Canadian participant: “To read the passages is a simple matter and when I get to the given red highlighted words I know this is the thai word for what ever it is they are telling me I skimmed and scanned it read it as it appears to me and my brain then embeds this knowledge into my memory tracts for future references”.

The French participant: “The first thing is to try to guess and get the right Thai pronunciation in order to associate it with some words I could have already heard in the past : we may finally recognize the embedded word without knowing it. I try to guess if it is a common noun or a proper noun. By definition a proper name does not need to be translated so we do not need to make an effort to try to understand it. But I do not think I will take a dictionary if the final purpose of these reading is not to learn Thai”.

The Finnish participant: “Sometimes I have to look in a dictionary but this usually takes too much time and I just have to skip it. Also, I don’t carry a dictionary with me all the time”.

The Japanese participant: “I can’t get understand from the passage. So I have to ask some Thai people who can make it clear for me”.

Question 4: Do you think the excerpts provide sufficient tools (e.g. contexts, explanations, definitions and descriptions) to help you understand the meanings of the embedded borrowed Thai lexical items? Please discuss.

The English participant: “Yes”.

The Canadian participant: “Yes, actually I think the excerpts are very good and give the reader a broad and full understanding of the subject”.

The French participant: “I don’t think so. I know what is a Kratong but I could not have guessed what it was without more description if I did not know its meaning”.

The Finnish participant: “Not enough explanation is given to certain subject-specific words. In order for a foreigner to understand all embedded Thai words he or she should be an expert in Thai architecture, customs, language ect to understand the whole text. Especially for the person visiting Thailand for the first time it would be very important to explain all Thai words used to enrich texts”.

The Japanese participant: “No!”

Question 5: What suggestions would you give to help make the English articles in both magazines more comprehensible?

The English participant: “They are clear already”.

The Canadian participant: “To give advise on how to make the articles better would be an insult to the readers who will come after myself. The excerpts are well written and very well put together as to give the reader a very good comprehension of what it is they are reading on the subject”.

The French participant: “A quick definition in the parenthesis could help sometimes. In case of composed noun, the magazines could give the basic translation of the different words if possible”.

The Finnish participant: “Either explain each used Thai word or give a short list of words and explanations at the end of each text. A text without Thai words would feel blank but a text without explanation feels incomprehensible and the reader might give up before the end of the text”.

The Japanese participant: “Please write down the meaning of Thai words. “laab” ~ minced pork / chicken etc with Thai herb or chili”.

Question 6: How long did it take you to finish reading all the excerpts and answer all the questions?

The English participant: “10 minutes”

The Canadian participant: “10 minutes”

The French participant: “50 min”

The Finnish participant: “About 30 minutes”

The Japanese participant: “1 h / 30 min”

Similarities and differences of their responses are summarized in Table 4.3.

Table 4.3 Similarities and Differences of the Participants' Responses

	Participant 1 (English)	Participant 2 (Canadian)	Participant 3 (French)	Participant 4 (Finnish)	Participant 5 (Japanese)
1. Reading problem	Did not have problem (40%)		Had problem (60%)		
2. Reading speed	Not longer than 10 minutes (40%)		Longer than ten minutes (60%)		
3. Sufficient contextual clues, definitions and explanations	Agreed (40%)		Disagreed (60%)		
4. Methods to understand Thai words	Using contextual clues and linguistic knowledge	Skimming and scanning	Using linguistic knowledge	Using a dictionary or skipping unknown words	Asking Thai people

Table 4.3 clearly shows that the percentages of the participants who did not have trouble reading the texts are lower than the percentages of those who had difficulties reading them. As can be seen, the participants who did not have trouble reading the texts are both native-speakers of English (the English and the Canadian participants), whereas those who had trouble reading the texts are non-native speakers of English (The French, the Finnish and the Japanese participants). The participants who are native-speakers of English spent not longer than ten minutes to finish reading the given excerpts and answer the questions, while those who are non-native speakers of English spent more time to finish this process. The native-speakers of English agreed that the excerpts provided sufficient contextual clues helping them achieve reading success. The non-native speakers of English attempted to read the excerpts by trying to guess whether the borrowed Thai lexical items are proper nouns or common nouns, consulting a dictionary, skipping unknown words and asking Thai people.

Extra Findings

This section presents two main points: anglicized Thai lexical items in Sawasdee and Kinnaree and repeated borrowed Thai lexical items from both magazines.

Anglicized Thai Lexical Items

As stated by Field (2002: 40), the borrowing ability of lexical items is greatly determined by the degree of compatibility of the morphological structures of both the donor and the recipient languages. Accordingly, borrowed Thai lexical items morphed into English morphological structure are very likely to occur. The findings of this study revealed two main types of anglicization namely inflections and ordering of a modifier before the head noun. The following sub-headings present each type of anglicization found in both magazines.

Sawasdee

Anglicization of the borrowed lexical items found in this magazine is mainly of two types: inflections and ordering of a modifier before the head noun. Some examples of both types are presented as follows:

Inflections

“Six purpose-built traditional Thai **salas** house two restaurants (Hazara and Lanna Thai) Face Bar, two small single room spas (for women only) and a function room where they encourage participants to shake out boardroom formality by sitting on the floor” (Richardson, 2004a: 10).

(**salas**: ศาลา in Thai)

“The next morning, clad in **sarongs** and white blouses, their lips rouged, they would dance with delicate weavings of the hands to the rhythms of xylophones, cymbals and drums” (Mecir, 2004: 46).

(**sarongs**: ไตรรงค์ in Thai)

“Many later Sri Lankan monks resided at Kamphaeng Phet and their influence is clear in its temples, which combine Sri Lankan, Sukhothai and **Ayutthayan** styles” (Mundy, 2004: 18).

(**Ayutthayan**: อยุตฺถยา in Thai)

Ordering of a Modifier before the Head Noun

“**Isaan som tam** will also have small crabs ground in a mortar” (Richardson, 2004b: 44).

(**Isaan som tam**: อีสานส้มตำ in Thai)

In the above examples, “**salas**” and “**sarongs**” are pluralized from “**sala**” and “**sarong**”, respectively. “**Ayutthayan**” is inflected from “**Ayutthaya**” to form an adjective. In the lexical item “**Isaan som tam**”, “**Isaan**” functions as a pre-modifying adjective for “**som tam**” which is the head noun.

Kinnaree

Anglicization of the borrowed Thai lexical items found in this magazine is of only one type. The followings are all inflected Thai lexical items found in Kinnaree.

“Traditional household utensils used to deck the entire place, and simulated Thai **chedis** around the building, mimic the impression of the Nakhon Ping era that was famous for its tranquil ambience, peaceful state and temples as the center of faith” (Tabhun, 2004c: 114).

(**chedis**: เจริญชัย in Thai)

“The nine auspicious plants used in the ceremony are believed to promote good fortune for their owners or residents, particularly buildings of importance, including temples, **viharas**, preaching halls, town halls, ministries and government offices important to the country” (Saengsai, 2004d: 62).

(**viharas**: วิหาร in Thai)

In the above examples, “**chedis**” and “**viharas**” are pluralized from “**chedi**” and “**vihara**”, respectively.

Repeated Borrowed Thai Lexical Items Found in Sawasdee and Kinnaree

The last extra findings in the selected excerpts are the repeated borrowed Thai lexical items in both magazines. It should be noted that these borrowed Thai lexical items are sometimes spelt differently. Thai transliterations (Thai words written in English alphabets) from www.thai2english.com are also presented in Table 4.4.

Table 4.4 Repeated Borrowed Thai Lexical Items Found in Sawasdee and Kinnaree and Their Transliterations

Sawasdee	Kinnaree	Transliterations
haeng leh (ฮ้างเล)	Hunglay	hang-lay
khanom jin (ขนมจีน)	Khanom Cheen	kà-nǒm jeen
naam phrik kung seap (น้ำพริกกุ้งเสียบ)	Nam Prik Goong Sieb	náam prík gûng siap
naam phrik num (น้ำพริกหนุ่ม)	Nam Prik Num	náam prík nùm
phad Thai (ผัดไทย)	Phad Thai	pàt tai
tom yam kung (ต้มยำกุ้ง)	Tomyam Goong	dtôm yam gûng
tom yam (ต้มยำ)	Tomyam	dtôm yam
viharns (วิหาร)	viharas	wí-haǎn

As shown in Table 4.4, the spellings of these borrowed Thai lexical items do not follow the Thai transliterations and they were spelt inconsistently in both magazines. Also, the borrowed Thai lexical items in Sawasdee magazine were spelt closer to the Thai transliterations than those in Kinnaree magazine.

Interpretation of the Findings of the Study

The findings revealed that the frequencies of each part of speech occurring in this study support the statement by Field (2002: 39) and the previous study by Rasekh *et al.* (2008) that noun phrases and nouns are the most frequent borrowed lexical items. The noun phrases have a nominal function but some nouns function as adjectives. The results of the questionnaire agree with Nation (2001: 144), Laufer and Sim (1985), Williams and Dallas (1984) and Steffensen and Joag-Dev (1984) that emphasize the importance of vocabulary knowledge and background knowledge in reading comprehension. In addition, the anglicized Thai lexical items show the degree of compatibility of the Thai and English morphological structures. Finally, some borrowed lexical items occurred repeatedly in both magazines with inconsistency in their spellings. The issues that shall be discussed are the factors determining the hierarchy of the borrowing ability of each part of speech (semantic transparency, the communication need and logical orders); the adjectival function of nouns in the data; the importance of vocabulary knowledge, background knowledge and the ability to detect contextual clues in reading ability; the factors determining the anglicized Thai lexical items in both magazines (the compatibility of Thai and English morphological structures and the influence of the first language or L1); the cause of the repetition of some borrowed lexical items and what is implied by the inconsistency in their spellings.

All borrowed Thai lexical items in the data are content words: noun phrases, nouns and adjectives. The frequencies of noun phrases and nouns are sharply higher than adjectives. This is due to the semantic transparency stated by Field (2002: 39). In other words, content words have clearer sense and reference to unique objects than function words, and hence are more frequently borrowed. In comparison with the

other parts of speech, noun phrases and nouns have been most frequently borrowed because both parts of speech carry the highest semantic content. Therefore, it can be said that the frequencies of noun phrases and nouns in both magazines are high because of the need to give names to things that do not have names in English. Also, noun phrases and nouns are supposed to be mentioned prior to their qualifications.

Regarding the functions of the borrowed lexical items, the findings revealed that a considerable number of the borrowed Thai lexical items are nouns with an adjectival function. The reason for this is that they are pre-modifying adjectives of the head nouns. This clearly illustrates that functions of words can be changed to suit the grammatical structure of the recipient language.

With respect to the impact of the borrowed Thai lexical items on foreigners' reading comprehension, the findings revealed that most participants' (the French, the Finnish and the Japanese participants) comprehension was impeded because of the lack of knowledge about Thai vocabulary. All these three participants suggested that more definitions and explanations of Thai words should be added. What is worth noting is that two of them (the French and the Finnish participants) know the Thai language to a certain extent, but their comprehension was impeded. This is probably due to the fact that many borrowed Thai lexical items are highly subject-specific and cultural-bound. This suggested that the inadequacy of background knowledge about Thai culture was another factor causing reading difficulties. In contrast, the English and the Canadian participants could easily read the magazines regardless of the embedded Thai lexical items. Both participants claimed that the excerpts were clearly written with sufficient contextual clues provided. Table 4.5 shows some examples of contextual clues provided in the excerpts that the participants read.

Table 4.5 Examples of Contextual Clues

Contextual Clues	Examples
Pre-modifying Adjective	<p>“Salmon, soaked in fish sauce, comes in bite-sized rolls, and with the tangy, spicy sauce served in luxurious Sankhalok tableware, the salmon rolls seem to taste even better. After the savories, it is time for dessert” (Tabhun 2004c: 114).</p> <p>(Sankhalok: สังกโลก in Thai)</p>
Relevant Detail	<p>“Dishes include favourites like wing bean salad, rice with sun-dried pork and laab (mainly Bt70-80)” (Richardson 2004a: 8).</p> <p>(laab: ลาบ in Thai)</p>
Appositive Phrase	<p>“The local Bhu Thai with a “Bhalaeng” feast and Bai Sri Su Kwan, Bhu Thai dance and homemade liquor, ou, will welcome tourists visiting this village” (Saengsai 2004e: 95).</p> <p>(ou: อุ in Thai)</p>
Complement after the Verb to Be	<p>“Sai Mieng is the most famous culinary choice” (Saengsai: 2004f: 112).</p> <p>(Sai Mieng: ไส้เมี่ยง in Thai)</p>

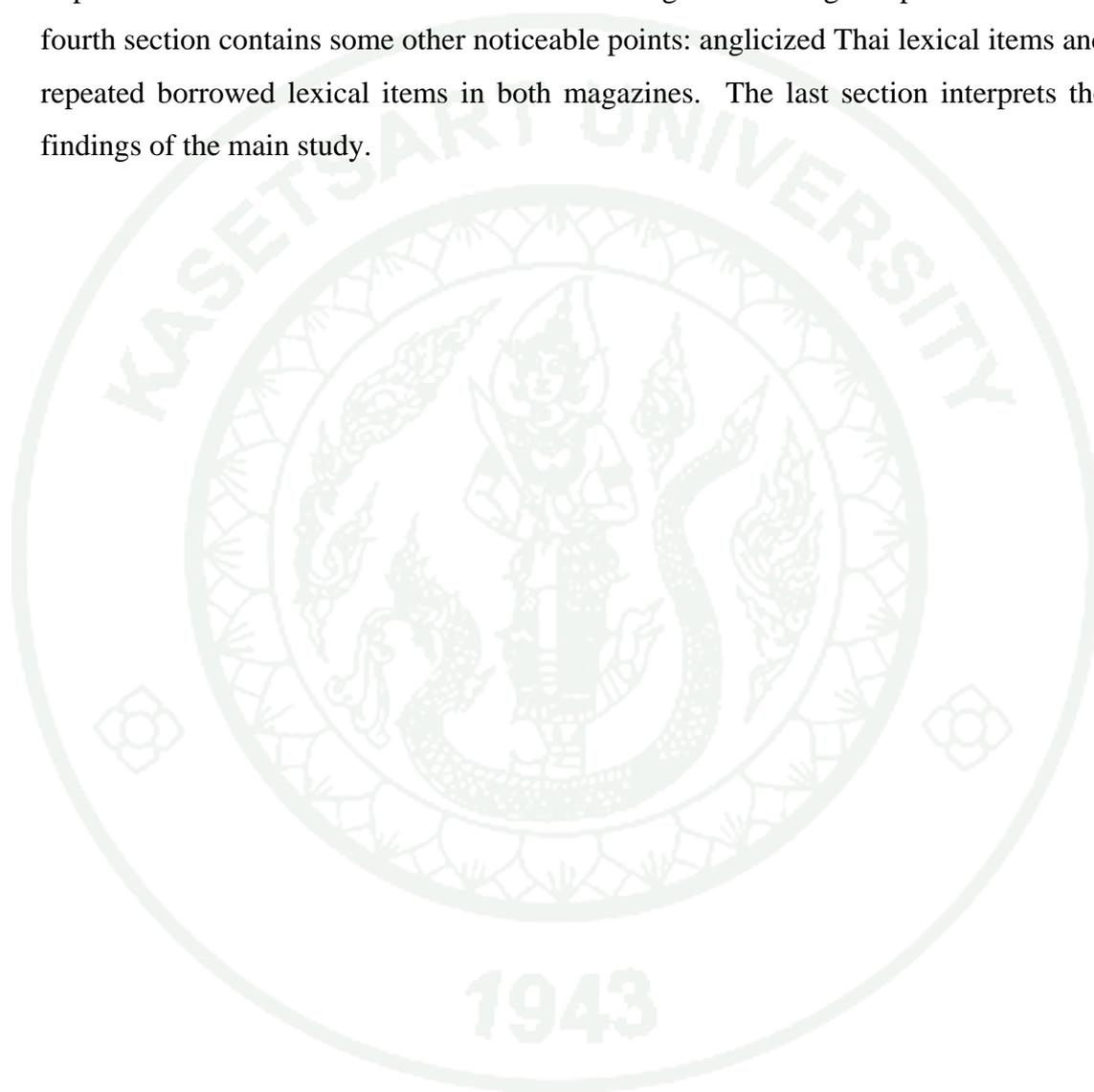
In the above examples, the word “**Sankhalok**” functions as a pre-modifying adjective for the head noun “tableware”. The reference of “**Sankhalok**” is identified by the word “tableware”. So, “**Sankhalok**” can be comprehended as a type of tableware. The reference of the word “**laab**” can be traced back to the word “Dishes” at the beginning of the sentence which indicates that “**laab**” is a type of food. The reference of the word “**ou**” is clearly identified by the appositive phrase “homemade liquor”. “**Sai Mieng**” is comprehended as a type of culinary choice by the complement after the verb to be “the most famous culinary choice”.

Therefore, the blockage of comprehension might not merely be caused by the lack of knowledge about Thai words and culture. The inadequate ability to work out the references of borrowed Thai lexical items from contextual clues could be another reading obstacle. The English and the Canadian participants did not have difficulties with the borrowed Thai lexical items. This is probably because of their high competency in the English language and their ability to detect those contextual clues.

Another interesting point is that anglicization in Sawasdee is more various than in Kinnaree. In Sawasdee, two types of inflection namely plural inflection and adjective inflection were found, while only plural inflection was found in Kinnaree. Also, in Sawasdee the ordering of a modifier before the head noun occurred, while this type of anglicization was not found in Kinnaree. As opposed to Kinnaree, Sawasdee is a magazine written solely in English by foreign authors. Therefore, it can be assumed that the authors' familiarity with English grammar affected their writing of the borrowed Thai lexical items. Another point is that Thai is an isolating language and thus can easily be borrowed and morphed in accordance with the grammar rules of the recipient language.

The repeated borrowed Thai lexical items in both magazines imply a consensus about what was regarded by the authors to be things of interest to foreigners. The spellings vary because Thai words were transliterated or written in roman letters according to Thai pronunciation system; for example, **laab:** ลาบ. Romanization of Thai allows foreign readers to have some ideas about how the word is normally pronounced. However, they have to seek for the correct pronunciation from other reference works. Interestingly, the borrowed Thai lexical items in Sawasdee were spelt closer to Thai transliterations than those in Kinnaree despite the fact that Sawasdee was written by foreign authors. This could be because foreign authors paid more attention to Thai sound patterns and romanization of words than Thai authors did. Actually, there is a standard romanization of Thai words but Thai people rarely use it.

In sum, all stages of the information earlier described in Chapter III are presented in this chapter. The first section is about the analysis of the parts of speech of the borrowed Thai lexical items. The second section is about the functions of the parts of speech in the English syntactic structure. The third section presents the impact of the borrowed Thai lexical items on foreigners' reading comprehension. The fourth section contains some other noticeable points: anglicized Thai lexical items and repeated borrowed lexical items in both magazines. The last section interprets the findings of the main study.



CHAPTER V

CONCLUSION

This chapter comprises three main sections. The first section summarizes the important issues of the findings. The second section discusses the findings. The final section provides recommendations for further studies.

Important Issues of the Findings

This section aims to summarize the important issues of the findings. Most borrowed Thai lexical items in the data occurred as noun phrases and nouns. This is because no English words can give equivalent names to the Thai entities. It is also evident that a considerable number of nouns function as pre-modifying adjectives. Although these features are very common phenomena in a language contact, the findings revealed that borrowed Thai lexical items caused the foreigners comprehension problems to a significant degree. According to the results of questionnaire, three participants (out of five) struggled to understand the English texts containing borrowed Thai lexical items. They applied different methods to achieve reading comprehension. Most of them strongly suggested that more English definitions and explanations of Thai lexical items should be added. Additionally, anglicized Thai lexical items and repeated Thai lexical items in both magazines occurred as the extra findings in the study. The anglicized Thai lexical items in the data occurred as plural inflections, an adjective inflection and ordering of a modifier before the head noun. This reflects the degree of compatibility between Thai and English morphologies. Some Thai lexical items were used repeatedly in both magazines but with inconsistent spellings. All these points are discussed in detail in the following section.

Discussion

The discussion of each point is presented together with the research questions of the study.

1. Which parts of speech of borrowed Thai lexical items are used in the selected magazines?

Noun phrases and nouns occurred most in the selected excerpts. Apart from the communication need, most articles in the selected magazines mainly promote Thai food, arts, and handicrafts such as **tom yam**: ต้มยำ (spicy and sour soup), **Chula**: จุฬา (a kind of kite), **Kratai Khud Maphrao**: กระจาดขูดมะพร้าว (a coconut grater), and so forth. In fact, there are many actions reflecting Thai culture, e.g. **wai**: ไหว้ (to pay respect by cupping the hands together), **graap**: กราบ (to pay respect by prostrating oneself), and the like. There were no Thai verbs detected in this study as the researcher purposively selected only 130 excerpts from both magazines. Only a few adjectives occurred in the data such as **jeut**: จี๊ด (mild taste) and **Ayutthayan**: อยุทธยา (in the way of Ayutthaya, a province in the middle part of Thailand). This is probably because there are no adjectives directly related to Thai culture.

2. What do borrowed Thai lexical items function in the English syntactic structure?

Some nouns function as pre-modifying adjectives: **farang**: ฝรั่งเศส (Caucasian people) food, **massaman**: มัสมัน (a kind of creamy and rich curry) curry sauce. Aside from functional alteration to suit English grammar, a communicative purpose is predicted. To clarify this, the Thai words were used as adjectives in order to qualify head nouns and in turn the head nouns were added in order to identify what the Thai lexical items referred to. Some Thai lexical items were used alone without head nouns, but most are proper nouns widely known such as **Songkran**: สงกรานต์ (Thai New Year).

3. How do borrowed Thai lexical items affect foreigners' reading comprehension?

The findings revealed that the lack of knowledge about Thai vocabulary, Thai culture and the inadequate ability to detect contextual clues led most participants to L2 reading difficulties (struggling with guessing foreign words in English contexts and lacking of language structure ability to fully comprehend English articles). Another noteworthy point is the ways they tried to understand the magazines. The English and the Canadian participants could read the magazines easily since they possess high competency in the English language and consequently had the ability to detect contextual clues. The English participant applied his knowledge about English grammar. He wrote that most borrowed Thai lexical items in the data are nouns and pre-modifying adjectives so they are clear in their own right. The Canadian participant applied skimming and scanning strategies. Regarding the French participant, the strategy of working out proper nouns can bring about limitation in comprehension. Even though he might have been able to work out which lexical items were proper nouns, his comprehension would have been limited when he came up with the common nouns. The Finnish participant consulted a bilingual dictionary (English-Thai dictionary or vice-versa). This method can only be applied when a reader can access to a dictionary. The Japanese participant asked Thai people to translate the Thai words for her. Again, this method is questionable. Reading enjoyment is unlikely to happen if a reader has to ask for explanations steadily. Since the readers of the magazines are not limited to native-speakers of English, it is recommended that definitions of borrowed Thai lexical items are added in order to make the magazines more comprehensible.

Apart from the main research questions, there are some extra findings that the researcher found remarkable. They are anglicized Thai words and the words used repeatedly in both magazines which are discussed below in detail.

The Researcher's Extra Findings:

1. Anglicized Thai Lexical Items

Anglicized Thai lexical items found in the data are plural inflections, an adjective inflection and ordering of a modifier before the head noun. For example, **chedis**: เจริญ, **Ayutthayan**: อยุทธยา and **Isaan som tam**: อีสานส้มตำ. This reflects the compatibility of Thai and English morphologies. In both Thai and English, references to entities are understood through many individual words. These extra findings correspond to the study about Malay lexical items in English conducted by Imm (2009). The point worth the discussion is that Imm's materials for her study (Malaysian English Newspaper Corpus) and the articles in Sawasdee were written by foreigners who use English as the first or second language. Thus, various types of anglicized word were found. Table 5.1 presents anglicized words found in Imm's data and the main study.

Table 5.1 Anglicized Words in Imm's Data and Articles in Sawasdee Magazine

Types of Anglicized Word	Imm's Data	Sawasdee
Plural Inflection	kerongsang/kerongsangs	chedi/chedis
Adjective Inflection	Johor/Johorean	Ayutthaya/Ayutthayan
Ordering of a Modifier before the Head Noun	-	som tam Isaan/ <i>Isaan</i> som tam

According to Table 5.1, it can be said that the various types of anglicization were caused by the influence of the authors' first language (L1). In contrast, articles in Kinnaree magazine were written by Thai authors so only plural inflections such as **viharas**: วิหาร occurred.

2. Repeated Thai Lexical Items in Both Magazines

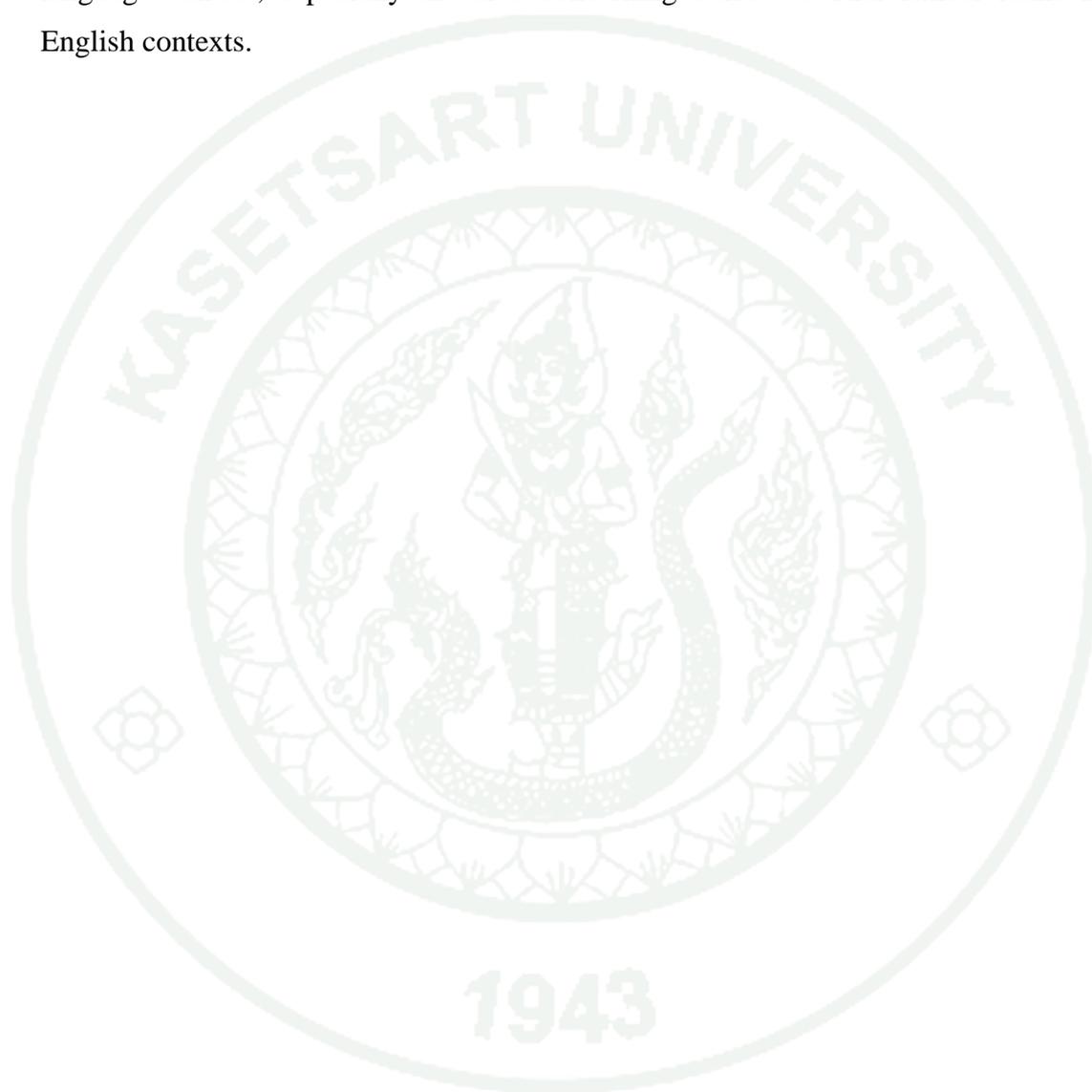
A considerable number of Thai words occurred repeatedly in both magazines implying that they were the topics of interest to foreigners. However, the inconsistency in spellings such as **haeng leh:** ฮังเล in Sawasdee and **Hunglay** in Kinnaree; **naam phrik num:** น้ำพริกหนุ่ม in Sawasdee and **Nam Prik Num** in Kinnaree have tendencies to cause confusion to foreigners who wish to study the appropriate spellings of Thai words in roman letters. Therefore, spellings of Thai words in the magazines should follow the standard patterns of romanization.

The following section provides recommendations for further studies.

Recommendations for Further Studies

1. The borrowed lexical items in this study were manually scanned and selected for analysis. For a further study, it is suggested that computer programs such as AntConc Version 3.2.1 and Compleat Lexical Tutor v.6.2 are applied so as to make the data collection more accurate.
2. Since this study focuses on linguistic aspects of the borrowed Thai lexical items: parts of speech and their functions in the English syntactic structure, it is recommended that semantic categories of borrowed lexical items such as arts, festivals and traditions are categorized and studied in detail.
3. Due to the fact that this study revealed inconsistency in spellings of borrowed Thai lexical items, it is recommended that the issue of romanization of borrowed Thai lexical items is further investigated.
4. This is a small-scale study; thus, a larger sample size is recommended for a further study to make more accurate generalizations.

It is highly hoped that the recommendations offered in the final chapter of this study would be appreciated by learners of English for Specific Purposes or other academic fields interested in conducting in-depth studies on the topic of lexical borrowing. The findings of the main study contribute insight and understanding of language contact, especially the area concerning borrowed Thai lexical items in English contexts.



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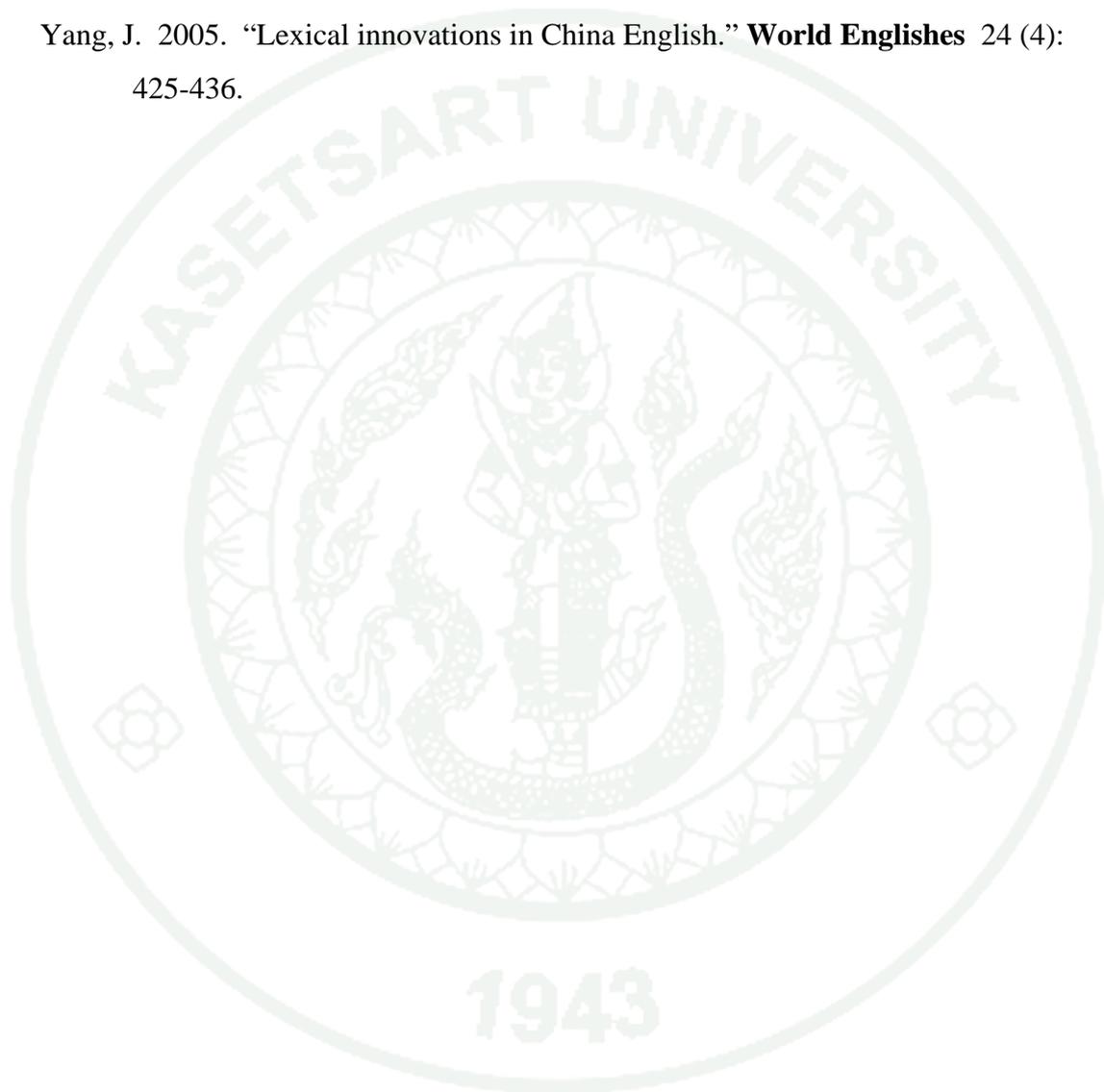
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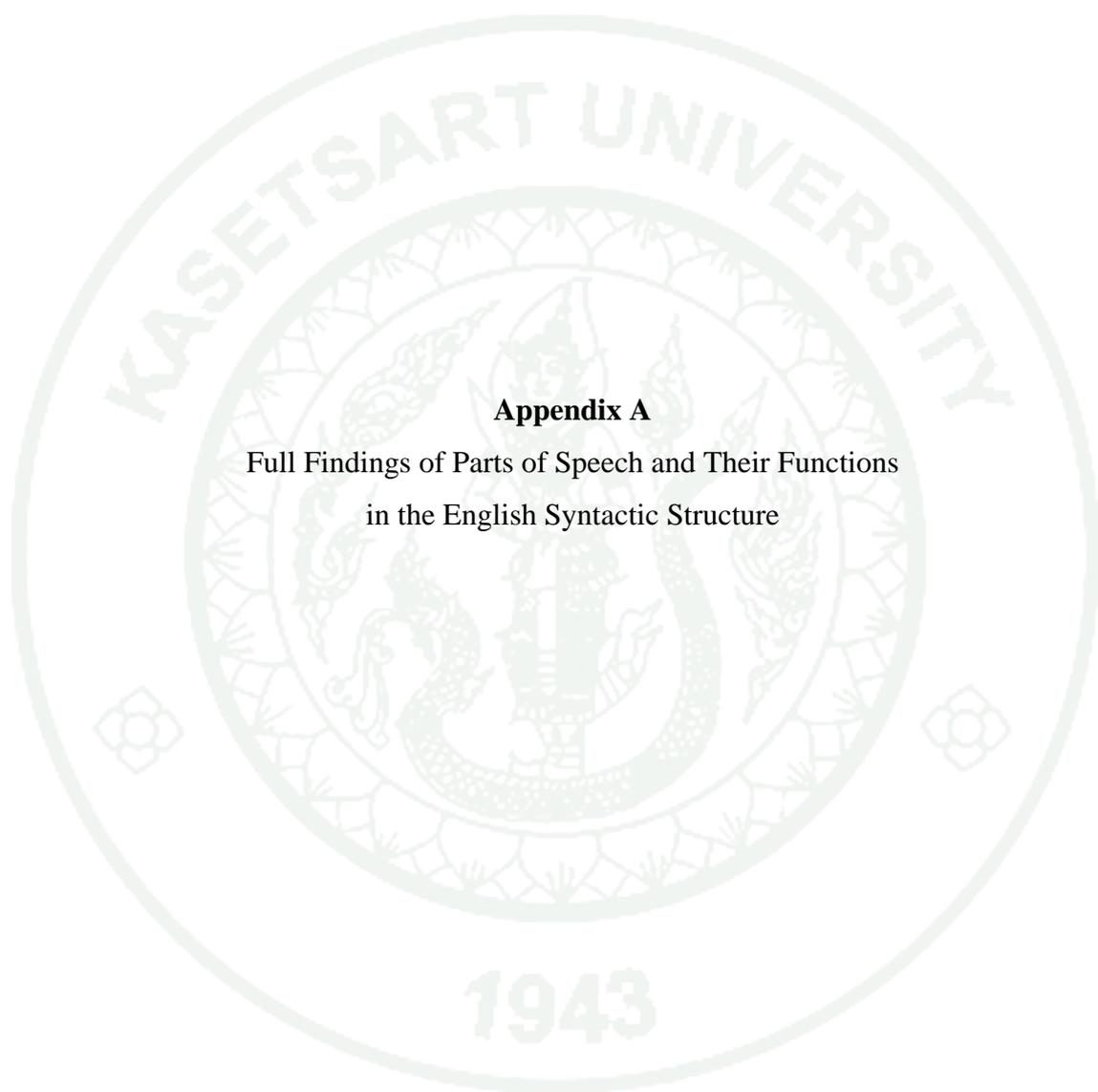
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APPENDICES



Appendix A

Full Findings of Parts of Speech and Their Functions
in the English Syntactic Structure

Appendix Table A1 Borrowed Thai Lexical Items in Sawasdee Magazine

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
1	January	“ikat” (อิกาท)	6	1	“Woven in the bold patterns of traditional mudmee, or <i>ikat</i> as it is sometimes called, their soft muted colours will add a tasteful hand-crafted touch to any home without the fear of going totally tribal.”	Noun Phrase	Nominal
2	January	“khlong-...” (คลอง)	7	2	“These super sandals, made from the <i>khlong</i> -clogging water hyacinth, are a step ahead of the competition in environmental awareness.”	Noun	Adjectival
3	January	“laab” (ลาบ)	8	3	“Dishes include favourites like wing bean salad, rice with sun-dried pork and <i>laab</i> (mainly Bt70-80).”	Noun Phrase	Nominal
4	January	“mudmee” (มัดหมี่)	6	1	“Woven in the bold patterns of traditional <i>mudmee</i> , or ikat as it is sometimes called, their soft muted colours will add a tasteful hand-crafted touch to any home without the fear of going totally tribal.”	Noun	Nominal
5	February	“bot” (โบสถ์)	46	13	“The theme of fusion is extended to the dormitory houses being called khana, the sleeping quarters of Buddhist monks and the assembly hall being referred to as a <i>bot</i> or prayer hall in a temple.”	Noun	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
6	February	“farang” (ฝรั่ง)	28	9	“Eat them with your fingers, and if they’re too bland – a frequent Thai criticism of <i>farang</i> food – you just slurp a few glugs from the bottle of chilli oil.”	Noun	Adjectival
7	February	“khana” (คณะ)	46	13	“The theme of fusion is extended to the dormitory houses being called <i>khana</i> , the sleeping quarters of Buddhist monks and the assembly hall being referred to as a bot or prayer hall in a temple.”	Noun Phrase	Nominal
8	February	“Lopburi” (ลพบุรี)	34	10	“A few excellent examples of this school of sculpture are in the Lopburi Museum, part of the compound of the town’s ruined palace, while some of the more venerable temples, such as Wat Sao Thong-Thong and Wat Tong Pu, also enshrine typical <i>Lopburi</i> statues, in particular the Buddha seated beneath a naga, serpents being a popular image of the period.”	Noun	Adjectival
9	February	“massaman” (มัสมั่น)	26	8	“The term fusion seems restricted to using Western produce, rather than mixing tastes – the flavours are all recognisably Thai, albeit restrained – and I’m not convinced of the wisdom of dropping lamb chops into a bowl of <i>massaman</i> curry sauce.”	Noun	Adjectival

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
10	February	“naga” (นาค)	34	10	“A few excellent examples of this school of sculpture are in the Lopburi Museum, part of the compound of the town’s ruined palace, while some of the more venerable temples, such as Wat Sao Thong-Thong and Wat Tong Pu, also enshrine typical Lopburi statues, in particular the Buddha seated beneath a <i>naga</i> , serpents being a popular image of the period.”	Noun	Nominal
11	February	“Pali” (บาลี)	46	13	“Even the school’s hymn books neatly laid out on the wooden pews actually contain Buddhist <i>Pali</i> chants.”	Noun	Adjectival
12	February	“prang” (ปราสาท)	34	11	“Located opposite the railway station in yet another example of the modern town’s uncanny habit of blending the venerable with the mean, the ruins cover an extensive site that is dominated by a large Khmer <i>prang</i> , although the temple is most fascinating for the evolution of its construction, which spans the Khmer period and the 17 th century.”	Noun	Nominal
13	February	“Thai Yai-...” (ไทยใหญ่)	15	7	“Chiang Kam also boasts a number of fine historic temples especially the multi-roofed <i>Thai Yai</i> -style Wat Nantaram.”	Noun	Adjectival
14	February	“tom kha gai” (ต้มข่าไก่)	8	6	“Soon, she was serving plates of pasta alongside her <i>tom kha gai</i> .”	Noun	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
15	February	“viharn” (วิหาร)	34	12	“Most likely first erected in the 12 th century and remodelled in the 14 th century, Wat Phra Sri Ratana Mahathat expanded considerably in the late 1600s by King Narai, as witnessed in the large brick <i>viharn</i> .”	Noun	Nominal
16	March	“Kamphaeng-Phet” (กำแพงเพชร)	18	20	“It boasts a serene trio of restored Buddha images, two sitting and one reclining, with broad foreheads and square chins in the <i>Kamphaeng-Phet</i> style.”	Noun	Adjectival
17	March	“kluay khai” (กล้วยไข่)	17	18	“However, what puffs the breasts of Kamphaeng Phet folk with pride is not that black gunge, nor the green sea of rice which encircles the city, but the sweet yellow fruit for which it is known throughout Thailand, <i>kluay khai</i> , literally the "egg banana", a stubby little variety that grows to perfection in this province.”	Noun Phrase	Nominal
18	March	“luk thung” (ลูกทุ่ง)	7	14	“Three stage areas on the beachfront will host a wide range of styles, including hip-hop, jazz, easy listening and <i>luk thung</i> (Thai country).”	Noun Phrase	Nominal
19	March	“pla thoo” (ปลาทุ)	13	16	“Here too are the spawning grounds of the delicious <i>pla thoo</i> , a type of mackerel widely used in Thai cuisine, which gives rise to the archipelago’s name meaning “Golden Bowl”.”	Noun	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
20	March	“sala” (ศาลา)	14	17	“If more than mere gazing is required, then a massage in the open-air <i>sala</i> surrounded by sweet smelling bougainvillea and with what feels like the entire Gulf of Thailand hundreds of feet below is probably the answer on how to fill the unforgiving minutes before lunch.”	Noun	Nominal
21	March	“saw-daung” (ซอด้วง)	12	15	“Stroll around the breezy heights at some of Koh Samui’s premier resorts for an evening and the melodious notes of a gently plucked <i>saw-daung</i> drift about like fireflies.”	Noun	Nominal
22	March	“som tam” (ส้มตำ)	47	23	“In front of a whorl of thorny bamboo, a couple set up a <i>som tam</i> stall.”	Noun	Adjectival
23	March	“stupa” (สถูป)	19	21	“Upon the hilltop, Wat Chang Rob has a striking frieze of 68 stucco elephant fronts around the square base of its collapsed <i>stupa</i> .”	Noun	Nominal
24	March	“Sukhothai” (สุโขทัย)	18	18	“Many later Sri Lankan monks resided at Kamphaeng Phet and their influence is clear in its temples, which combine Sri Lankan, <i>Sukhothai</i> and Ayutthayan styles.”	Adjective	Adjectival
25	April	“Songkran” (สงกรานต์)	8	24	“Back in the “good old days” <i>Songkran</i> would have accurately been described as a genteel water-sprinkling festival.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
26	May	“tuk-tuk” (ตุ๊กตุ๊ก)	30	26	“The show was like a montage of Bangkok street life, fashion footage shot from the back of a <i>tuk-tuk</i> racing through town, including a turn through the backpacker district of Khao San Road.”	Noun	Nominal
27	May	“yam sam roodoo” (ยำสามฤดู)	21	25	“The Thai and Chinese specialities tend toward the traditional however, with such favourites as <i>yam sam roodoo</i> (three season salad) and stir-fried squid with salted egg.”	Noun Phrase	Nominal
28	June	“sema” (เสมา)	15	27	“The roof eaves and blue-and-gold painted gables are elaborately carved, while other detail includes boundary <i>sema</i> stones covered by ornamental stone chedis.”	Noun	Adjectival
29	July	“a-haan chawang” (อาหารชาววัง)	42	59	“This is called <i>a-haan chawang</i> , food for the people of the palace.”	Noun Phrase	Nominal
30	July	“anchan” (อัญชัน)	19	36	“Seasoning young coconut juice with ginger, he colours it lavender naturally using <i>anchan</i> flowers, adding rock sugar to bring out the flavours.”	Noun	Adjectival
31	July	“bamee” (บะหมี่)	21	39	“Famished patrons can have a quickie with various recipes of <i>bamee</i> , or egg noodles, preferably with red pork, boiled chicken or roast duck.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
32	July	“Dim sum” (ต๋มซำ)	21	39	“ <i>Dim sum</i> specialists roll out a mouthwatering cavalcade of dumplings, buns, fried taro with stuffing, boiled goose feet, dry noodle kuaytiaw lawd and all the rest.”	Noun	Adjectival
33	July	“farang yee” (ฝรั่งหี)	17	34	“Again, mango yee leads a line of yee fruits, equally best selling, which are <i>farang yee</i> (guava), sapparot yee (pineapple) and cantaloupe yee.”	Noun Phrase	Nominal
34	July	“gaeng kiaw wan” (แกงเขียวหวาน)	32	45	“But fry the coconut cream together with a paste made from green chillies sharpened with shallots and lemongrass and you end up with <i>gaeng kiaw wan</i> , a classic Central Thailand dish.”	Noun Phrase	Nominal
35	July	“gaeng liang” (แกงเลียง)	34	52	“Notable exceptions are kaeng jeut – literary “bland” curry – and <i>gaeng liang</i> .”	Noun Phrase	Nominal
36	July	“gaeng Massaman” (แกงมัสมั่น)	32	46	“Some say the sweet and oily <i>gaeng Massaman</i> arrived in Thailand with the Persian envoys to the court of Ayutthaya.”	Noun	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
37	July	“gaeng phet gai” (แกงเผ็ดไก่)	12	29	“Whether you are new to the charms of Thai food or a veteran when it comes to knowing the difference between phad Thai and <i>gaeng phet gai</i> , you’ll quickly appreciate that the topic is always as fascinating as it is delicious.”	Noun Phrase	Nominal
38	July	“gaeng phet” (แกงเผ็ด)	32	44	“For example, <i>gaeng phet</i> – “phet” means spicy – refers to several red-hued curries, all made by frying coconut cream with a kreung kaeng made with red chillies.”	Noun Phrase	Nominal
39	July	“gaeng som” (แกงส้ม)	32	43	“Of course there’s an exception to every rule about Thai food and <i>gaeng som</i> , a popular sour-sweet-salty curry from the south, is made with a boiled paste.”	Noun Phrase	Nominal
40	July	“gaeng tai plaa” (แกงไตปลา)	48	65	“You also get it in another speciality, <i>gaeng tai plaa</i> , made with fish stomach and served as naam phrik – a bowl of dipping sauce for raw and boiled vegetables.”	Noun Phrase	Nominal
41	July	“haeng leh” (ฮังเล)	44	63	“The Burmese influence is seen in dishes like <i>haeng leh</i> , a drier curry served with larb muu (crispy pork rind), a northern speciality also used as a drinking snack.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
42	July	“Isaan” (อีสาน)	44	62	“The most famous <i>Isaan</i> dish is som tam, he says.”	Noun	Adjectival
43	July	“jeut” (จืด)	36	55	“Those who, like myself, find kuaytiaw naam a bit on the <i>jeut</i> side should try a plate of kuaytiaw phad khii mao, literally fried noodles for a drunkard.”	Adjective	Adjectival
44	July	“kaeng jeut” (แกงจืด)	34	50	“Notable exceptions are <i>kaeng jeut</i> – literally “bland” curry – and gaeng liang.”	Noun Phrase	Nominal
45	July	“kapi” (กะปิ)	32	46	“Either way, it’s the only Thai curry made with a kreung gaeng containing cumin, cinnamon and cardamom instead of the usual galangal, lemongrass, chilli, <i>kapi</i> (shrimp paste) and assorted other herbs and rhizomes.”	Noun Phrase	Nominal
46	July	“khanom jin” (ขนมจีน)	34	53	“Noodles can be made from three different ingredients: rice flour paste (called kuaytiaw when steamed or <i>khanom jin</i> when boiled and forced through a sieve), wheat flour (baamii) or mung-bean starch (woon sen).”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
47	July	“khao man gai” (ข้าวมันไก่)	22	41	“For instance, in their search for the absolute, Bangkok eating pundits have long embarked on the quest to find the best <i>khao man gai</i> , or chicken rice, and after decades of filtering they’ve issued an unofficial salute that the trophy should go to a row of khao man gai vendors on the corner of Pratunam.”	Noun	Nominal
48	July	“kluay charp” (กล้วยฉาบ)	17	32	“During the hot season when the three are superfluous, they eat the ripe ones fresh, use the unripe bananas to make <i>kluay charp</i> or plastered banana, fried thin slices of banana slightly coated with sugar.”	Noun Phrase	Nominal
49	July	“Kluay lep mue naang” (กล้วยเล็บมือนาง)	18	35	“ <i>Kluay lep mue naang</i> , which grows in abundance in the southern town of Chumpon, is used to make banana chips in five flavours with a definite local bent – sweet, salty, tom yam, paprika and barbecued.”	Noun Phrase	Nominal
50	July	“kluay tak” (กล้วยตาก)	18	35	“The unsliced ripe bananas that are roasted, called <i>kluay tak</i> , have a natural sweet taste.”	Noun Phrase	Nominal
51	July	“kreung gaeng” (เครื่องแกง)	32	43	“The three essential aspects of any Thai curry are the paste, called <i>kreung gaeng</i> ; the mode of cooking the paste, either frying or boiling; and the additional ingredients.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
52	July	“kuay chub” (กวยจ๊ับ)	21	38	“The chestnut was my introduction to the lifelong activity of street eating; in fact, it’s almost with compulsive dedication that the Thais are always in a quest – which is utterly gratuitous – to proclaim they’ve tasted the best, say, roast chestnuts, or chicken rice, or duck noodle, or <i>kuay chub</i> soup, or kuay tiew lawd, or chicken biryani, or pork satay, or the famous phad Thai noodles, or any item in the vast repertoire of streetwise cooking.”	Noun	Adjectival
53	July	“kuay tiew lawd” (กวยเตี๋ยวลอด)	21	38	“The chestnut was my introduction to the lifelong activity of street eating; in fact, it’s almost with compulsive dedication that the Thais are always in a quest – which is utterly gratuitous – to proclaim they’ve tasted the best, say, roast chestnuts, or chicken rice, or duck noodle, or kuay chub soup, or <i>kuay tiew lawd</i> , or chicken biryani, or pork satay, or the famous phad Thai noodles, or any item in the vast repertoire of streetwise cooking.”	Noun Phrase	Nominal
54	July	“kuaytiaw naam” (กวยเตี๋ยวน้ำ)	36	55	“Those who, like myself, find <i>kuaytiaw naam</i> a bit on the jeut side should try a plate of kuaytiaw phad khii mao, literally fried noodles for a drunkard.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
55	July	“kuaytiaw phad khii mao” (ก๋วยเตี๋ยวผัดซี๊เมา)	36	55	“Those who, like myself, find kuaytiaw naam a bit on the jeut side should try a plate of <i>kuaytiaw phad khii mao</i> , literally fried noodles for a drunkard.”	Noun Phrase	Nominal
56	July	“kuaytiaw phad Thai” (ก๋วยเตี๋ยวผัดไทย)	36	54	“Most foreigners don’t realise that actual name of their all-time favourite Thai dish is <i>kuaytiaw phad Thai</i> , not merely phad Thai.”	Noun Phrase	Nominal
57	July	“kuaytiaw” (ก๋วยเตี๋ยว)	34	53	“Noodles can be made from three different ingredients: rice flour paste (called <i>kuaytiaw</i> when steamed or khanom jin when boiled and forced through a sieved), wheat flour (baamii) or mung-bean starch (woon sen).”	Noun Phrase	Nominal
58	July	“kung” (กุ้ง)	34	52	“Other types of fish besides <i>kung</i> (shrimp) can be added, and certain versions incorporate coconut cream into the broth.”	Noun Phrase	Nominal
59	July	“larb muu” (ลาบหมู)	44	63	“The Burmese influence is seen in dishes like haeng leh, a drier curry served with <i>larb muu</i> (crispy pork rind), a northern speciality also used as a drinking snack.”	Noun Phrase	Nominal
60	July	“miang kham” (เมี่ยงคำ)	36	57	“Similarly, <i>miang kham</i> or “wrapped mouthful” is another hidden gem.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
61	July	“mon thong” (หมอนทอง)	17	33	“About five years ago folks in Chantaburi and Rayong, which are well known as Thailand’s fruit towns, started making experimental durian chips using the nearly ripe <i>mon thong</i> durian with thick flesh that can be sliced into thin pieces.”	Noun	Adjectival
62	July	“mor lam” (หมอลำ)	34	49	“The orchestra plays a loud burst of traditional Northeastern <i>mor lam</i> dance music.”	Noun	Adjectival
63	July	“naam grachiab” (น้ำกระเจี๊ยบ)	19	37	“If coconut juice is the champagne of local iced drinks, then the Bordeaux is surely <i>naam grachiab</i> , steeped from the dried pods of Roselle flowers.”	Noun Phrase	Nominal
64	July	“naam phrik kapi” (น้ำพริกกะปิ)	36	56	“Thais favour the pungent and fiery <i>naam phrik kapi</i> made with extra shrimp paste, but frankly naam phrik pla thu (mackerel) or naam phrik num (roasted eggplant and green chillies) make an easier introduction for most to the naam phrik family.”	Noun	Nominal
65	July	“naam phrik kung seap” (น้ำพริกกุ้งเสียบ)	46	64	“One delicacy based on kapi is <i>naam phrik kung seap</i> , a dark gelatinous sauce with tiny shrimps and small red and green chillies sprinkled on top.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
66	July	“naam phrik num” (น้ำพริกหนุ่ม)	36	56	“Thais favour the pungent and fiery naam phrik kapi made with extra shrimp paste, but frankly naam phrik pla thu (mackerel) or naam phrik num (roasted eggplant and green chillies) make an easier introduction for most to the naam phrik family.”	Noun Phrase	Nominal
67	July	“naam phrik pla thu” (น้ำพริกปลาทุ)	36	56	“Thais favour the pungent and fiery naam phrik kapi made with extra shrimp paste, but frankly naam phrik pla thu (mackerel) or naam phrik num (roasted eggplant and green chillies) make an easier introduction for most to the naam phrik family.”	Noun Phrase	Nominal
68	July	“naam phrik” (น้ำพริก)	36	56	“According to Ung-Ang-Talay, naam phrik , literary “water chilli”, is the centre of the whole Thai meal, yet visitors rarely experience this thick chilli and shrimp paste dip that is most often served with fresh raw or steamed vegetables.”	Noun Phrase	Nominal
69	July	“nam plaa raa” (น้ำปลาร้า)	44	62	“On the street it’s flavoured with nam plaa raa (fermented fish sauce), a very strong taste and smell typical of Isaan.”	Noun Phrase	Nominal
70	July	“Penang” (พะเนง)	42	60	“And red, green and Penang curries are all classic Central dishes made with coconut cream.”	Noun	Adjectival

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
71	July	“phad Thai” (ผัดไทย)	12	29	“Whether you are new to the charms of Thai food or a veteran when it comes to knowing the difference between <i>phad Thai</i> and gaeng phet gai, you’ll quickly appreciate that the topic is always as fascinating as it is delicious.”	Noun Phrase	Nominal
72	July	“phrik kee noo” (พริกชี้หนู)	15	31	“Many Thai dishes rely on the <i>phrik kee noo</i> , or mouse-dropping chilli.”	Noun	Nominal
73	July	“roti” (โรตีส)	22	40	“Duck into small lanes crisscrossing Pahurat and take a rest in one of the open-front teashops where a bearded gentleman serves a cup of smouldering hot chai and freshly fried <i>roti</i> , while prattling away in rapid-fire Hindi.”	Noun	Nominal
74	July	“sapparot yee” (สับประรดหีบ)	17	34	“Again, mango yee leads a line of yee fruits, equally best selling, which are farang yee (guava), <i>sapparot yee</i> (pineapple) and cantaloupe yee.”	Noun Phrase	Nominal
75	July	“sen yai” (เส้นใหญ่)	36	55	“Made with chewy <i>sen yai</i> , meat or fish, plenty of fresh basil leaves and a lot of fresh chilli, they should be spicy enough to awaken anyone’s taste buds.”	Noun	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
76	July	“thod man kung” (ทอดมันกุ้ง)	36	58	“Another treat is thod man plaa or <i>thod man kung</i> (fried fish or shrimp cakes).”	Noun Phrase	Nominal
77	July	“thod man plaa” (ทอดมันปลา)	36	58	“Another treat is <i>thod man plaa</i> or thod man kung (fried fish or shrimp cakes).”	Noun Phrase	Nominal
78	July	“tom ka” (ต้มซ่า)	42	60	“You see it in soups like the famous <i>tom ka</i> .”	Noun	Nominal
79	July	“tom yam kung” (ต้มยำกุ้ง)	34	52	“The legendary spicy / sour <i>tom yam kung</i> available throughout Thailand and at self-respecting Thai restaurants worldwide is the watery cousin of the famous Thai yam or salad.”	Noun	Nominal
80	July	“tom yam” (ต้มยำ)	18	35	“Kluay lep mue naang, which grows in abundance in the southern town of Chumpon, is used to make banana chips in five flavours with a definite local bent – sweet, salty, <i>tom yam</i> , paprika and barbecued.”	Adjective	Adjectival
81	July	“yam makreua yao” (ยำมะเขือขาว)	34	48	“I especially like <i>yam makreua yao</i> , a distinctively smoky salad made with seared green Thai eggplant and served with shrimp or pork garnished with steamed or hardboiled eggs.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
82	July	“yam nuea” (ยำเนื้อ)	42	61	“We might put grapes in the <i>yam nuea</i> (beef salad) to get some sweetness from the fruit.”	Noun	Nominal
83	July	“yam” (ยำ)	32	47	“A Thai salad or <i>yam</i> resembles its Western counterpart in name only.”	Noun Phrase	Nominal
84	July	“yee” (หี)	17	34	“Some of these cloaked in condiments, such as sugar, salt and chili, are called <i>yee</i> , a recently minted word to identify these snacks.”	Noun Phrase	Nominal
85	July	“awray” (อร่อย)	12	30	“For now, we hope that you find this magazine delicious, or as the Thais say <i>awray</i> .”	Adjective	Adjectival
86	July	“Gaeng” (แกง)	32	42	“ <i>Gaeng</i> is an umbrella term for any wet, savoury dish enriched and sometimes thickened with a spicy paste.”	Noun Phrase	Nominal
87	July	“Liang” (เลียง)	34	51	“ <i>Liang</i> means “at hand” or “grown nearby” and refers to the fresh ingredients used in this spicy Northern and Central Thai curry-esque soup.”	Noun Phrase	Nominal
88	July	“phet” (เผ็ด)	32	44	“For example, gaeng phet – “ <i>phet</i> ” means spicy – refers to several red-hued curries, all made by frying coconut cream with a kreung kaeng made with red chillies.”	Noun Phrase	Nominal

Appendix Table A1 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
89	July	“tom” (ต้ม)	34	52	“Though the name translates as “boiled mixture” (<i>tom</i> means boil and yam, toss or mix), the fiery broth is anything but bland.”	Noun Phrase	Nominal

Appendix Table A2 Anglicized Thai Lexical Items in Sawasdee Magazine (Pre-Modifying Adjective before the Noun)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
1	July	“Isaan som tam” (อีสานส้มตำ)	44	62	“ <i>Isaan som tam</i> will also have small crabs ground in a mortar.”	Noun Phrase	Nominal

Appendix Table A3 Anglicized Thai Lexical Items in Sawasdee Magazine (Plural and Adjective Inflections)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
1	January	“salas” (ศาลา)	10	4	“Six purpose-built traditional Thai <i>salas</i> house two restaurants (Hazara and Lanna Thai) Face Bar, two small single room spas (for women only) and a function room where they encourage participants to shake out boardroom formality by sitting on the floor.”	Noun	Nominal
2	January	“sarongs” (โสร่ง)	46	5	“The next morning, clad in <i>sarongs</i> and white blouses, their lips rouged, they would dance with delicate weavings of the hands to the rhythms of zylophones, cymbals and drums.”	Noun Phrase	Nominal
3	March	“Ayutthayan” (อยุธยา)	18	19	“Many later Sri Lankan monks resided at Kamphaeng Phet and their influence is clear in its temples, which combine Sri Lankan, Sukhothai and <i>Ayutthayan</i> styles.”	Adjective	Adjectival
4	March	“stupas” (สถูป)	18	20	“Standing in line, the two largest temples, Wat Phra That and Wat Phra Kaeo, present a phalanx of tall laterite <i>stupas</i> .”	Noun	Nominal
5	March	“viharns” (วิหาร)	19	22	“The pillars of <i>viharns</i> and the bases of stupas lie speckled by the sunlight passing through the forest cover.”	Noun Phrase	Nominal
6	June	“chedis” (เจดีย์)	15	27	“The roof eaves and blue-and-gold painted gables are elaborately carved, while other detail includes boundary sema stones covered by ornamental stone <i>chedis</i> .”	Noun	Nominal

Appendix Table A3 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
7	June	“nagas” (นาค)	39	28	“Here at Phanom Rung, a magnificent 200-metre-long processional way leads to the central shrine, passing over bridges guarded by five-headed snakes known as <i>nagas</i> .”	Noun Phrase	Nominal

Appendix Table A4 Borrowed Thai Lexical Items in Kinnaree Magazine

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
1	January	“Bai Sri Su Kwan” (บายศรีสู่ขวัญ)	95	4	“The local Bhu Thai with a “Bhalaeng” feast and <i>Bai Sri Su Kwan</i> , Bhu Thai dance and homemade liquor, ou, will welcome tourists visiting this village.”	Noun Phrase	Nominal
2	January	“Bhalaeng” (พานลง)	95	4	“The local Bhu Thai with a “ <i>Bhalaeng</i> ” feast and Bai Sri Su Kwan, Bhu Thai dance and homemade liquor, ou, will welcome tourists visiting this village.”	Noun	Adjectival
3	January	“Bhu Thai” (ภูไท)	95	4	“The local Bhu Thai with a “Bhalaeng” feast and Bai Sri Su Kwan, <i>Bhu Thai</i> dance and homemade liquor, ou, will welcome tourists visiting this village.”	Noun	Adjectival

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
4	January	“Bo Sang” (บ่อสร้าง)	42	2	“Chiang Mai Province will host its annual “ <i>Bo Sang</i> Umbrella Fair & San Kamphaeng Handicraft Festival” at Bo Sang Village in Tambon Ton Pao, San Kamphaeng District, in the form of a Street Fair.”	Noun	Adjectival
5	January	“Khai Katha” (ไข่กระทะ)	98	6	“Try <i>Khai Katha</i> , Udon Thani’s famous culinary offering.”	Noun Phrase	Nominal
6	January	“Lanna” (ล้านนา)	42	2	“Houses and shops along the street will be decorated in the <i>Lanna</i> style along with symbolic Bo Sang umbrellas.”	Noun	Adjectival
7	January	“lolay” (โหลย)	98	6	“When in Mukdahan, make sure you don’t miss a kind of dessert called <i>lolay</i> .”	Noun Phrase	Nominal
8	January	“Mu Yaw” (หมูยอ)	97	5	“Back in the city, we were ready to return to Bangkok but not until we had bought the famous <i>Mu Yaw</i> , a local sausage from Ubol Ratchathani.”	Noun	Nominal
9	January	“Naem Nuang” (แหนมเนือง)	98	6	“ <i>Naem Nuang</i> and Vietnamese sausage in Nong Khai are also recommended.”	Noun Phrase	Nominal
10	January	“Nam Prik Kha” (น้ำพริกข่า)	114	9	“The deep-fried sticky rice and <i>Nam Prik Kha</i> , formerly food to grace a royal dining table, are truly bliss.”	Noun Phrase	Nominal
11	January	“Nam Prik Num” (น้ำพริกหนุ่ม)	114	9	“Served with <i>Nam Prik Num</i> (northern of spicy dip), the taste of the dishes is immensely enhanced.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
12	January	“ou” (อุ)	95	4	“The local Bhu Thai with a “Bhalaeng” feast and Bai Sri Su Kwan, Bhu Thai dance and homemade liquor, <i>ou</i> , will welcome tourists visiting this village.”	Noun Phrase	Nominal
13	January	“Pong Lang” (โปงกลาง)	95	3	“We decided to stopover at Tha Rua Village in Nawa District, which is famous as the center for traditional mouth-organs and other local musical instruments including Wohd, harp and <i>Pong Lang</i> .”	Noun Phrase	Nominal
14	January	“Salaw” (สะลือ)	114	7	“The echoing, melodic sound of the <i>Salaw</i> , a local fiddle made of bamboo and coconut shell, seems an appropriate and traditional northern greeting, as we step inside the ancient teakwood building.”	Noun	Nominal
15	January	“San Kamphaeng” (สันกำแพง)	42	2	“Chiang Mai Province will host its annual “Bo Sang Umbrella Fair & <i>San Kamphaeng</i> Handicraft Festival” at Bo Sang Village in Tambon Ton Pao, San Kamphaeng District, in the form of a Street Fair.”	Noun	Adjectival
16	January	“Sankhalok” (สังคโลก)	114	10	“Salmon, soaked in fish sauce, comes in bite-sized rolls, and with the tangy, spicy sauce served in luxurious <i>Sankhalok</i> tableware, the salmon rolls seem to taste even better.”	Noun	Adjectival

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
17	January	“Tak Bat” (ตักบาตร)	28	1	“All Thais are generally familiar with <i>Tak Bat</i> , the practice of making a food offering to monks that has been passed down from generation to generation among Buddhist Thais.”	Noun Phrase	Nominal
18	January	“Thai Leu” (ไทลื้อ)	114	9	“The Lanna-style dining tables are nicely covered with hand-woven <i>Thai Leu</i> tablecloths.”	Noun	Adjectival
19	January	“Thida Bo Sang” (ธิดาบอสร่าง)	42	2	“Activities include sales of local products, cultural shows and a <i>Thida Bo Sang</i> Beauty Contest.”	Noun	Adjectival
20	January	“Wat” (วัด)	28	1	“As most Thai people are Buddhists, their lifestyle is inextricably linked to the <i>Wat</i> (temple), which symbolizes the Buddhist religion and monks.”	Noun	Nominal
21	January	“Wohd” (โหวด)	95	3	“We decided to stopover at Tha Rua Village in Nawa District, which is famous as the center for traditional mouth-organs and other local musical instruments including <i>Wohd</i> , harp and Pong Lang.”	Noun Phrase	Nominal
22	February	“Ayutthaya” (อยุธยา)	79	16	“Looking at the architecture of the Ho Tripitaka of Wat Rakhang, it is in the <i>Ayutthaya</i> style, and the library consists of three, traditional Thai houses: bedroom, central room, and sitting room.”	Noun	Adjectival

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
23	February	“Fah-Talai-Jone” (ฟ้าทะลายโจร)	138	24	“As a child, suffering from chronic flu, he fully recovered from the illness thanks to <i>Fah-Talai-Jone</i> (Thai herb) herbal drink prepared for him by his mother.”	Noun	Adjectival
24	February	“Foi Thong” (ฝอยทอง)	126	22	“His spouse, Guy de Mar, known among the locals as Thao Thong Keep Maa, became a point of reference for having introduced many famous court desserts including <i>Foi Thong</i> , Thong Yib, Thong Yod.”	Noun Phrase	Nominal
25	February	“Ho Phra Tripitaka” (หอพระไตรปิฎก)	79	14	“ <i>Ho Phra Tripitaka</i> , in short Ho Trai, is a library for Buddhist scriptures.”	Noun Phrase	Nominal
26	February	“Ho Trai” (หอไตร)	79	14	“Ho Phra Tripitaka, in short <i>Ho Trai</i> , is a library for Buddhist scriptures.”	Noun Phrase	Nominal
27	February	“Ho Tripitaka” (หอไตรปิฎก)	79	15	“King Rama I, the first monarch of the Rattanakosin Period, donated the <i>Ho Tripitaka</i> in Wat Rakhang Khositaram Woramahavihan in Bangkok.”	Noun	Nominal
28	February	“Hunglay” (ฮังเล)	115	18	“At dinner, I have the opportunity to try several native dishes including Kao Soi Haeng, <i>Hunglay</i> curry, Neu Loong.”	Noun	Adjectival
29	February	“Kanom Alawa” (ขนมอาละหว่า)	116	19	“Recommended dishes include Khao Som, Khang Pong, Neu Loong, fish of Pai River, <i>Kanom Alawa</i> and Kanom Paymawng, etc.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
30	February	“Kanom Mow Gaeng” (ขนมหม้อแกง)	115	18	“Paymong, the local dessert, looks like <i>Kanom Mow Gaeng</i> available in central Thailand.”	Noun Phrase	Nominal
31	February	“Kanom Paymawng” (ขนมเป็ญม้ง)	116	19	“Recommended dishes include Khao Som, Khang Pong, Neu Loong, fish of Pai River, Kanom Alawa and <i>Kanom Paymawng</i> , etc.”	Noun Phrase	Nominal
32	February	“Kao Soi Haeng” (ข้าวซอยแห้ง)	115	18	“At dinner, I have the opportunity to try several native dishes including <i>Kao Soi Haeng</i> , Hunglay curry, Neu Loong.”	Noun Phrase	Nominal
33	February	“Khan Mak” (ขันหมาก)	48	12	“There will be a bride and groom welcome ceremony (for Thais and foreign visitors) at Trang Airport and the <i>Khan Mak</i> long-tail boat procession to Koh Kradan.”	Noun	Adjectival
34	February	“Khang Pong” (ข้างป่อง)	116	19	“Recommended dishes include Khao Som, <i>Khang Pong</i> , Neu Loong, fish of Pai River, Kanom Alawa and Kanom Paymawng, etc.”	Noun Phrase	Nominal
35	February	“Khao Som” (ข้าวต้ม)	116	19	“Recommended dishes include <i>Khao Som</i> , Khang Pong, Neu Loong, fish of Pai River, Kanom Alawa and Kanom Paymawng, etc.”	Noun Phrase	Nominal
36	February	“Krajud” (กระจุ๊ด)	35	11	“FAI SOR KAM on the 4 th Floor of Siam Discovery Center offers sizeable bags made of woven <i>Krajud</i> .”	Noun	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
37	February	“Krathong” (กระทง)	126	23	“By sunset, the tour arrives at Phra Samut Chedi, perfect timing to float the <i>Krathong</i> right in the middle of the river in front of the Pagoda as an offering to the Buddha.”	Noun	Nominal
38	February	“Kubetai” (กูปไต)	116	20	“Khun Lum Prapas Road and Singhana t-Bumrung Road in downtown Mae Hong Son are the two best locations to find such wonderful souvenirs as silver accessories, <i>Kubetai</i> hats and Tai pants, which are widely available and inexpensive.”	Noun	Adjectival
39	February	“Lai Kanok Kan Khot” (ลายกนกก้านชด)	79	16	“The door to the central room is engraved with <i>Lai Kanok Kan Khot</i> , a flame-like spiral motif.”	Noun Phrase	Nominal
40	February	“Lai Rot Nam” (ลายรดน้ำ)	79	16	“The window panels are painted with <i>Lai Rot Nam</i> (a design made by washing gold leaf on lacquer), featuring the figure of a celestial being standing on a pedestal and holding a sword on his shoulder.”	Noun Phrase	Nominal
41	February	“Mon” (มอญ)	115	17	“Wat Phra That Doi Gong Mu is a major pagoda in ornate <i>Mon</i> style with fresco decoration.”	Noun	Adjectival
42	February	“Mondhop” (มณฑป)	125	21	“The Buddha’s footprint was discovered in the reign of King Songtham and, as a gesture of devotion, a <i>Mondhop</i> (structure in the form of a canopy) was built to shelter it.”	Noun	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
43	February	“naga” (นาค)	79	16	“The lower part is an open area; the roof is made of earthen tiles, and the eave are large, in the figure of <i>naga</i> .”	Noun Phrase	Nominal
44	February	“Neu Loong” (เนื้อลุง)	115	18	“At dinner, I have the opportunity to try several native dishes including Kao Soi Haeng, Hunglay curry, <i>Neu Loong</i> .”	Noun Phrase	Nominal
45	February	“Paymong” (เปงมั่ง)	115	18	“ <i>Paymong</i> , the local dessert, looks like Kanom Mow Gaeng available in central Thailand.”	Noun Phrase	Nominal
46	February	“Rod Nam Sang” (รดน้ำสังข์)	48	12	“Brides and grooms dive into the sea to attend the <i>Rod Nam Sang</i> Ceremony and registration at a depth of over 40 feet.”	Noun	Adjectival
47	February	“Sarong” (โสร่ง)	66	13	“Women wear straight, loose blouses, topped with another long-sleeved blouse and a short, colorfully embroidered <i>Sarong</i> .”	Noun	Nominal
48	February	“Tai” (ไต)	115	17	“The next sight is Wat Chong Kum and Wat Chong Klang, the twin temples of <i>Tai</i> architecture located within the same confines.”	Noun	Adjectival
49	February	“Thong Yib” (ทองหยิบ)	126	22	“His spouse, Guy de Mar, known among the locals as Thao Thong Keep Maa, became a point of reference for having introduced many famous court desserts including Foi Thong, <i>Thong Yib</i> , Thong Yod.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
50	February	“Thong Yod” (ทองหยอด)	126	22	“His spouse, Guy de Mar, known among the locals as Thao Thong Keep Maa, became a point of reference for having introduced many famous court desserts including Foi Thong, Thong Yib, <i>Thong Yod</i> .”	Noun Phrase	Nominal
51	February	“ubosot” (อุโบสถ)	79	15	“In 1968, the library was renovated and rebuilt in the compound of the <i>ubosot</i> (main chapel) of Wat Rakhang.”	Noun	Nominal
52	March	“Champa” (จำปา)	80	29	“The Chula kite has a “ <i>Champa</i> ” as its weapon, which is tied to the string of the kite and used for ripping opponents’ Pakpao kite.”	Noun	Nominal
53	March	“Chula” (จุฬา)	77	27	“Kite flying can also be a competitive sporting event, as seen from battles between the star-shaped <i>Chula</i> kite, representing the male, and the diamond-shaped Pakpao kite, representing the female.”	Noun	Adjectival
54	March	“Kaew” (แก้ว)	79	28	“Apart from Sa paper, kites are also made from <i>Kaew</i> paper (cellophane), which has a low price and is widely available.”	Noun	Adjectival
55	March	“Kanom Mun Sumpalung” (ขนมมันสำปะหลัง)	134	32	“Among the popular ones are Kanom Tom Haa See, <i>Kanom Mun Sumpalung</i> , sago with scented mushroom stuffing, banana dessert, banana wrapped in sticky rice, Tua Bhabé, coconut jelly, layered cake and Kanom Yoke Manee.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
56	March	“Kanom Tom Haa See” (ขนมต้มห่าสี)	134	32	“Among the popular ones are <i>Kanom Tom Haa See</i> , Kanom Mun Sumpalung, sago with scented mushroom stuffing, banana dessert, banana wrapped in sticky rice, Tua Bhabé, coconut jelly, layered cake and Kanom Yoke Manee.”	Noun Phrase	Nominal
57	March	“Kanom Yoke Manee” (ขนมหยกมณี)	134	32	“Among the popular ones are Kanom Tom Haa See, Kanom Mun Sumpalung, sago with scented mushroom stuffing, banana dessert, banana wrapped in sticky rice, Tua Bhabé, coconut jelly, layered cake and <i>Kanom Yoke Manee</i> .”	Noun Phrase	Nominal
58	March	“Kep Met” (เค็บเม็ด)	34	26	“Mak Kep is known by different names in different regions of the country. For instance it is called Mak Ton in the South, Mak Kep Mai, or Mai Kaeng Khi, in the North, and <i>Kep Met</i> in northeast Thailand.”	Noun Phrase	Nominal
59	March	“Khuen Ran” (เขื่อนร้าน)	34	25	“Player draw lots to decide who goes first – a procedure called <i>Khuen Ran</i> , when each player places all five jackstones on the back of the hand, tosses them into the air and tries to catch the stones in the palm of their hand.”	Noun Phrase	Nominal
60	March	“Lo Bong” (ลอบอง)	113	30	“In front of the house stand <i>Lo Bong</i> , long, carved wooden poles decorated with colorful cloth.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
61	March	“Mai Kaeng Khi” (ไม้แก่งซี่)	34	26	“Mak Kep is known by different names in different regions of the country. For instance it is called Mak Ton in the South, Mak Kep Mai, or <i>Mai Kaeng Khi</i> , in the North, and Kep Met in northeast Thailand.”	Noun Phrase	Nominal
62	March	“Mak Kep Mai” (หมากเก็บไม้)	34	26	“Mak Kep is known by different names in different regions of the country. For instance it is called Mak Ton in the South, <i>Mak Kep Mai</i> , or Mai Kaeng Khi, in the North, and Kep Met in northeast Thailand.”	Noun Phrase	Nominal
63	March	“Mak Kep” (หมากเก็บ)	34	25	“Similar to jacks, <i>Mak Kep</i> is a Thai children’s traditional game, comprising five jackstones, or other small, circular objects, and played by two or more players.”	Noun Phrase	Nominal
64	March	“Mak Ton” (หมากโตน)	34	26	“Mak Kep is known by different names in different regions of the country. For instance it is called <i>Mak Ton</i> in the South, Mak Kep Mai, or Mai Kaeng Khi, in the North, and Kep Met in northeast Thailand.”	Noun Phrase	Nominal
65	March	“Niang” (เหนียง)	80	29	“The Pakpao kite is smaller than the Chula kite, and equipped with its own weapon called <i>Niang</i> , a loop used for crippling the Chula kite to bring it down.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
66	March	“Pakpao” (ปักเป้า)	77	27	“Kite flying can also be a competitive spring event, as seen from battles between the star-shaped Chula kite, representing the male, and the diamond-shaped <i>Pakpao</i> kite, representing the female.”	Noun	Adjectival
67	March	“Sa” (สา)	79	28	“Kites are fabricated simply from bamboo and <i>Sa</i> paper (<i>Broussonetia papyrifera</i>), which is made from the bark of the mulberry tree grown in northern Thailand.”	Noun	Adjectival
68	March	“sago” (สาอู)	134	32	“Among the popular ones are Kanom Tom Haa See, Kanom Mun Sumpalung, <i>sago</i> with scented mushroom stuffing, banana dessert, banana wrapped in sticky rice, Tua Bhabe, coconut jelly, layered cake and Kanom Yoke Manee.”	Noun Phrase	Nominal
69	March	“Sisuk” (สีสุก)	79	28	“Those used in competitive events, like Chula and Pakpao kites, are made from <i>Sisuk</i> bamboo, which is tougher and more durable than other kinds of bamboo.”	Noun	Adjectival
70	March	“Tao Sor” (เต้าส้อ)	114	31	“ <i>Tao Sor</i> is a popular, tasty cookie that local people love to buy for friends.”	Noun Phrase	Nominal
71	March	“Tua Bhabe” (ถั่วแปบ)	134	32	“Among the popular ones are Kanom Tom Haa See, Kanom Mun Sumpalung, sago with scented mushroom stuffing, banana dessert, banana wrapped in sticky rice, <i>Tua Bhabe</i> , coconut jelly, layered cake and Kanom Yoke Manee.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
72	April	“Chok” (จก)	92	35	“ <i>Chok</i> weaving is time-consuming and requires a high level of experience and expertise.”	Noun	Adjectival
73	April	“Dam Hua” (ตำหัว)	32	33	“In the <i>Dam Hua</i> tradition, young people present Nam Ob Thai, a kind of scented water, to their elders, who, in return, pour it onto the heads of the young people as a gesture of blessing for happiness in life.”	Noun	Adjectival
74	April	“Nam Ob Thai” (น้ำอบไทย)	32	33	“In the Dam Hua tradition, young people present <i>Nam Ob Thai</i> , a kind of scented water, to their elders, who, in return, pour it onto the heads of the young people as a gesture of blessing for happiness in life.”	Noun Phrase	Nominal
75	April	“Pha Sin” (ผ้าซิ่น)	92	35	“Ancient Tin Chok designs have certain traditional patterns for making <i>Pha Sin</i> .”	Noun Phrase	Nominal
76	April	“PI Mai” (ปี่ไหม)	48	34	“Recommended spots are <i>PI Mai</i> Tradition in Chiang Mai, Fun Songkran Festival in Kalasin, Songkran Phra Padaeng in Samut Prakarn, Songkran Wan Lai Bang Sean in Chonburi, Songkran Hat Mae Ping Amazing Muang Tak in Tak Province and so forth.”	Noun	Adjectival

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
77	April	“Rod Nam Dum Hua” (รดน้ำดำหัว)	48	34	“There are also processions to find Miss Songkran as well as the traditional ceremony of Rod Nam Dum Hua (paying respects to seniors by pouring water over the hands).”	Noun Phrase	Nominal
78	April	“Rot Nam” (รดน้ำ)	32	33	“In the Rot Nam tradition, older persons usually sit on stools or chairs, while the young people pour scented water onto their bodies.”	Noun	Adjectival
79	April	“Songkran Hat Mae Ping Amazing Muang Tak” (สงกรานต์หาดแม่ปิงอะเมซิ่งเมืองตาก)	48	34	“Recommended spots are PI Mai Tradition in Chiang Mai, Fun Songkran Festival in Kalasin, Songkran Phra Padaeng in Samut Prakarn, Songkran Wan Lai Bang Sean in Chonburi, Songkran Hat Mae Ping Amazing Muang Tak in Tak Province and so forth.”	Noun Phrase	Nominal
80	April	“Songkran Phra Padaeng” (สงกรานต์พระประแดง)	48	34	“Recommended spots are PI Mai Tradition in Chiang Mai, Fun Songkran Festival in Kalasin, Songkran Phra Padaeng in Samut Prakarn, Songkran Wan Lai Bang Sean in Chonburi, Songkran Hat Mae Ping Amazing Muang Tak in Tak Province and so forth.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
81	April	“Songkran Wan Lai Bang Sean” (สงกรานต์วันไหลบางแสน)	48	34	“Recommended spots are PI Mai Tradition in Chiang Mai, Fun Songkran Festival in Kalasin, Songkran Phra Padaeng in Samut Prakarn, Songkran Wan Lai Bang Sean in Chonburi, Songkran Hat Mae Ping Amazing Muang Tak in Tak Province and so forth.”	Noun Phrase	Nominal
82	April	“Songkran” (สงกรานต์)	48	34	“Every part of Thailand celebrates the glorious Songkran Festival (Thai New Year), sometimes seen as a water-splashing festival because of the liberal use of water, among locals and foreign visitors.”	Noun	Adjectival
83	April	“tabung” (ตะบุง)	144	36	“When the carving is finished, the piece is left for five days for the wood oil to dry and then it is polished with tabung , a kind of flint paper, and then sandpapered.”	Noun Phrase	Nominal
84	April	“tako” (ตะกอ)	92	35	“They use a device called tako to help with yarn arrangements.”	Noun Phrase	Nominal
85	April	“Tep Tharo” (เทพทาโร)	144	36	“Once they become skilful, they start on Tep Tharo fragrant wood, carving according to a sketch etched onto a piece of wood of good quality.”	Noun	Adjectival
86	April	“Tin Chok” (ตีนจก)	92	35	“Ancient Tin Chok designs have certain traditional patterns for making Pha Sin.”	Noun	Adjectival

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
87	May	“Bone” (บอน)	134	42	“Snapper with tamarind sauce and Chon is another not-to-be-missed dish; Chon is an indigenous southern plant that looks like Sai Bua or Bone that tastes sweet and crispy.”	Noun Phrase	Nominal
88	May	“Bun Bang Fai” (บุญบังไฟ)	50	38	“Yasothon Province hosts Bun Bang Fai Rocket Festival at Phaya Thaen Park, Muang District with Bung Fai Rocket processions to respect the holy Chao Pu Chao Lak Muang and Bang Fai dance parades from each district in the province.”	Noun	Adjectival
89	May	“Bung Fai” (บังไฟ)	50	38	“Yasothon Province hosts Bun Bang Fai Rocket Festival at Phaya Thaen Park, Muang District with Bung Fai Rocket processions to respect the holy Chao Pu Chao Lak Muang and Bang Fai dance parades from each district in the province.”	Noun	Adjectival
90	May	“Chao Pu Chao Lak Muang” (เจ้าปู่เจ้าท้าวลัคนเมือง)	50	38	“Yasothon Province hosts Bun Bang Fai Rocket Festival at Phaya Thaen Park, Muang District with Bung Fai Rocket processions to respect the holy Chao Pu Chao Lak Muang and Bang Fai dance parades from each district in the province.”	Noun	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
91	May	“Chon” (โชน)	134	42	“Snapper with tamarind sauce and <i>Chon</i> is another not-to-be-missed dish; Chon is an indigenous southern plant that looks like Sai Bua or Bone that taste sweet and crispy.”	Noun Phrase	Nominal
92	May	“Goong Makham” (กุ้งมะขาม)	134	42	“Raya offers indigenous dishes such as spicy Nam Prik Goong Sieb, stired-fried vegetables with Nieng Goong Sieb, fish maw curry, yellow curry and <i>Goong Makham</i> (grilled prawns topped with tamarind sauce), among others.”	Noun Phrase	Nominal
93	May	“Khanom Cheen” (ขนมจีน)	110	39	“On this occasion, we were introduced to dry <i>Khanom Cheen</i> (Thai rice flour noodles), which is known locally as Khanom Haeng.”	Noun	Nominal
94	May	“Khanom Haeng” (ขนมแห้ง)	110	39	“On this occasion, we were introduced to dry Khanom Cheen (Thai rice flour noodles), which is known locally as <i>Khanom Haeng</i> .”	Noun Phrase	Nominal
95	May	“Khanom Tian Savoey” (ขนมเทียนเสวย)	112	40	“Other well-known dishes are caramelized Luk Tao, dry Khanom Cheen, Khao Kaeb, <i>Khanom Tian Savoey</i> , banana cake and canned bamboo shoots.”	Noun Phrase	Nominal
96	May	“Khao Kaeb” (ข้าวแคบ)	112	40	“Other well-known dishes are caramelized Luk Tao, dry Khanom Cheen, <i>Khao Kaeb</i> , Khanom Tian Savoey, banana cake and canned bamboo shoots.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
97	May	“Langsad” (กลางсад)	110	39	“According to the officers at Laplae District Tourist Information Center, the district is host to the Fruit Festival in October, thanks to its famous <i>Langsad</i> (Thai fruit), among others.”	Noun	Nominal
98	May	“Luk Tao” (ลูกตาว)	112	40	“Other well-known dishes are caramelized <i>Luk Tao</i> , dry Khanom Cheen, Khao Kaeb, Khanom Tian Savoey, banana cake and canned bamboo shoots.”	Noun	Nominal
99	May	“Moo Hong” (หมูฮ้อง)	134	42	“But the most popular is <i>Moo Hong</i> , the famous local Phuket dish, which is cooked to an authentic recipe.”	Noun Phrase	Nominal
100	May	“Nam Prik Goong Sieb” (น้ำพริกกุ้งเสียบ)	134	42	“Raya offers indigenous dishes such as spicy <i>Nam Prik Goong Sieb</i> , stir-fried vegetables with Nieng Goong Sieb, fish maw curry, yellow curry and Goong Makhham (grilled prawns topped with tamarind sauce), among others.”	Noun	Nominal
101	May	“Nieng Goong Sieb” (เหนียงกุ้งเสียบ)	134	42	“Raya offers indigenous dishes such as spicy Nam Prik Goong Sieb, stir-fried vegetables with <i>Nieng Goong Sieb</i> , fish maw curry, yellow curry and Goong Makhham (grilled prawns topped with tamarind sauce), among others.”	Noun Phrase	Nominal
102	May	“Sai Bua” (สายบัว)	134	42	“Snapper with tamarind sauce and Chon is another not-to-be-missed dish; Chon is an indigenous southern plant that looks like <i>Sai Bua</i> or Bone that tastes sweet and crispy.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
103	May	“Sai Mieng” (ไส้เมี่ยง)	112	40	“ <i>Sai Mieng</i> is the most famous culinary choice.”	Noun Phrase	Nominal
104	May	“Tongkong” (ตองกง)	112	41	“Basketry from hyacinth and <i>Tongkong</i> brooms, which are widely available from shops in Muang and Laplae Districts, are among other popular products.”	Noun	Adjectival
105	May	“Visaka Bucha” (วิสาขบูชา)	50	37	“Many areas around Bangkok, and other provinces, celebrate Buddhism’s most holy day of <i>Visaka Bucha</i> , with activities including exhibitions, meditation, dressing in white to observe the precepts, setting altar contests, a lamp-making competition and marathon race, among others.”	Noun Phrase	Nominal
106	June	“Aiam Jun” (เอี่ยมจูน)	118	55	“There are a variety of miniature boats produced including <i>Aiam Jun</i> , Mat Prathun, Hang Maeng Pong, and Mu.”	Noun Phrase	Nominal
107	June	“Bun Laung” (บุญหลวง)	46	46	“Loei Province, together with the Tourism Authority of Thailand, will host the annual, traditional <i>Bun Laung</i> and Phi Ta Khon Festival (ghost procession) 2004 at Dan Sai District, Loei Province.”	Noun	Nominal
108	June	“Bun Phra Wes” (บุญพระเวส)	46	46	“Bun Laung is a traditional merit-making event that combines “ <i>Bun Phra Wes</i> ” (listening to the Mahajati sermon) with “Bun Bung Fai” (rocket festival).”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
109	June	“Celadon” (ศิลาเคล)	77	53	“The art of making delicate, blue-green <i>Celadon</i> began in the Kingdom of Siam more than 700 years ago.”	Noun	Nominal
110	June	“Chaimongkol” (ไชยมงคล)	63	52	“Mayom (star gooseberry), meanwhile, evokes popularity, and <i>Chaimongkol</i> brings good luck to its owners.”	Noun Phrase	Nominal
111	June	“Dao Ruang” (ดาวเรือง)	63	52	“In addition to the nine auspicious plants used in preconstruction foundation-laying ceremonies, <i>Dao Ruang</i> (African marigold) is also favored as a plant to foster fortunes since it is believed to bring prosperity to homeowners.”	Noun Phrase	Nominal
112	June	“Gaeng Liang Noppakao” (แกงเลียงนพเก้า)	128	56	“Most patrons are foreigners from different countries who make seafood, Tomyam Goong (Hot and sour shrimp soup), Phad Thai (Thai fried rice noodles), grilled fish and <i>Gaeng Liang Noppakao</i> (Vegetable and prawn soup) the most popular items on the menu.”	Noun Phrase	Nominal
113	June	“Hang Maeng Pong” (หางเมงปอง)	118	55	“There are a variety of miniature boats produced including Aiam Jun, Mat Prathun, <i>Hang Maeng Pong</i> , and Mu.”	Noun Phrase	Nominal
114	June	“Hun Lakhon Lek” (หุ่นละครเล็ก)	28	43	“The performance will serve to preserve the performing art of <i>Hun Lakhon Lek</i> (small puppetry), which has been passed down since the reign of King Chulalongkorn (Rama V).”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
115	June	“Kankrao” (กันกรา)	62	49	“ <i>Kankrao</i> (tembusu) grows to some 25-meters in height.”	Noun Phrase	Nominal
116	June	“Kanoon” (ขนุน)	63	51	“Standing 15-30 meters tall, <i>Kanoon</i> (jackfruit tree) is a large plant with dark green leaves.”	Noun Phrase	Nominal
117	June	“Kratat Khud Maphrao” (กระทายขูดมะพร้าว)	30	44	“Known among Thais as <i>Kratat Khud Maphrao</i> , a coconut grater is an implement for grating coconut meat from inside the hard shells of coconuts.”	Noun Phrase	Nominal
118	June	“Mahajati” (มหาชาติ)	46	46	“Bun Laung is a traditional merit-making event that combines "Bun Phra Wes" (listening to the <i>Mahajati</i> sermon) with "Bun Bung Fai" (rocket festival).”	Noun	Adjectival
119	June	“Mat Prathun” (มาดประทุน)	118	55	“There are a variety of miniature boats produced including Aiam Jun, <i>Mat Prathun</i> , Hang Maeng Pong, and Mu.”	Noun Phrase	Nominal
120	June	“Mayom” (มะยม)	63	52	“ <i>Mayom</i> (star gooseberry), meanwhile, evokes popularity, and Chaimongkol brings good luck to its owners.”	Noun Phrase	Nominal
121	June	“Moo Sarong” (หมูโสร่ง)	128	57	“ <i>Moo Sarong</i> served in a white ceramic dish seems to be less threatening, with little trace of any chili.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
122	June	“Mu” (หมู)	118	55	“There are a variety of miniature boats produced including Aiam Jun, Mat Prathun, Hang Maeng Pong, and <i>Mu</i> .”	Noun Phrase	Nominal
123	June	“Phad Thai” (ผัดไทย)	128	56	“Most patrons are foreigners from different countries who make seafood, Tom Yam Goong (Hot and sour shrimp soup), <i>Phad Thai</i> (Thai fried rice noodles), grilled fish and Gaeng Liang Noppakao (Vegetable and prawn soup) the most popular items on the menu.”	Noun Phrase	Nominal
124	June	“Phi Ta Khon” (ผีตาโขน)	46	46	“Loei Province, together with the Tourism Authority of Thailand, will host the annual, traditional Bun Laung and <i>Phi Ta Khon</i> Festival (ghost procession) 2004 at Dan Sai District, Loei Province.”	Noun	Adjectival
125	June	“Pinto” (ปิ่นโต)	34	45	“Recalling the schooldays when you went to school with a lunch box you can't help admiring the cute, red food-carrier- <i>Pinto</i> , which can be a display item or for storage.”	Noun	Nominal
126	June	“Sangkhalok Celadon” (สังคโลกสีลาดล)	77	54	“ <i>Sangkhalok Celadon</i> ware was produced for 300 consecutive years from the Sukhothai Period to the early Ayutthaya Period, after which its popularity declined.”	Noun	Adjectival

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
127	June	“Songbadan” (ทรงบาดาล)	62	62	“A shrub, <i>Songbadan</i> (alternatively <i>Treungbadan</i>) stands three to five meters high and has feather-like leaves that alternatively grow with four to ten pairs of oval-shaped auxiliary leaves. It flowers year-round with yellow flowerets shooting from the leaf axil and tips of the branch. <i>Songbadan</i> refers to stability and strength.”	Noun Phrase	Nominal
128	June	“Thonglang Bai Mon” (ทองกลางใบมน)	62	48	“The coral tree comes in a variety of subspecies including <i>Thonglang Lai</i> , <i>Thonglang Daeng</i> and <i>Thonglang Bai Mon</i> .”	Noun Phrase	Nominal
129	June	“Thonglang Daeng” (ทองกลางแดง)	62	48	“The coral tree comes in a variety of subspecies including <i>Thonglang Lai</i> , <i>Thonglang Daeng</i> and <i>Thonglang Bai Mon</i> .”	Noun Phrase	Nominal
130	June	“Thonglang Lai” (ทองกลางลาย)	62	48	“The coral tree comes in a variety of subspecies including <i>Thonglang Lai</i> , <i>Thonglang Daeng</i> and <i>Thonglang Bai Mon</i> .”	Noun Phrase	Nominal
131	June	“Thonglang” (ทองกลาง)	62	48	“A deciduous plant five to ten meters tall, <i>Thonglang</i> (coral tree) is noted for its thorny branches.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
132	June	“Tomyam Goong” (ต้มยำกุ้ง)	128	56	“Most patrons are foreigners from different countries who make seafood, <i>Tomyam Goong</i> (Hot and sour shrimp soup), Phad Thai (Thai fried rice noodles), grilled fish and Gaeng Liang Noppakao (Vegetable and prawn soup) the most popular items on the menu.”	Noun Phrase	Nominal
133	June	“Tomyam” (ต้มยำ)	128	57	“Huge tiger prawns and fresh banana prawns straight from the seabed are cooked with <i>Tomyam</i> ingredients, including galangal, lemon grass, shallot, tomato and fresh green kaffir lime for aromatic impact.”	Noun	Adjectival
134	June	“Treungbadan” (ตริ้งบาดาน)	62	50	“A shrub, Songbadan (alternatively <i>Treungbadan</i>) stands three to five meters high and has feather-like leaves that alternatively grow with four to ten pairs of oval-shaped auxiliary leaves.”	Noun Phrase	Nominal
135	June	“Yaw” (ยอ)	63	52	“Tamarind, planted in the compound of a house, is believed to invoke awe; while the <i>Yaw</i> tree mimics the same word whose definition suggests admiration.”	Noun	Adjectival
136	July	“Dok Pud” (ดอกพุด)	79	60	“However, crown flowers are always reserved for the motifs and small bundles (Uba), <i>Dok Pud</i> (Thai flower) for nets and white champaka or sonchampa champak for knobs.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
137	July	“Dok Tad Hoo” (ดอกทัดหู)	79	59	“Thai Praneet Silp, the classic pattern, is a full decorative pattern complete with a small bunch (Uba), daisy chain (Fuang) and <i>Dok Tad Hoo</i> .”	Noun Phrase	Nominal
138	July	“Hoi Lot Phad Cha” (หอยหลอดผัดฉ่ำ)	109	64	“At Don Hoi Lot it will be unforgivable if you miss the famous local dish – <i>Hoi Lot Phad Cha</i> (Hoi Lot stired-fried), a favorite among Thais.”	Noun Phrase	Nominal
139	July	“Hoi Lot” (หอยหลอด)	109	64	“Don Hoi Lot offers a rich sea crop of mollusks, including <i>Hoi Lot</i> (worm shells) that tourists can buy and take home.”	Noun Phrase	Nominal
140	July	“indara” (อินทร์)	80	62	“There can be an <i>indara</i> motif in the midst of the window-like rectangle between the upper and lower gables, although this is not mandatory.”	Noun	Adjectival
141	July	“Klin Takaeng” (กลิ่นตะเกอง)	79	58	“There are three types of traditional floral mobiles: small medium and large; each with a name as beautiful as its looks; Puang Kaew, Krachao Sida, Phad Nah Nang and <i>Klin Takaeng</i> , etc.”	Noun Phrase	Nominal
142	July	“Koam Chin” (โคมจีน)	79	58	“Round mobiles are called differently as Puang Klang, Puang Kaew and <i>Koam Chin</i> .”	Noun Phrase	Nominal
143	July	“Krachao Sida” (กระเช้าสีดา)	79	58	“There are three types of traditional floral mobiles: small medium and large; each with a name as beautiful as its looks; Puang Kaew, <i>Krachao Sida</i> , Phad Nah Nang and Klin Takaeng, etc.”	Noun Phrase	Nominal

Appendix Table A4 (Continued)

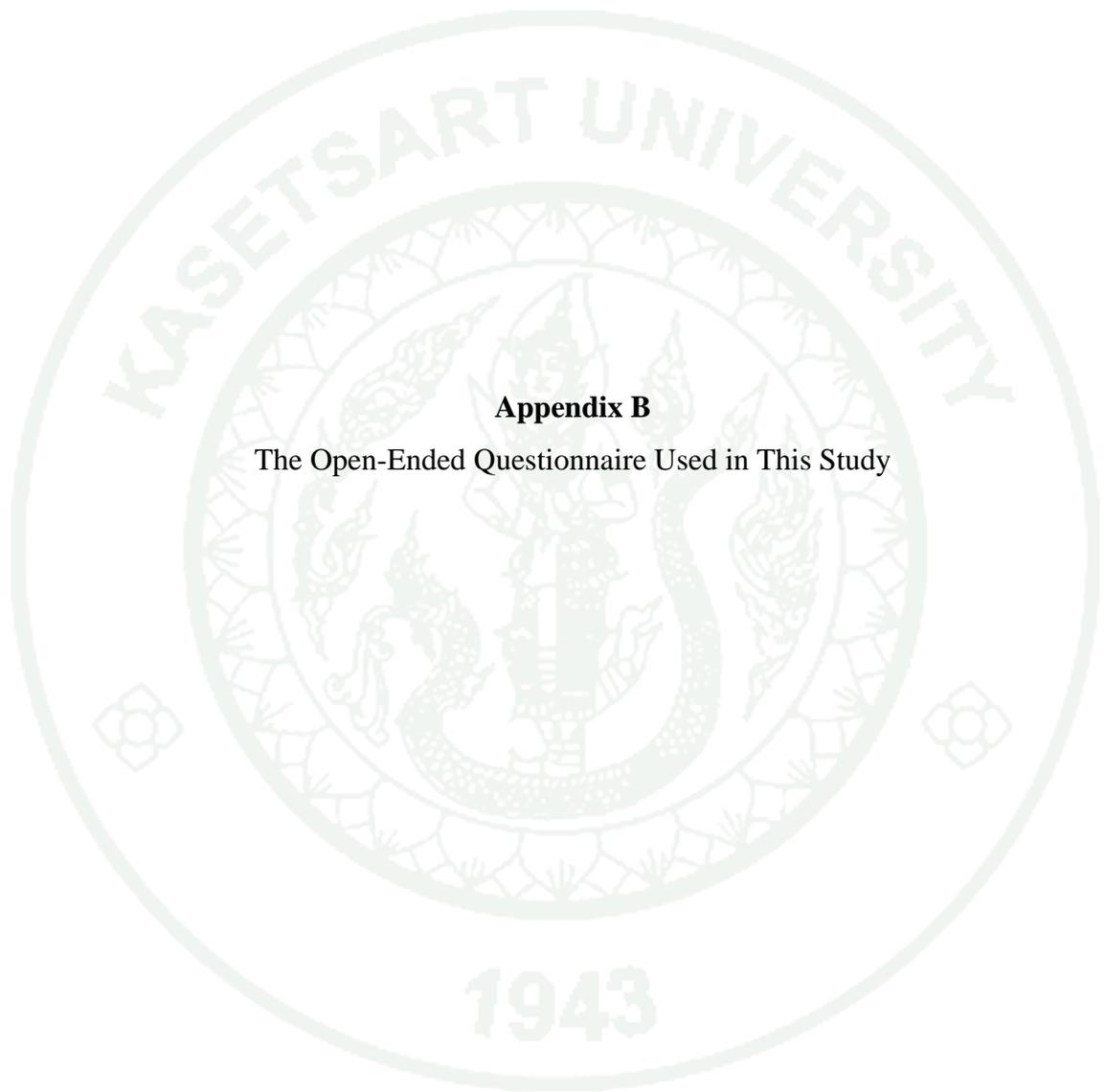
Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
144	July	“Nah Chang” (หน้าช้าง)	80	63	“The star Uba descends in a triangle of <i>Nah Chang</i> motif, ornate in all corners with frilled Uba and round Tad Hoo.”	Noun	Adjectival
145	July	“Nak” (นาก)	118	65	“Three colors, silver, gold and <i>Nak</i> (alloy of gold, silver and copper) are normally used for brushing.”	Noun Phrase	Nominal
146	July	“Phad Nah Nang” (พัดหน้านาง)	79	58	“There are three types of traditional floral mobiles: small medium and large; each with a name as beautiful as its looks; Puang Kaew, Krachao Sida, <i>Phad Nah Nang</i> and Klin Takaeng, etc.”	Noun Phrase	Nominal
147	July	“Phu Klin” (พูกลิ้น)	79	59	“The design calls for stringing and other interlacing touches to make beautiful floral laces like Takhai Nah Chang, <i>Phu Klin</i> , Viman Phra Indara and Puang Klang, among others.”	Noun Phrase	Nominal
148	July	“Puang Kaew” (พวงแก้ว)	77	58	“There are three types of traditional floral mobiles: small medium and large; each with a name as beautiful as its looks; <i>Puang Kaew</i> , Krachao Sida, Phad Nah Nang and Klin Takaeng, etc.”	Noun Phrase	Nominal
149	July	“Puang Klang” (พวงกลาง)	79	58	“Round mobiles are called differently as <i>Puang Klang</i> , Puang Kaew and Koam Chin.”	Noun Phrase	Nominal
150	July	“Tad Hoo” (ทัดหู)	80	63	“The star Uba descends in a triangle of Nah Chang motif, ornate in all corners with frilled Uba and round <i>Tad Hoo</i> .”	Noun	Nominal

Appendix Table A4 (Continued)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
151	July	“Takhai Nah Chang” (ตาข่ายหน้าช้าง)	79	59	“The design calls for stringing and other interlacing touches to make beautiful floral laces like <i>Takhai Nah Chang</i> , Phu Klin, Viman Phra Indara and Puang Klang, among others.”	Noun Phrase	Nominal
152	July	“Thai Praneet Silp” (ไทยประณีตศิลป์)	79	59	“ <i>Thai Praneet Silp</i> , the classic pattern, is a full decorative pattern complete with a small bunch (Uba), daisy chain (Fuang) and Dok Tad Hoo.”	Noun Phrase	Nominal
153	July	“Uba” (อุบะ)	79	61	“Once the structure is agreed upon, it is time to look at details, namely <i>Uba</i> - what kind of Uba for the mobiles; single or dual mobiles or Thai Uba?”	Noun Phrase	Nominal
154	July	“Viman Phra Indara” (วิมานพระอินทร์)	79	59	“The design calls for stringing and other interlacing touches to make beautiful floral laces like Takhai Nah Chang, Phu Klin, <i>Viman Phra Indara</i> and Puang Klang, among others.”	Noun Phrase	Nominal

Appendix Table A5 Anglicized Thai Lexical Items in Kinnaree Magazine (Plural Inflections)

Number	Month	Lexical Item	Page	Excerpt	Context	Part of Speech	Function
1	January	“chedis” (เจดีย์)	114	8	“Traditional household utensils used to deck the entire place, and simulated Thai <i>chedis</i> around the building, mimic the impression of the Nakhon Ping era that was famous for its tranquil ambience, peaceful state and temples as the center of faith.”	Noun	Nominal
2	June	“viharas” (วิหาร)	62	47	“The nine auspicious plants used in the ceremony are believed to promote good fortune for their owners or residents, particularly buildings of importance, including temples, <i>viharas</i> , preaching halls, town halls, ministries and government offices important to the country.”	Noun Phrase	Nominal



Appendix B

The Open-Ended Questionnaire Used in This Study

OPEN-ENDED QUESTIONNAIRE

**The Impact of the Borrowed Thai Lexical Items on Foreigners’
Reading Comprehension**

PERSONAL INFORMATION

1. Gender:
2. Age:
3. Nationality:
4. Level of education:
5. Career:
6. Background knowledge about Thai culture:
.....
.....
.....
.....

Direction: The texts below are excerpts taken from two in-flight magazines of Thailand, namely Sawasdee and Kinnaree issued in 2004. The words in bold type are borrowed Thai words embedded in the English contexts. Please read the excerpts and answer the questions.

Time: 40 minutes

Excerpts from Sawasdee

Excerpt 1

Cuddle up in comfort with these shimmery silk cushions from Thailand's northeastern provinces. Woven in the bold patterns of traditional **mudmee**, or **ikat** as it is sometimes called, their soft muted colours will add a tasteful hand-crafted touch to any home without the fear of going totally tribal. Available in the home furnishings departments of Bangkok's major department stores.

Excerpt 2

These super sandals, made from the **khlong**-clogging water hyacinth, are a step ahead of the competition in environmental awareness. Long a burden to the many boats that use Thailand's canals for commerce and commuting, the resistant weeds have provided much needed material for today's designers interested in working with replenishable resources.

Excerpt 3

That the bar has a bare concrete floor and cheap wood and metal frame tables, is unimportant. Asoke offers traditional Thai style drinking (beer from Bt65, cocktails Bt120, all mixers Bt20) with good food (and spicy – the cook is from Isaan).

Dishes include favourites like wing bean salad, rice with sun-dried pork and **laab** (mainly Bt70-80).

Excerpt 4

The Jakarta-based bar and restaurant complex Face, which has already taken its brand successfully to Shanghai and London, has now opened a branch in Bangkok. Six purpose-built traditional Thai **salas** house two restaurants (Hazara and Lanna Thai) Face Bar, two small single room spas (for women only) and a function room where they encourage participants to shake out boardroom formality by sitting on the floor.

Excerpt 5

Some ideas have their time, and for Bangkok, it's the era of the dedicated pizza restaurant. The American food critic MFK Fisher said: "Sharing food with another human being is an intimate act that should not be indulged in lightly." She would have starved to death in Asia. Pizza is perfect for the Thai market. You can order several at one go, and cut them up to share Asian style from the centre of the table. Eat them with your fingers, and if they're too bland – a frequent Thai criticism of **farang** food – you just slurp a few glugs from the bottle of chilli oil. This is loud, fun dining, a characteristic Thai tables share with Italian.

Excerpt 6

It's only a short walk to Wat Phra Sri Ratana Mahathat, Lopburi's single most imposing religious monument. Located opposite the railway station in yet another example of the modern town's uncanny habit of blending the venerable with the mean, the ruins cover an extensive site that is dominated by a large Khmer **prang**, although the temple is most fascinating for the evolution of its construction, which spans the Khmer period and the 17th century.

Excerpt 7

Most likely first erected in the 12th century and remodelled in the 14th century, Wat Phra Sri Ratana Mahathat expanded considerably in the late 1600s by King Narai, as witnessed in the large brick **viharn**. It is this merging of Khmer style and Narai's political impact that the essence of Lopburi's beguiling interest lies.

Excerpt 8

The cave disappears into the base of a big karst that sports a stubble of stunted white trees. Unfortunately, we're about six hours too early to witness an eerie spectacle in which Mae Usu's inky depths are briefly lit up by the sun as it pours in through a shaft on the hill's western side. Still, one of the touts hanging about shows us a picture in a brochure, and we agree it looks amazing. It's still cold, so we forego the knee-high traipse through a stream that must be forded to access the cave, which looks menacing in the morning fog. In front of a whorl of thorny bamboo, a couple set up a **som tam** stall. It transpires they are from the village in Chiang Rai where my wife was born. After the obligatory "small world" chit-chat, the man explains the strange bamboo shapes are formed by raging flash floods that tear through the small valley after heavy rain.

Excerpt 9

Khun Somchai's collection was designed for Mae Fah Luang, the foundation sponsored by the Royal Family that works with hill tribes to produce high quality, handmade fashion and interior textiles. The show was like a montage of Bangkok street life, fashion footage shot from the back of a **tuk-tuk** racing through town, including a turn through the backpacker district of Khao San Road.

Excerpt 10

Natural phenomena aside, Wat Topotharam itself is worthy of attention. The main temple, set on the hillside overlooking the stream, is well proportioned and what it lacks in size is made up for by its ornamentation. The roof eaves and blue-and-gold painted gables are elaborately carved, while other detail includes boundary **sema** stones covered by ornamental stone **chedis**. Unfortunately, the doors were locked and, with no monk in sight, in spite of extensive monastic quarters nearby, I was unable to discover what treasures may lay within. Still, it was pleasant to stroll around absorbing its peaceful atmosphere.

Excerpts from Kinnaree

Excerpt 1

The next stop was Ranu Village in Ranu Nakhon District where the residents who are ethnically Bhutai remain faithful to their traditional lifestyle. The local Bhu Thai with a “**Bhalaeng**” feast and **Bai Sri Su Kwan, Bhu Thai** dance and homemade liquor, **ou** will welcome tourists visiting this village.

Excerpt 2

Salmon, soaked in fish sauce, comes in bite-sized rolls, and with the tangy, spicy sauce served in luxurious **Sankhalok** tableware, the salmon rolls seem to taste even better. After the savories, it is time for dessert. Caramelized pear in red wine, served with ice cream, makes the meal truly complete.

Excerpt 3

FAI SOR KAM on the 4th Floor of Siam Discovery Center offers sizable bags made of woven **Krajud**, Trimmed with cotton fabric of various colors, they are appropriate for girls who have plenty to carry. They are available for 1,650 baht apiece. Call 0-2658-0449.

Excerpt 4

Once again, the province of Trang will arrange for Underwater Wedding, one of the oddest marriage ceremonies in the world, at Koh Kradan, Kan Tang District. There will be a bride and groom welcome ceremony (for Thais and foreign visitors) at Trang Airport and the **Khan Mak** long-tail boat procession to Koh Kradan. Brides and grooms dive into the sea to attend the **Rod Nam Sang** Ceremony and registration at a depth of over 40 feet. If you are interested in attending the ceremony, please call 0-7521-0238, 0-7522-5353 or 0-7534-6515.

Excerpt 5

Their hill tribe costume is similar to other Karen tribes. Women wear straight, loose blouses, topped with another long-sleeved blouse and a short, colorfully embroidered **Sarong**. Their unique hairstyle consists of a fringe at the front and bundles tied with cloth at the back. Padong men wear long pants, a short shirt, and cover their heads with a piece of cloth.

Excerpt 6

Sai Mieng is the most famous culinary choice. Other well-known dishes are caramelized **Luk Tao**, dry **Khanom Cheen**, **Khao Kaeb**, **Khanom Tian Savoey**, banana cake and canned bamboo shoots.

Excerpt 7

The trip continues to the district of Prapradaeng in the province of Samut Prakan to see Wat Paichayon Pollasap-Ratchavoravihara and Wat Prode Kase Chettaram, the two temples built during the reign of King Rama II. The chapels of these two temples follow Chinese architecture style, which was then a popular trend. By sunset, the tour arrives at Phra Samut Chedi, perfect timing to float the **Krathong** right in the middle of the river in front of the Pagoda as an offering to the Buddha. The candlelight shimmers above the surface of the river in the dark night.

Excerpt 8

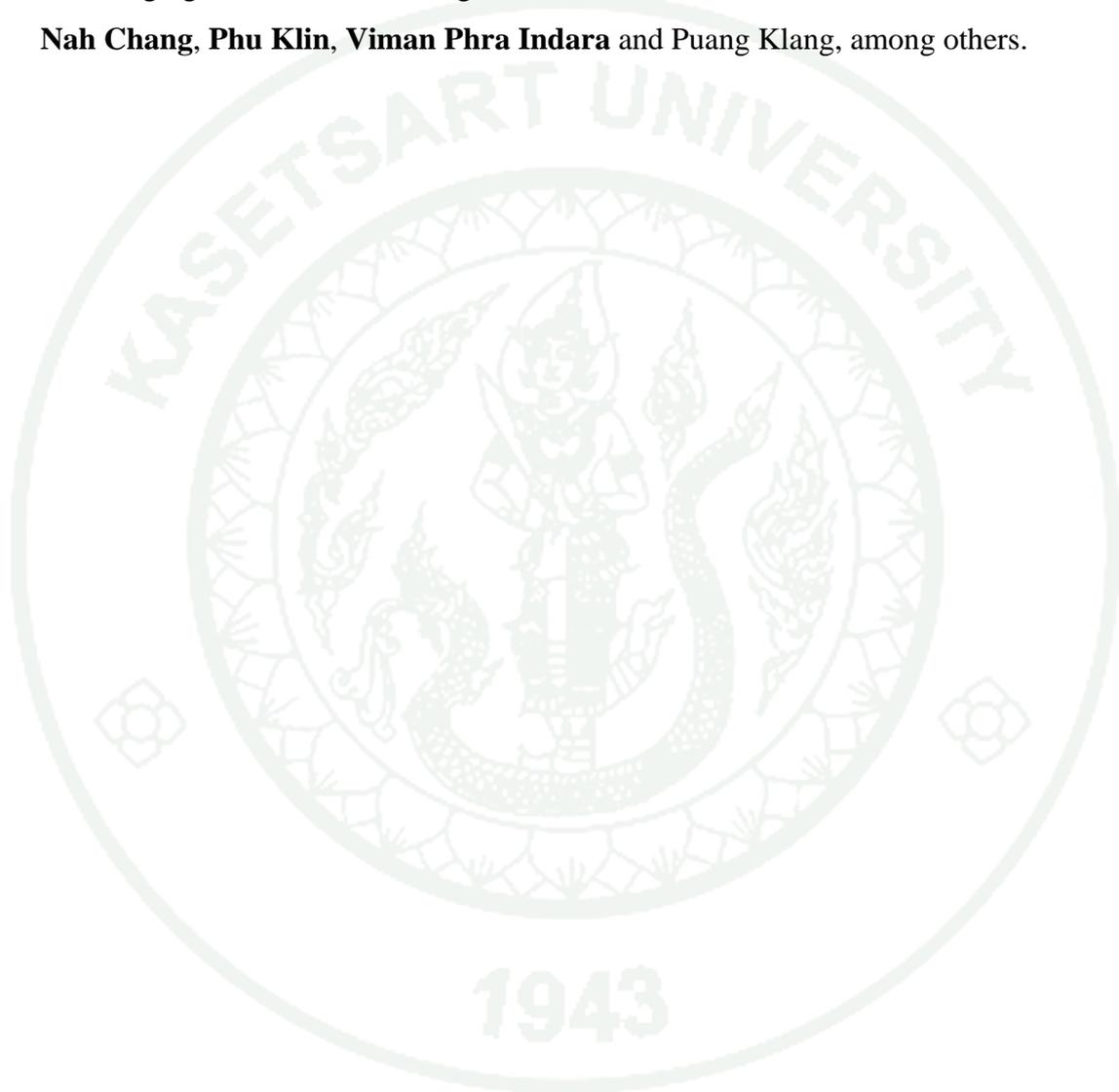
Yasothon Province hosts **Bun Bang Fai** Rocket Festival at Phaya Thaen Park, Muang District with **Bung Fai** Rocket processions to respect the holy **Chao Pu Chao Lak Muang** and Bang Fai dance parades from each district in the province. For further information, contact the Tourism Authority of Thailand, Northeastern Office, Region 2 (Ubon Ratachathani) on 0-4524-3770 or Muang District Office on 0-4571-1397.

Excerpt 9

There are three types of traditional floral mobiles: small medium and large; each with a name as beautiful as its looks; **Puang Kaew**, **Krachao Sida**, **Phad Nah Nang** and **Klin Takaeng**, etc. Typically, there are two patterns: a flat pattern with different structures including triangles, squares, ladders, fans and stars. Round mobiles are called differently as **Puang Klang**, Puang Kaew and **Koam Chin**.

Excerpt 10

Thai Pranet Silp, the classic pattern, is a full decorative pattern complete with a small bunch (Uba), daisy chain (Fuang) and **Dok Tad Hoo**. The design calls for stringing and other interlacing touches to make beautiful floral laces like **Takhai Nah Chang, Phu Klin, Viman Phra Indara** and Puang Klang, among others.



QUESTIONS

1. How do (es) the borrowed Thai lexical item (s) affect your comprehension about the entire excerpts?

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2. Do you have trouble reading the given excerpts? Please explain.

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3. What do you do to understand the meanings of the embedded borrowed lexical items in the excerpts?

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4. Do you think the excerpts provide sufficient tools (e.g. contexts, explanations, definitions and descriptions) to help you understand the meanings of the embedded borrowed Thai lexical items? Please discuss.

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5. What suggestions would you give to help make the English articles in both magazines more comprehensible?

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6. How long did it take you to finish reading all the excerpts and answer all the questions?

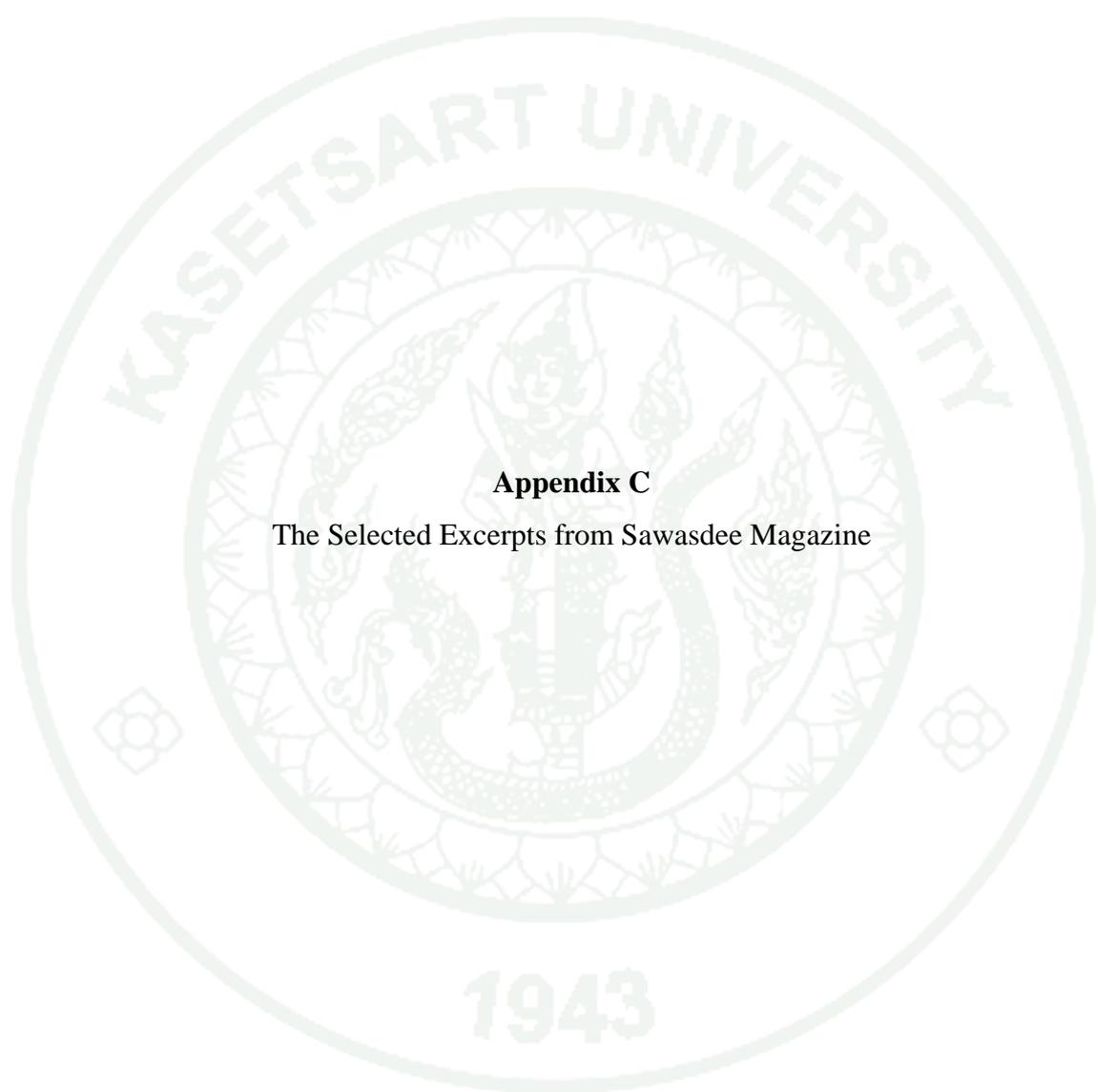
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Additional comments:

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Thank you for your co-operation



Appendix C

The Selected Excerpts from Sawasdee Magazine

thaitracks

The latest trends and most interesting traditions in the Royal Kingdom By Scott Minick



Pillow talk

■ Cuddle up in comfort with these shimmering silk cushions from Thailand's northeastern provinces. Woven in the bold patterns of traditional *mudmee*, or *ikat* as it is sometimes called, their soft muted colours will add a tasteful hand-crafted touch to any home without the fear of going totally tribal. Available in the home furnishings departments of Bangkok's major department stores.

Flash bulbs

■ Add some spice to your life with the well-wound Garlic vase by Planet 2001 Co. Ltd. Shaped like the pungent bulb so favoured by Thai taste buds, these clusters of fine liana fibre actually conceal an inner glass tube to support a

solitary stem of your favourite flower.

Save a place

■ If you're tired of staring at plain and predictable table settings and want to add some real excitement to your breakfast experience, look no further than these funky napkin and place mat combinations by K.O.I. Made of raw silk, they absolutely scream with stylish 1960s designs that range from high-spirited splashes to wild floral formations. Try them on your table and you'll find that the vivid colour combinations are bold enough to shake even the most melancholy sleepers out of their early morning blues.



Hang on to your seats. A wonderful

Poetic posturing

For an interesting alternative to teakwood garden stools and chairs, check out these chic seats from VC Bamboo Industry. Their curved bamboo tops are artfully formed to fit the figure while the deep burnished tones promise to add a simple spirit to any Asian garden seeking a solitary sense of Zen.



Hanging by a thread

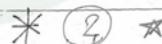
Colourful suspension lanterns have been a bright spot on Thailand's home furnishings horizon for the past couple of seasons, but it has taken the designs of Montri Kanhapakorn at Arachnes to really bring in the buyers. His raw silk lanterns in hipster stripes and abstract flowers and vines are great in a group but can also be hung on their own for an Asian look that is decidedly retro romantic.

For further information on the products presented here, please e-mail: enquiry@emphasis.net

Lending a hand

Designer Eakrit Pradistsuwana certainly understands the risks of over-commercialising Thailand's crafts. As owner and designer of E.G.G. he was one of the first to fuse modern design directions with traditional manufacturing techniques. Now, as the trend has taken off, he has re-examined the value of Thailand's early craft traditions and introduced a line of signature ceramics under his AKA brand. Each of his vases and platters is produced by hand, making them unique in their final form and finish. True to his beliefs, his latest works express a genuine Oriental simplicity, making subtle references to the landscape and hinting at man's endless desire to shape it.

wave of colourful and exotic Thai home furnishings is about to take Asia by storm



Walk on water

These super sandals, made from the *khlong*-clogging water hyacinth, are a step ahead of the competition in environmental awareness. Long a burden to the many boats that use Thailand's canals for commerce and commuting, the resistant weeds have provided much needed material for today's designers interested in working with replenishable resources.

January 2004 Sawasdee 7

metrobeat

Uncovering this month's best bets in Bangkok **By Howard Richardson**



Natural Selection explores man's links with nature.

Natural Selection explores man's links with nature.

Art

Gumsak Atipiboonsin has his fifth Bangkok solo exhibition with *Natural Selection*, 12 abstracts in oil on canvas exploring man's relationship with nature. The 37-year-old Silapakorn graduate employs vivid colours and geometric

patterns in works he says are more "reflections and memories of landscapes... rather than merely about competition and survival." Gumsak shows at H Gallery (tel: [661] 310-4428) until January 17.

Film

The Bangkok International Film Festival returns this year with around 150 international releases on show. A large batch of Thai productions include *Country Hotel* and *Sugar Is Not Sweet*, both written and directed by Thai film pioneer Raj Pestonji, and Nonzee Nimbut's *OK Bethong*. Mainstream international releases are headed by *Calendar Girls* (UK), directed by Nigel Cole, starring Helen Mirren and Julie Walters, and *Kill Bill Volume 2* (US, Quentin Tarantino) with Uma Thurman and Lucy Liu, which plays at the festival Closing Gala. There's also a strong Asian — particularly Indian — presence and other entries from Africa and South America, plus one from

Nightlife: Asoke Bar

"Location, location, location", the mantra for any aspiring leisure industry business, is rammed home at Asoke Bar, where an unassuming, uncomplicated space enjoys a touch of glamour thanks entirely to its address.

Asoke Bar is next door to GMM Tower, which houses the offices of Grammy Thailand, the country's major entertainment provider and owner of 10 recording labels. Many of Thailand's top pop stars stroll through these doors, and pop stars are just like anybody else — at the end of a hard day's work they head to the nearest bar to unwind.

That the bar has a bare concrete floor and cheap wood and metal frame tables, is unimportant. Asoke offers traditional Thai style drinking (beer from Bt65, cocktails Bt120, all mixers Bt20) with good food (and spicy — the cook is from Isaan). Dishes include favourites like wing bean salad, rice with sun-dried pork and *laab* (mainly Bt70-80).

Every Thursday, Friday and Saturday from 8.30pm, The Blue Coin band play Blues, Reggae and Rock (Fridays are packed with end-of-the-week celebrants) and DJs Zeek and Oat spin dance tunes at the decks.

Twice-monthly parties have themes such as popular movies or 70s and 80s, and there are occasional specials, like the indie CD

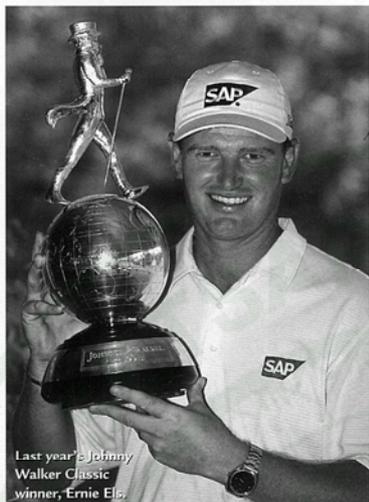


release party at the end of last year for Punk band The Darlings, with special guests the Eastbound Downers. And, of course, once a few beers have gone down the Grammy artists themselves often feel the juices flowing and get up for a jam.

Asoke Bar, 2F BB Bldg (next to GMM-Grammy Tower), Sukhumvit Soi 21 (Asoke), (tel: [669] 684 3420) Mon-Sat 6pm-2am; MC, V.

HOWARD RICHARDSON

metrobeat



Last year's Johnnie Walker Classic winner, Ernie Els.

opera, cultural performances, dragon parades, blazing fireworks and steaming food stalls serving everything imaginable on noodles and fried rice.

The Bangkok International Fashion Fair, launching on January 15 for trade visitors, is open to the public on January 18 and 19, from 10am to 9pm. The fair will host a comprehensive representation of all aspects of the fashion industry, from manufacturers and machine and technology specialists to buyers and traders. Expect pitches from local and international retailers, chain stores and boutiques, plus fashion shows and a veritable catwalk of style pundits. Don your scariest togs at BITEC (tel: [662] 749-3939-60).

competition for the second time last year in Perth, Western Australia, by 10 shots, when his 29 under par was the lowest four-round score in the event's history, and also a European Tour record. The South African will be in Bangkok to defend his crown. The event has consistently attracted top names — five of the world's top 10 competed last year — and triple Masters champion Nick Faldo and Colin Montgomery both had confirmed their attendance as we went to press. Past winners include Faldo (twice), Fred Couples, Greg Norman and World No. 1 Tiger Woods (twice, both in Thailand). Prize winners this year will split a record Bt66 million. The tees are open for the Johnnie Walker Classic from January 29 to February 1. Play will be televised live. For more information call [662] 661-0322.

Events

Head out to Chinatown between January 22 to 24 for a bit of lion dancing amid the Chinese New Year celebrations. The streets in this old Bangkok district will be swelling with Chinese

Sport

Bangkok hosts Asia Pacific's most prestigious and valuable golf event this month with the return of the Johnnie Walker Classic to the Alpine Golf and Sports Club. World No 2 Ernie Els won the

Culture

The Siam Society (tel: [662] 661-6470-7) is 100 years old on March 10, and to celebrate they're offering a 50 per cent discount until that date for visitors to the Kamthieng House Museum who produce a Bangkok Skytrain ticket. The museum

Food & Drink: Face

The Jakarta-based bar and restaurant complex Face, which has already taken its brand successfully to Shanghai and London, has now opened a branch in Bangkok. Six purpose-built traditional Thai salas house two restaurants (Hazara and Lanna Thai) Face Bar, two small single room spas (for women only) and a function room where they encourage participants to shake out boardroom formality by sitting on the floor.

"I'm told it's called Face "because this is where you come to meet people, face-to-face". But there's also no sign outside ("because we want to be exclusive"), so it could also be a place to gain social points. We visited Hazara, which turns out to be perhaps the most expensive Indian restaurant in town, so they'll have no problem being exclusive. Happily, it's also one of the best.

The food is impressive, from *subz sabji pakora* (vegetables in a light and wonderfully fresh batter, Bt160), through to the *gulab jamun* (caramelised milk dumplings in sugar syrup with pistachio flakes, Bt150), which retains its cakey texture better than many other examples thanks to not being over-soaked in syrup.

The *parathas* are flaky crisp and the *daal Hazara* (black lentils cooked for eight hours over a tandoor and served in a mini bucket, Bt330) is creamy and delicious. We also liked the *khadaï kheenga* (shrimps stir-fried with bell peppers and cardamoms served in a rich gravy with a peppery hot kick, Bt430+). The only disappointment was *raan e hazara* (Bt590), leg of lamb marinated overnight in spices and cooked in a tandoor oven. Sounds great, but it was cooked a touch too long, so was very dry. But if you like that kind of thing, it's huge. Although Indian restaurants are havens for vegetarians, the



choice is usually predictable. Hazara has interesting main-course-style dishes such as *bharwan simla mirch* (bell peppers stuffed with nine types of vegetables and nuts and roasted in a tandoor). All prices are subject to tax and service.

The whole compound of Face is decorated with religious statuary, puppet heads and old temple doors from Thailand, Burma, Indonesia and China. It's a tasteful example of Asia shaking off its recent obsession with Western trappings, recognising its own wealthy heritage, and reworking it in a modern context. It's set to become a Bangkok hit.

Face, 29 Sukhumvit Soi 38 (tel: [662] 713-6048-9) Daily noon-2.30pm (Lanna Thai only), 6.30pm-11pm; AmEx, DC, MC, V.



The famous bridge sees all manner of visitors, including this group of foreign monks.

of mist, which settle often in the monsoon season, add an extra dimension of the surreal.

Ask any Thai fancier of waterfalls, and there are legions, to name the most beautiful one in the country and the answer will invariably be the Erawan Falls, located within the park of the same name. Cascading down 1,500 metres, studded with quiet pools among the rushing water, it's a natural construction said to resemble Erawan, the three-headed elephant of Hindu mythology.

The uniqueness of Saiyok National Park comes from a real creature the size of a bumblebee and weighing two grams – Kitti's Hog-nosed bat, the world's smallest. Also found there is a restored section of the Death Railway, built for the Japanese army by Allied prisoners of war and Asian slave labourers at a cost of tens of thousands of lives. Caves highlight a small jewel of a park, Chalermsatit, while vast lakes form the cores of the Sri Nakharin and Khao Laem national parks.

Highway 323 snakes along the Khao Laem reservoir and recently I followed it to another Kanchanaburi dream, that of a much-revered 94-year-old monk who has carved out a haven of peace for the scattered remnants of his once great race.

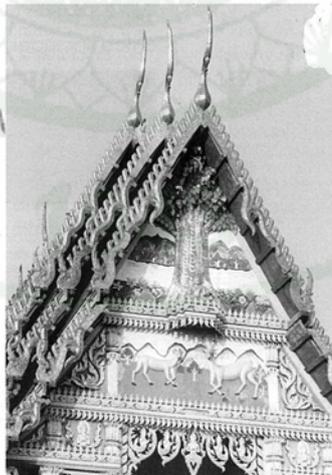
It was on a full moon during Buddhist Lent, and the Monks of Sangklaburi were celebrating one of the many festivals that grace their year. This was the Bor Kamot-Kaban, when the faithful fill a boat

high with rice, fruits and sweet things and float it on the waters, a remembrance of the ancient time when a great Buddhist teacher meditated aboard a vessel in the midst of the sea without any sustenance. Here was a festival rooted solely in the traditions and devotion of a community.

Thousands of paper lanterns sparkled on the hillsides. Within the expansive courtyard of the Wang Wiwekaram monastery, mothers transformed daughters into little princesses of old, lovingly combing their long shiny hair into topknots to be garlanded with jasmine. The next morning, clad in sarongs and white blouses, their lips rouged, they would dance with delicate weavings of the hands to the rhythms of xylophones, cymbals and drums. Crowds would gather at the temple, offering food to the monks and paying their respects to Phra Uttama, his kindly aged face smiling down on them from a seat at the top of a long temple stairway.

The respect could not be more heartfelt because the abbot has been their father and protector. And, while you won't find it on any map, Phra Uttama has also realised, as best as possible, their dream of a Monland.

Once the great civilisation on mainland Southeast Asia, the Mon arrived in Burma several centuries before the birth of Christ, calling their settlement Suwannaphumi, "The Land of Gold". They introduced and spread Theravada Buddhism through the region along with their arts, literature and



metrobeat



Ciao is only open in the cooler months, so hurry!

of their more conventional sets at hotels and other clubs around town.

Film

The Bangkok International Film Festival winds up with the Closing Gala on February 1 at Scala Theatre, in Siam

Square, and on February 2, with special screenings of films that have won this year's Golden Kinnaree Awards, including best film, best actor, best actress and best director, all of which were presented on January 31. For full scheduling information, please call the

Tourism Authority of Thailand (tel: [662] 250-5500).

Thammasat University (tel: [662] 613-3529-30) ends its film season with *Woman in the Dunes* by Hiroshi Teshigahara (February 5), *Divine Intervention* (Elia Suleiman, February 12), *Good Morning* (Yasujiro Ozu, February 19) and *Stand By Me* (Rob Reiner, February 26). The Japan Foundation (tel: [662] 260-8560-4) has films in Japanese with Thai subtitles, every Friday at 6.30pm, and German films with English subtitles at the Goethe Institut (tel: [662] 287-0942) on Wednesdays at 6.30pm.

Food

Most of the capital's beer gardens will close after February/March, signalling the end of the al fresco drinking season. Not only will it soon get too hot to drink outside, it will also get too wet, so make the most of it while you can. The Oriental Hotel's (tel: [662] 659-9000) Italian restaurant Ciao is only open in the cool season, and other outdoor eateries, such as the spectacular (and aptly named) Vertigo, on top of

metrochoice

Food & Drink: Da Lino

One of the latest in the seemingly never-ending line of Bangkok Italian restaurants is the charming Da Lino. The surprise is that this very authentic food is cooked not by an Italian but by a Thai, Gin Gastardon, who opened with her husband Lino around five months ago. The couple previously owned The Thai Restaurant in Treviso, Italy, and Gin swapped lessons with Italian chefs at the local cooking college. Soon, she was serving plates of pasta alongside her *tom kha gai*.

Da Lino specialises in the traditional cooking of Treviso, the small province north of Venice, epitomised on the menu by farmhouse-sounding dishes like soup with chicken, pigeon and bread, and tripe Treviso. I started with pappardelle and porcini, imported fresh from Italy (Bt290), with the exquisite mushroom in an onion and parmesan sauce on a bed of homemade, almost coarse-textured pasta. Simply prepared, allowing the porcini to shine, the gorgeous aroma arrived from across the room long before the dish itself.

Most of the main courses are under Bt300, such as Luganega sausages with beans (Bt220), another no-fuss, rustic dish. Have it with salad or just rip chunks off the homemade bread (three types presented on a plain wooden board) and eat with a glass of red. The house wine is a mere Bt95/glass, and tastes like it, so best to splash out on a bottle (mainly between Bt1,000 and Bt2,000). There are also Erdinger (Bt170/0.5 litre) and Warsteiner (Bt100/0.3 litre) beers. All prices are subject to 10 per cent service charge.

Among five desserts, the tiramisu of Treviso (Bt140), served



in a long boat-shaped dish, is huge — a wedge of rum and mascarpone-soaked savoiardi biscuits absolutely smothered in cream. A blackboard menu of specials changes daily.

Da Lino has dark woods, art-covered walls and mirrored pillars giving extra light and interesting viewpoints. Quiet Italian music plays on the system, place settings are linen and, high up, ornamental plates circle the room. It has an elegant simplicity that's very comforting, as if someone has transported the contents of their parlour from Italy. Which they probably have.

Da Lino, 19/3-5 Sukhumvit Soi 31 (tel: [662] 259-9138) Tue-Sun 11am-2pm, 5pm-10.30pm; AmEx, V.

a fraction of the price they command in Bangkok and Chiang Mai.

In the vicinity of Ban Huak is the Phu Sang National Park centred around a small but unusual waterfall that is fed by a hot spring that gushes out of a cliff at 30° Celsius. The park is also home to the rare Big Headed turtle that has a long prehensile tail and is able to climb trees. A local school is running a breeding programme for this unique reptile and the schoolchildren are happy to show off the Tao Poo Loq, as they call it to interested visitors.

The road leaves the mountains near the town of Chiang Kam. Here the Thai Lue Cultural Centre is well worth a detour. The Thai Lue tribal people migrated to Thailand from the Sip Song Panna Kingdom in China more than 150 years ago and brought with them the art of weaving beautifully sophisticated silk and cotton fabrics. The cultural centre promotes the continuance of this tradition by training young women in the techniques and funded through sale of the distinctive fabrics made into bags and jackets as well as wrap-around sarongs.

Chiang Kam also boasts a number of fine historic temples especially the multi-roofed Thai Yai-style Wat Nantaram. The temple is made entirely of golden teakwood and contains a number of elegant Buddha statues in the Burmese style, including one that is made entirely from gilded pollen. It's as spectacular as the local views.



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NORTHERN CLIMES

Chiang Rai Minibreak: 3 days, 2 nights or more

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An action-packed introduction to the region, including a boat trip, visits to an elephant camp and hill-tribe villages. ROHE3.

The Best
Selling
Thai Beer



Chang Beer

With a global village comes

a global market — herbs, fruits and vegetables, until recently unknown in Thailand are now home grown. Trout is farmed in the north of the country and local foie gras has been available for years

The club-restaurant 87, which opened last year in the new Conrad hotel, calls its culinary creations “World Food”. The restaurant has changed its menu, which initially sacrificed balanced tastes for a trying-too-hard attempt at originality. The choices are still unusual combinations, among them anchovy pepper beef tenderloin — where the beef is glazed with anchovy, chilli and Thai spices — and Lavazza coffee smoked salmon with red-pickle ginger, herbs tomato jelly and green tea vinaigrette. Complementary poppers and shooters of tequila and passion fruit or vodka and rock melon are served before main courses to cleanse the palate. This is a high-tech, multi-media venue. Around the room, in lieu of windows, the walls have flat-screen televisions with moving images of billowing clouds and Chinese dragons, and beyond a bead curtain DJs in the club spin “Global Grooves”, sometimes accompanied by sax or guitar players.

The World Food syndrome is also influencing Thai restaurants, often to the consternation of purists, who complain the results are not “authentic”. But with a global village comes a global market — herbs, fruits and vegetables, until recently unknown in Thailand are now home grown. Trout is farmed in the north of the country and local foie gras has been available for five years. It would be ridiculous to add this rich goose liver to a coconut soup, but combine it with one of the tangier mangoes and you have the beginnings of something interesting. The international Thai restaurant the Blue Elephant, which opened in Bangkok 18 months ago, serves foie gras with tamarind sauce. If good produce is available why not use it?



Maha Naga, perhaps the most physically impressive new opening of last year, particularly from a venue outside a hotel, is unafraid of the F-word. The sign outside proudly proclaims: “Thai Fusion”. Maha Naga consists of two restaurants in newly constructed buildings with high, Thai-style ceilings and a bar in an old Thai house, all arranged around a garden courtyard. There are North African references in the tajine lids on the place settings and Moroccan coloured glass in the mosaic of mirrors behind the bar. Both restaurants are cool and dark with a network of black lanterns in the rafters. It's like dining in place of worship. In fact, it's so dark it's almost impossible to read the menu. The term fusion seems restricted to using Western produce,

rather than mixing tastes — the flavours are all recognisably Thai, albeit restrained — and I'm not convinced of the wisdom of dropping lamb chops into a bowl of massaman curry sauce. But this is a marvellous destination restaurant, tastefully designed with a comforting natural feel to all the materials. It was opened by the owners of Being Spa, the capital's first independent luxury spa, and bears all the marks of their take on modern Asian living.

Another newcomer actually incorporates the spa experience into its restaurant complex. Face, which has successful branches in Jakarta, London and Shanghai, opened its Bangkok operation in six newly constructed Thai-style buildings containing two restaurants — Lanna Thai and an excellent Indian called Hazara — plus Face Bar, a function hall and two small women-only spa rooms.

ABOVE: The subdued Lanna Thai at Face. OPPOSITE, CLOCKWISE FROM TOP LEFT: Seafood pasta at 87 and a waitress at 87's bar; herbal crabmeat wrapped in tofu at Maha Naga, and its interior.

Pizza is perfect for the Thai

→ market. You can order several and cut them up to share Asian style. Eat them with your fingers, and if they're too bland — a frequent Thai criticism of farang food — just slurp a few glugs from the bottle of chilli oil



The main building, housing Hazara and Face Bar, is dominated by a large statue of a garuda at the top of the stairs, and throughout the complex are artefacts and architectural features from across Asia. This is another beautiful venue, confirming not only a prevailing fashion for re-interpreting traditional motifs in a modern Asian setting, but also for the multi-purpose venue, which until now has mainly been the preserve of hotels.

Maha Naga has been exploring the possibility of expanding with a jazz bar in an adjacent house and the Italian restaurant Scoози has built a number of new outlets in one location. Owner Sam Armenio talked me through it as we stood amid the gutted 120-year-old house he was in the process of restoring on Suriwong Road. "There'll be a New York-style rhythm and blues club called Studio 174 featuring black music, an *alta cucina* upmarket Italian restaurant and an *aperitivo* jazz bar with free snacks and finger food as accompaniment to drinks."

all this was due to be completed by late December, but already in operation was his next-door pizzeria. Armenio has imported a wood fire oven from Naples — the focal point of a small room with big windows, white box lantern lighting,

bulky wooden bench tables and high stools. Try the Scoози pizza, a mix of speck and gorgonzola — the Italian superhero cheese with an aroma like the feet of Michelangelo — or Mare e Monti (Sea and Mountains), a sweet and luscious prawn-and-ham combo. Armenio plans to open 20 restaurants in the next five years, with the next two earmarked for Sukhumvit Road and Pattaya. "I want to franchise," he says. "It's supposed to be fast food, like McDonald's, but I've made it too comfortable and people linger."

Some ideas have their time, and for Bangkok, it's the era of the dedicated pizza restaurant. The American food critic MFK Fisher said: "Sharing food with another human being is an intimate act that should not be indulged in lightly." She would have starved to death in Asia. Pizza is perfect for the Thai market. You can order several at one go, and cut them up to share Asian style from the centre of the table. Eat them with your fingers, and if they're too bland — a frequent Thai criticism of farang food — you just slurp a few glugs from the bottle of chilli oil. This is loud, fun dining, a characteristic Thai tables share with Italian.

ABOVE: When in Naples, buy a pizza oven. OPPOSITE, CLOCKWISE FROM TOP LEFT: Mouth-watering pizza at Scoози and the same in its early stages at Limoncello; while La Scala offers fine Italian dining.



I've always considered Lopburi to be Thailand's ugliest town, but I also rate it among the most historic. Ignore the pretentious traffic circle, the railway tracks and the monotonous shophouses and you will discover an extraordinary glimpse into the past. ■ Just 155 kilometres north of Bangkok on the banks of the Lopburi River, on arrival visitors should ignore first impressions and explore selectively. They'll soon discover ancient ruins, clear indications that the town has seen better days. Indeed, it was once briefly the centre of the Thai world, the stage on which international diplomacy was played out in the 17th century when Siam was at the height of its power during the Ayutthaya period.

Though it was King Narai who put Lopburi, then known as Louvo, on the map, he actually brought an already illustrious history to a thrilling climax. In the last years of his reign the lights of the town burned brightest in a final burst of glory — ultimately tragedy for some — that was the culmination of centuries of historical and cultural importance.

From earliest times, Lopburi was a place of note. Archaeological evidence suggests the area supported organised habitation in the prehistoric era and traces of a New Stone Age culture have been unearthed. Later, between the 7th and 11th centuries, the town was a major centre of the Dvaravati Kingdom, the most influential cultural force in the Chao Phraya basin during the pre-Thai period.

More recognition came from the 10th to late 13th centuries when Lopburi was an important outpost of the Khmer empire centred on Angkor, and was ruled for a time by a Khmer viceroy. During this period, the term "Lopburi" was ascribed to a highly formative style of Thai sculpture, earning the name an enduring place in Thailand's cultural heritage.

The era of the Khmer's greatest influence coincided with the flowering of their indigenous Baphuon, Angkor Wat and Bayon art and architectural styles. These helped mould indigenous artistic production and what has become known as "Lopburi Style" was extremely significant in the evolution of Thai art.

In Buddha sculptures the basic distinguishing features are a squarish face, eyebrows in a more or less straight line and a somewhat austere expression in the earlier images, evolving to a more serene smile in the later period. A few excellent examples of this school of sculpture are in the Lopburi Museum, part of the compound of the town's ruined palace, while some of the more venerable temples, such as Wat Sao Thong-Thong and Wat Tong Pu, also enshrine typical Lopburi statues, in particular the Buddha seated beneath a naga, serpents being a popular image of the period.

The legacy of the Khmer period, however, is not limited to sculpture, and Lopburi boasts a handful of ruined temples that illustrate the influence of architectural forms developed

by the builders of Angkor Wat and the Bayon.

Slap in the centre of town and hideously bounded on one side by railway tracks is Phra Prang Sam Yod, a splendid monument to the Bayon style in spite of the incongruity of its surroundings.

Originally a Hindu shrine and later converted to Buddhist use, it comprises three towers linked by a central corridor. Only a few traces of the stucco decoration that originally covered the huge laterite blocks remain, though the otherwise comparatively good state of preservation makes for a fine monument.

Across the railways tracks from Phra Prang Sam Yod, is San Phra Khan a lesser example of Khmer influence on Lopburi that enshrines an image of the Hindu deity Kala. It's only a short walk to Wat Phra Sri Ratana Mahathat, Lopburi's single most imposing religious monument. Located opposite the railway station in yet another example of the modern town's uncanny habit of blending the venerable with the mean, the ruins cover an extensive site that is dominated by a large Khmer prang, although the temple is most fascinating for the evolution of its construction, which spans the Khmer period and the 17th century.

Most likely first erected in the 12th century and remodelled in the 14th century, Wat Phra Sri Ratana Mahathat expanded considerably in the late 1600s by King Narai, as witnessed in the large brick viharn. It is this merging of Khmer style and Narai's political impact that the essence of Lopburi's beguiling interest lies.

Of Lopburi belongs historically to anyone, it is properly the domain of King Narai and his favoured adviser, the wily Greek Constantine Phaulkon. To any visitor even only slightly receptive to echoes of the past, the town is haunted by the shades of these two very remarkable men, both of whom lived their most exciting years — and met their deaths — there.

OPPOSITE: CLOCKWISE FROM TOP LEFT: Ancient Buddha images are found at every turn; Wat Phra Sri Ratana Mahathat, Lopburi's most imposing temple; festive colour; and Wat Mahathat's brick viharn.





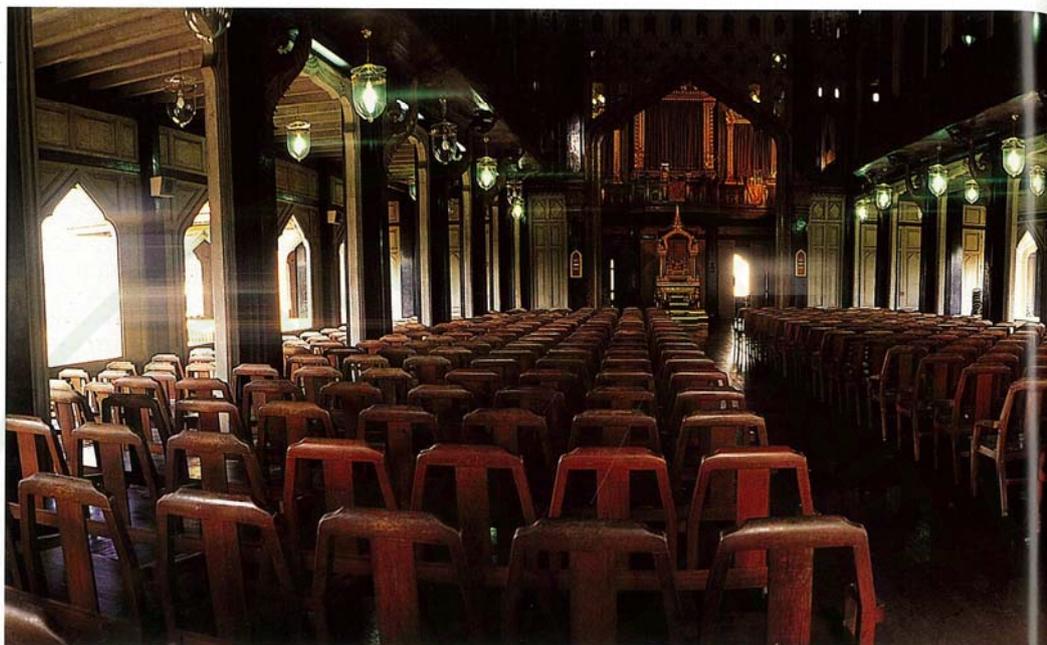
(n.) Today, admissions are strictly competitive and based purely on merit. The process involves a series of interviews followed by written exams and a meeting with the headmaster himself. This year only 60 were admitted from more than 700 applicants

The king had very definite ideas about how his model school should be structured. It was to be a boarding school with the boys in "houses" in the mould of the great English public schools where learning, camaraderie, sport and culture were to be promoted in equal measure. In a letter to the Minister of Education concerning the founding of the Royal Pages School he expounded his philosophy. "What I want is that education should mean the turning of a boy into a fine young man and a good citizen, not to crush out all individuality under the weight of syllabus and system."

He had inherited the belief from his experience at Eton and Oxford that education is not only about book learning, but also about acquiring what would be known today as "life skills". "I do not want walking school books," he wrote. "I want education to be interesting to

the boys, so that they would in later days be able to look back upon school life as something peculiarly pleasant to have passed through." To him the English system of senior boys taking responsibility for the juniors was an essential element of promoting civilised behaviour.

Today, the school compound is an astounding fusion of East and West — two cultures blended as perfectly as in King Vajiravudh himself. The form is strictly English public school with the buildings set in front of the playing fields but the architecture draws on Thai decoration and design. The centrepiece is a magnificent assembly hall in a unique style that can best be described as Thai Gothic. It is also one of the few large teak structures still remaining in the Kingdom. The theme of



Far from being a stuffy

learning environment, Vajiravudh actually provides an array of extra-curricular activities to develop the artistic and creative abilities of the students. They set feasible goals and achieve them by working as a team

fusion is extended to the dormitory houses being called *khana*, the sleeping quarters of Buddhist monks and the assembly hall being referred to as a *bot* or prayer hall in a temple. Even the school's hymn books neatly laid out on the wooden pews actually contain Buddhist Pali chants.

The distinctive Thai architectural style of the original structures has generally been maintained in the many buildings and facilities added over the years. With its lake, open spaces and plentiful trees in a 40-acre compound, the school remains as an oasis of peace and beauty in the heart of Bangkok.

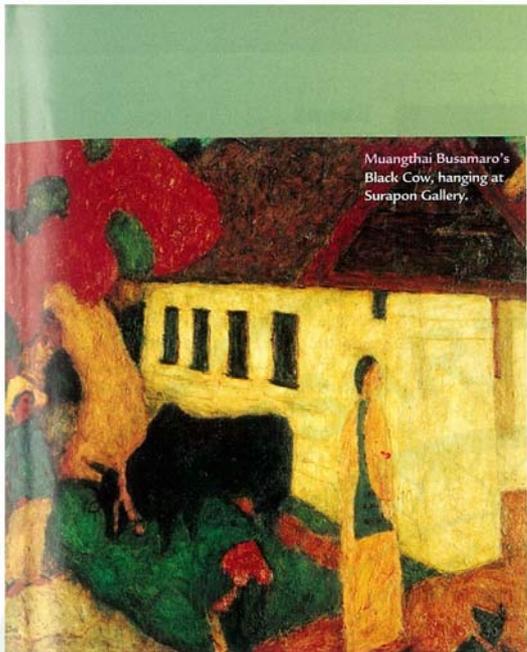
At its inception, the college was very much a school for the elite, with more than 90 per cent of the students going on to study further in Europe and America. Today, admissions are strictly competitive and based purely on merit. The admission process involves a series of school visits and interviews followed by written exams and a final meeting with the headmaster himself. This year only 60 were admitted from more than 700 applicants.

The college is fortunate in that King Rama VI's estate

still provides a hefty subsidy that allows it to keep its fees less than a quarter of that charged by the top international schools in the country. A full boarder only pays around US\$2,500 a year. A generous scholarship programme also provides assistance to deserving students from low-income families.

For the past seven years the headmaster has been Professor Dr Chai-Anan Samudhvanich. He is himself an old boy of the college and was a distinguished teacher at Chulalongkorn University's Faculty of Political Science before being appointed by His Majesty King Bhumibol.

When asked what his own experience at Vajiravudh meant to him, Dr Chai-Anan says that above all, the holistic education gave him many interests and the ability to develop good social relations with others. "When you live with other boys in the boarding school environment, you have to share everything and learn to tolerate people you do not get on with. You learn to manage relationships and develop an enormous amount of self discipline."



Muangthai Busamaro's Black Cow, hanging at Surapon Gallery.

religious dignitaries. The results of his work can be seen in the exhibition *Eyes of Wisdom* at the National Gallery from March 1 to 30. Tooten says he hopes his portraits reflect the similarities between people as much as the differences, and so contribute to understanding between religions and cultures. For more details contact the Goethe Institut (tel: [662] 287-0942).

Surapon Gallery (tel: [662] 638-0033-4) hangs *Inspired Moments*, 40 largely semi-abstract rural scenes in oils on canvas. This solo exhibition by Muangthai Busamaro ends on March 11.

Music

The Pattaya Music Festival, the country's biggest annual music celebration, will be held probably between March 19 and 21 (dates were unconfirmed at press time). Three stage areas on the beachfront will host a wide range of styles, including hip-hop, jazz, easy listening and *luk thung* (Thai country). Contact the TAT (tel: [662] 250-5500 ext: 1516-1520) for the full programme.

Jazz at the Living Room in the Sheraton Grande hotel (tel: [662] 653-0333) has Singapore's keyboard maestro Jeremy Monteiro, until March 28, with Aussie double bass player Belinda Moody and New York's Shawn Kelley on drums. Every night except Monday.

Last chance to hear Cheryl Hayes for a while — her residency at Glaz Bar in the Plaza Athénée Hotel (tel: [662] 650-8800) finishes at the beginning of April. She has a big, round contralto with good range — “people say I sound like Sarah Vaughan”. Her repertoire includes a funky, reggae-ish rendition of *My Funny Valentine* and a bluesy *Cry Me A River*, with a touch of scat interwoven here and there. Backed by a good, relaxed three-piece

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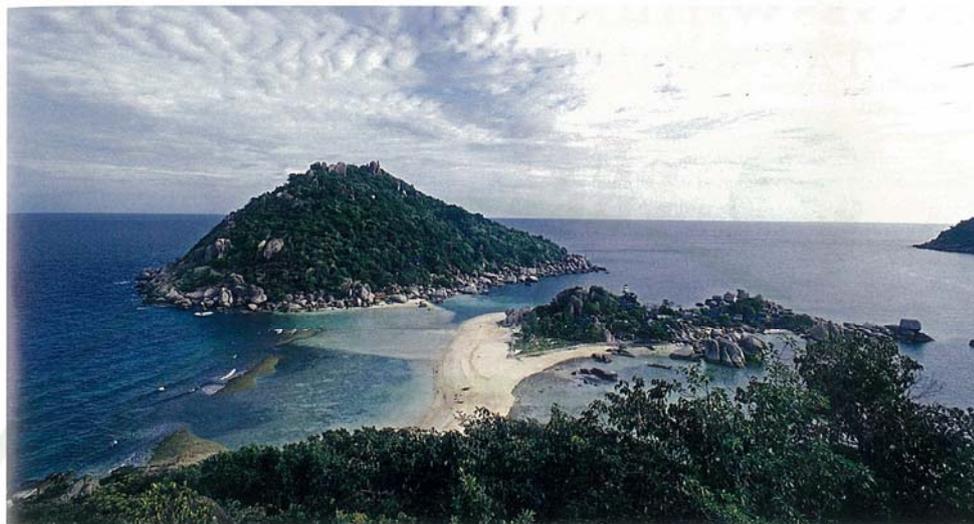
Still an idyll ^(v.)

There's little doubt **Koh** Samui has grown, but with some help from its immediate neighbours the island continues to seduce the leisure class **By Edward Peters**

Koh Samui is the touchstone of Thailand's resort islands, an automatic and universal panacea for anyone who has been starved of a real holiday for too long, and the first and largest of the sybaritic stepping stones that bridge the southwest corner of the Gulf. Together with **Koh Phangan** and **Koh Tao**, it forms the apex of a triangle of natural beauty that has managed to perfectly blend itself with pleasure. This exotic amalgam comes in many forms. Stroll around the breezy heights at some of Koh Samui's premier resorts for an evening and the melodious notes of a gently plucked **saw-daung** drift about like fireflies. A few yards



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away, delicately poised on a raised platform, a girl carves soap into exquisite flowers, while waiters glide back and forth dispensing cocktails in coconut shells.

All this would have been unthinkable around 30 years ago, when Samui was but a speck on the map and the only foreign visitor a solitary Peace Corps worker. Unthinkable because there were no luxury hotels, and people only drank coconut milk from coconut shells and the uses for soap were strictly practical. But in three short decades, the island has leapt from harvesting coconuts and the sea to dealing with a new crop that embraces both nose-ringed backpackers and higher spending tourists — nowadays even well-heeled Muscovites fly in to sprawl on the beaches and revel in Samui. That explains the need for bartenders and soap carvers as well as traditional musicians.

Yet despite the plethora of beach huts, hotels, restaurants, cafes and bars that have been spawned by the island's popularity, idyll is still the word for Samui. That palm tree that bends so sinuously and invitingly over the beach on a thousand postcards is everywhere around the coast. Dolphins splash languidly at the ferry pier, welcoming visitors as if by appointment. And the island is especially sensual, not just because of its totemic grandfather and grandmother rocks shaped like male and female — how best to phrase it? — distinguishing marks, but by a general overriding ambience that insists on romance. Koh Samui has coped well with the influx of pleasure-seekers, retaining its charm and beauty and, a few exceptions apart, adapting itself with distinct grace.

OPPOSITE: A Koh Samui speciality: the beach that launched a thousand postcards. ABOVE: The island's surroundings are also rich in day trips.



Everything on Samui has this air of ease and being happily placed. Within sight of the end of the airport's runway sits the outsize golden Buddha of Wat Phra Yai that is practically the island's hallmark. The beaches themselves run endlessly onward around the island, dotted with sunbathers and patrolled by hawkers. And inland there is simply a carpet of green wafting coconut trees.

Dropped in the sea some 700 kilometres south of Bangkok, Samui is doubly advantaged by its surrounds.

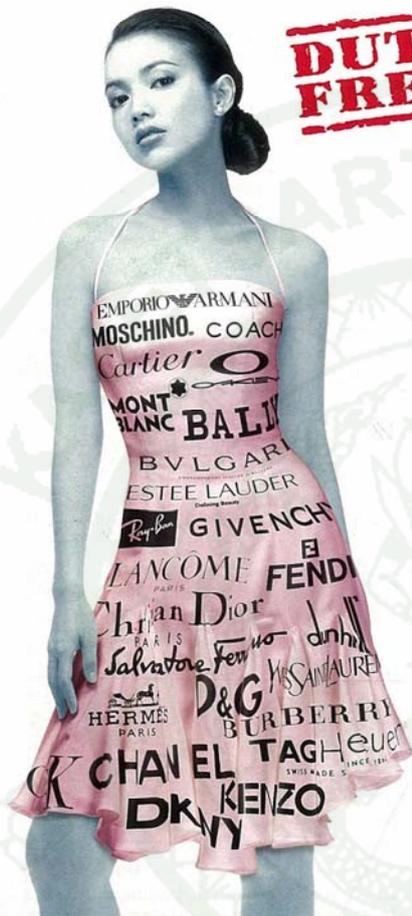
An hour or two's cruise away, Ang Thong National Marine Park is made up of some 50 rocky, bulbous, tree-covered islets amid clear blue lagoons. In this exciting corner of Thailand, there are caves to explore, peaks to climb, volcanic lakes to admire and coral to gaze at. Here too are the spawning grounds of the delicious *pla thoo*, a type of mackerel widely used in Thai cuisine, which gives rise to the archipelago's name meaning "Golden Bowl". The only thing missing is a mythological sea dragon rearing out of depths.

By day, Samui is relaxation personified, but after the sun goes down — perhaps it is the desire for contrast, perhaps other forces take over — but some itch impels normally quiet and reserved types to head for the roaring maelstrom of nightlife.

Midnight after midnight and all hours either side the scene at Reggae Pub — one of a host of dance houses — is the same. Built from wood like some huge, ramshackle outhouse, parts are open to the sky, trees hold up the ceiling, and the dance floor is a whirling mass of bodies and noise. The stage is open to anyone who wants to strut their stuff, the cocktails flow unchecked and the thud from the

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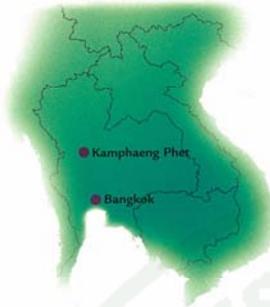
Despite its recent popularity, Koh Samui retains touches of its simple past at every turn, here in the form of local architecture.

speakers pulses out over the lagoon and reaches down to Chaweng Beach. *Sanuk*, the catch-all Thai term for having a good time, has been refined to an art form here. This reaches its apogee when, with every full moon, partygoers head for the isolated beaches of neighbouring Koh Phangan where the speakers are pointed at the shore and multitudes cavort until dawn in an unparalleled festival of licence. It's a celebration on everybody's calendar, and those who've attended swear that they'll never forget the experience, even if they can't quite remember the exact details.

Dawn breaks back on Samui and with it a new day. For those in beach bungalows, a hammock and a dip in the sea might be the answer to the morning's entertainment. For those further up the accommodation scale, there's a wider choice. At the Baan Taling Ngam resort, for example, the pool, like the rest of the hotel, is set into the side of a cliff. Swim up to the edge and below is a vast valley with not a house in sight. It's a hedonistic Arcadia on the edge of the abyss. If more than mere gazing is required, then a massage in the open-air *sala* surrounded by sweet smelling bougainvillea and with what feels like the entire Gulf of Thailand hundreds of feet below is probably the answer on how to fill the unforbearing minutes before lunch.

Out across that gulf, speedboats can bridge the gap between Samui and its neighbours in a couple of hours, and for divers the destination of choice is Koh Tao. The end of the voyage is marked by the sight of higgledy-

BRENT MADISON / MADISON IMAGES



later, I was rudely awakened by my bed violently shuddering. An earthquake! What to do? I was on the seventh floor of a large hotel, at the end of the corridor far from the stairs. If I made a run for it, it would take ages to get out of the place, which would collapse on me before I could exit, if it was going to. Best turn over and go back to sleep.

And that probably went for the citizens of Kamphaeng Phet too. Not much disturbs the sleepy ways of this pleasant provincial capital lounging beside the lazy Ping River.

Once Kamphaeng Phet was a key locale for the timber industry, when the city was surrounded by great teak forests. Elephants laboured to drag the logs to the river, which were then floated down to the capital. But the rampant exploitation of the twentieth century put paid to that trade, which was finally, at least legally, knocked on the head by the 1989 logging ban.

Exit teak, enter oil. In 1981 oil was struck and the province's Sirikit Oilfield currently provides three per cent of Thailand's crude-oil needs. However, what puffs the breasts of Kamphaeng Phet folk with pride is not that black gungé, nor the green sea of rice which encircles the city, but the sweet yellow fruit for which it is known throughout Thailand, *kluy khai*, literally the "egg banana", a stubby little variety that grows to perfection in this province.

They're proud of their history, too, which is among the longest and most significant in Thailand, and whose physical remains provide a wonderful multi-faceted experience — archaeological, natural and spiritual. In wooded settings on the edge of the modern city are the ruins of ancient temples. Wandering about these relics of a medieval culture, largely unspoiled by tourists, but officially cared for within a historical park that is a UNESCO World Heritage Site, is a pleasure indeed.



OPPOSITE: Wat Phra That, the Monastery of the Great Relic, is one of the town's oldest remains. ABOVE: The temple's well-weathered grounds.

Kamphaeng Phet holds a prominent place in Thai history. In the 14th century, it was a major city of the Sukhothai Kingdom, which was the first great political and cultural manifestation of the Thai nation. Along with the cities of Sukhothai and Si Satchanalai, it fostered the blossoming of a distinctive Thai Buddhist culture in the region that remains the national heartland to this day, the Central Plains. Within the great city walls, in a trapezoid about 2.2 kilometres long, varying in width from 200 to 500 metres, there stood houses, palaces, barracks and temples. At the city's height, in the 15th and 16th centuries, the "diamond walls" — the literal meaning of Kamphaeng Phet — may well have harboured 50,000 people. Certainly this is a stupendous area for a medieval walled city, much larger than its typical European counterparts.

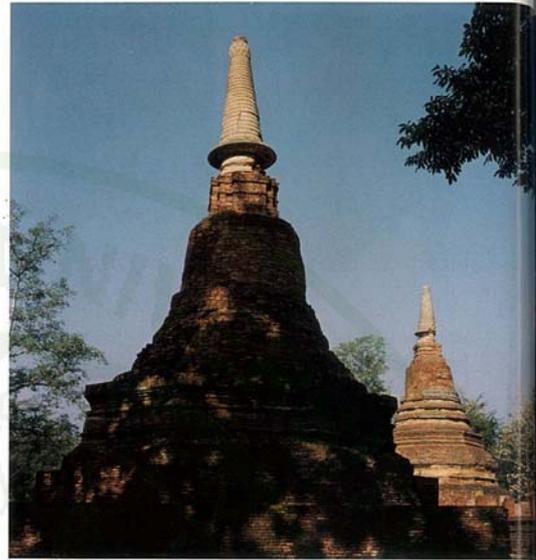
Kamphaeng Phet's early history is hazy, but this year may well be its millennium. According to some chronicles, in 1004, on the Ping's western bank, there rose a city called Nakhon Chum, remains of whose temples and forts still stand. Later, a new city named Chakangrao was founded on the eastern bank, within a moat and earthen ramparts, entering the chronicles in the mid-14th century.

A garrison town protecting the Sukhothai Kingdom on its southwestern flank, where it made its last independent stand in 1378 against the besieging army of the ascendant Thai Kingdom of Ayutthaya. After that, the city was a strategic outpost of Ayutthaya, whose kings built the great walls. Established within mighty laterite ramparts topped by pointed battlements, six metres high, with 10 forts, the city came to its current name Kamphaeng Phet.

This may have been because of their shape or toughness – the debate goes on – but they were undoubtedly daunting in their prime. Even today, when most of the perimeter is simply earthen ramparts out of which grow large trees, the remaining sections of wall are impressively stout, at least seven metres wide at the base. Aggressors were confronted with a huge challenge.

But the military significance was matched by the religious. From Lithai's reign onwards, the Sukhothai kings were called Thammaracha, practisers of ideal Buddhist kingship, and Lithai, as Thammaracha I, strongly supported the Theravada Buddhism faith brought to Sukhothai in the 13th century by Sri Lankan monks. Many later Sri Lankan monks resided at Kamphaeng Phet and their influence is clear in its temples, which combine Sri Lankan, Sukhothai and Ayutthayan styles.

Today, of the old city, only temple ruins remain, calling out from the past through tall-treed parkland. Standing in line, the two largest temples, Wat Phra That and Wat Phra Kaeo, present a phalanx of tall laterite stupas. Wat Phra Kaeo was the royal temple, like its later namesake in Bangkok, and it once housed the sacred Emerald Buddha image. It boasts a serene trio of restored Buddha images, two sitting and one reclining, with broad foreheads and square chins in the Kamphaeng-Phet style.



ABOVE AND OPPOSITE: Kamphaeng Phet's rich collection of old temples combine the trio of Sukhothai, Ayutthayan and Sri Lankan styles.

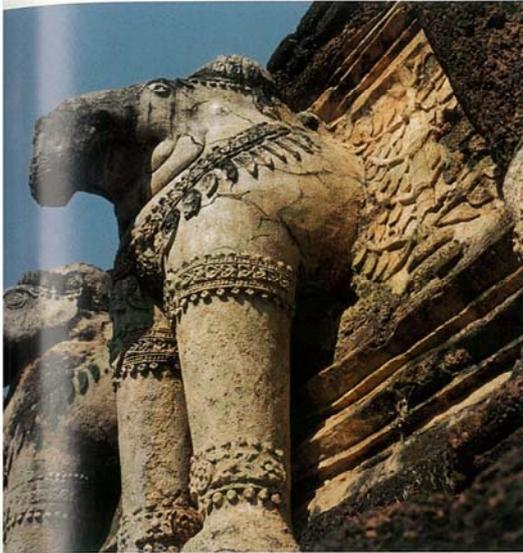
In times past, only the temples were built with permanence in mind; the residences were constructed out of wood and are long gone. Since the creation of the historical park in the 1980s, most of the area is open grassland, though some is occupied by schools, museums, government buildings and a village.

The ruins are little visited, despite the fact that the town is on the main highway from Bangkok to Chiang Mai, especially those in the forest monastery area called Aranyik, outside the old walls to the north. Here upon a

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low hill amid woodland, some 40 monasteries lie in the arms of nature.

* The major ruins have received special attention and are cleared of trees. Upon the hilltop, Wat Chang Rob has a striking frieze of 68 stucco elephant fronts around the square base of its collapsed stupa. Lower down, Wat Phra Si Iriyaboth is crowned by a sanctuary with four colossal Buddha images facing in the cardinal directions. Only one is complete, a great standing Buddha in the Sukhothai style, whose majestic serenity is the single most impressive sight of Kamphaeng Phet.

These are the main attractions, and they stand close to a wide asphalt road that circles the forest park, used by

the occasional tour bus. But turn aside, take a side road, step onto a gravel track, follow a narrow beaten path, and you enter hidden realms, passing through thick forest, coming out into a clearing where ruins lie, entering forest once again, spying remains in the trees.

* The pillars of *viharns* and the bases of *stupas* lie speckled by the sunlight passing through the forest cover. Weathered Buddha images, worn away to their laterite cores, weirdly seem the works of modernist sculptors rather than ancient remains – some rounded and smooth like Henry Moore sculptures, others so ravaged that they resemble Giacomettis, spindly and pitted.

If you take the time to roam at will, coming across the remains of temple after temple, several of which were huge, you come to a point where you stop in astonishment, realising the depth of the devotion here expressed. It is clear at Aranyik that Buddhism struck a very deep chord in the Thai people soon after its re-introduction from Sri Lanka.

When all Aranyik's monasteries were populated and cared for, in the 15th and 16th centuries, this must have been a powerfully spiritual place. Today that spirituality is muted, after abandonment and the ravages of time, but nevertheless still speaks volumes.

Subsequent wars much depleted Kamphaeng Phet's strength and population. Around two centuries ago, the old walled city was abandoned in favour of a new riverside site to the south, where the city regenerated in the newly secure era of the Chakri Dynasty. This is the Kamphaeng Phet that was seen by the British diplomat Ernest Satow in 1886, "picturesquely situated along a curving shore, the brown wooden houses being built on piles or on the bank, with a background of trees of various hues of green shading them from the morning sun."



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sports a stubble of stunted white trees. Unfortunately, we're about six hours too early to witness an eerie spectacle in which Mae Usu's inky depths are briefly lit up by the sun as it pours in through a shaft on the hill's western side. Still, one of the touts hanging about shows us a picture in a brochure, and we agree it looks amazing. It's still cold, so we forego the knee-high trapeze through a stream that must be forded to access the cave, which looks menacing in the morning fog. In front of a whorl of thorny bamboo, a couple set up a *som tam* stall. It transpires they are from the village in Chiang Rai where my wife was born. After the obligatory "small world" chit-chat, the man explains the strange bamboo shapes are formed by raging flash floods that tear through the small valley after heavy rain.

We press on, climbing steadily, as the road curves gently through fallow rice paddies and past smoke-shrouded villages. Around one bend, we come upon hundreds of monks walking calmly in single file along the road's edge. Sometimes the river makes a brief appearance, glittering green beside the twisting black asphalt; two snakes in a race. Then it disappears back into the thick forest. By late morning the road deteriorates markedly; long, unpaved patches and endless scary hairpins with crumbly edges. Here and there, angry red scars are gouged from the verdure by landslips, and I breathe a little prayer of thanks it isn't wet season.

The stretch of 60 kilometres or so before the town of Sop Moei is particularly tortuous, a series of high and lonely passes, and I realise we haven't passed another car for at least an hour. Further on, we skirt the edge of the seemingly endless, though ruthlessly logged, teak forests of the Salawin National Park.

Around 1pm we tootle into Mae Sarieng, where we have decided to overnight. Lunch is carnivore heaven: looping strings of spiced sausage and tooth-loosening beef jerky. I ask if there are any vegetables and the gummy proprietor just laughs.

We don't have to search long for cheap and cheerful digs: after checking out a couple of new and overpriced hotels, we stumble upon the River Guest House, a rambling old timber structure perched high above the river. The rooms are basic and big, and the view from the verandah sublime: undulating pastureland bisected by the river, stands of palm shading rust-dappled corrugated iron roofs, and in the distance the faint but ever-present mountains of Burma. A cold beer or two is quaffed, as the afternoon melts into a gentle reverie punctuated by the clink-clunk of wooden buffalo bells.

In the evening, we feast regally, using the time-honoured method of driving around and finding which place looks busiest. The chef is a bald and cheery chap, who keeps up a steady patter from his open-air kitchen; a



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metrobeat

Uncovering this month's best bets in Bangkok By Howard Richardson



Pop Machine get into gear at Riva's

Music

Hearthrob vocalist Enrique Iglesias has five platinum albums to his credit, yet says, "I like being underestimated." Bangkok will likely disappoint him, then, by filling every seat when he appears here to promote his latest album *Seven*. Iglesias co-wrote every song, including the first single *Addicted*, composed in Germany during a 100-date tour in

2002. He says it represents a shift in style: "I've never written a song like that. It's dark, but I thought it was cool." So cool that the Spanish version *Adicto* also appears on the album. Iglesias says writing is a necessity: "Finding a hit song is really difficult. I think for a great career you have to depend on yourself. Thank God I write or else I wouldn't know what I'd do." Catch the Grammy award-winning artist at Impact Arena (tel: [662] 504-5050) on April 8.

Violinist Jin Matsuno flies in from Osaka, for two Bangkok concerts. He'll be accompanied on piano by Dr Eri Nakagawa for a programme that includes Handel's *Violin Sonata No 4 in D Minor*, Beethoven's *Violin Sonata No 5 in F Major*, and Elgar's *Salute d'Amore*. The concerts are on April 2 at the Goethe Institut (tel: [662] 287-0942), at 7.30pm (tickets Bt500 and Bt250 for students), and April 3 at the Sheraton Grande hotel (tel: [662] 653-0333), at 2pm (Bt850 baht, including tea and snack, and Bt500 including a soft drink).

Even back in the 60s and early 70s Dee Dee McNeil was combining poetry with music in bands such as The Watts

Prophets, who she recorded with in her native California. As such, she was part of a performance movement that ultimately led to rap music in the 1980s. In fact, she's referred to as "The Mother of Rap" in Tom Reed's book *The Black Music History of Los Angeles: Its Roots*. She's now a published singer, playwright, poet and songwriter — Diana Ross, the Four Tops and Nancy Wilson have all recorded her stuff — and she currently writes a jazz column for the *Michigan Chronicle*. She's also performing at the Bamboo Bar in the Oriental Hotel (tel: [662] 659-9000), every night except Monday, from 10pm.

On a poppier front, Riva's at the Sheraton Grande hotel has Canadian band Pop Machine every night except Sunday, from 10pm.

Events

The wet and wonderful Thai New Year creates a splash between April 13 and 15. Back in the "good old days" Songkran would have accurately been described as a genteel water-sprinkling festival. Now, the term "Drench Warfare" has been

metrochoice

Nightlife: Roxy
Sitting outside the bars on Silom Soi 4 to watch the world drag by has long been a favourite activity for both tourists and residents. Roxy, one of the newest bars, opened six months ago with the added comfort of cushions on the streetside wooden deck.

Roxy is camp and showy — high on fancy dress and theatrics — and like many on the soi is home for gays, straights and anything in-between. The waiters are dressed in cowboy outfits, ultra-short kilts a Scotsman would never wear (unless he happened to be a waiter on Soi 4) and Roxy's chiffon-like version of the Vietnamese *ao dai*.

The manager Morgan tells me there are plans to start an "artistic dance show" with 10 people in a choreographed routine that harks back to the days of the world-famous Rome Club that once occupied this spot. In the meantime the waiters do freestyle dance at regular intervals from 10.30pm, accompanied on Fridays and Saturdays by a percussionist on the congas and bongos that are set up inside.

The interior is dark and clubby with an island bar. A raised lounge style area to one side Morgan tells me is for diners. Walls of bare brick and quilted mock black leather hold a reproduction of the Bayon, at Angkor Wat, and a large screen — "we show Fashion TV". Upstairs is a wrap-around balcony for more people watching. The music favours chill-out until 10pm and later moves to house from a rotating pool of DJs.

A happy hour till 9.30pm has a Bt20-30 discount on most drinks.



Otherwise, the imported spirits are in the Bt100-Bt120 range, beers are Bt95/bottle, while the very drinkable house red is Bt140 a glass.

Food is a mix of Thai (curries, spicy salads, soups, mainly Bt90-130) and simple international fare like spaghetti Bolognese (Bt90) and NZ pepper steak (Bt395) with burgers, fish and chips, et al, thrown in.

Roxy is a great venue for lying around outside, and now the hot season is here it should be filling up inside, too.

Roxy, 90-96 Silom Soi 4 (tel: [662] 233-6522) Daily 6pm-2am; AmEx, DC, MC, V.

HOWARD RICHARDSON



Dee Dee McNeil performs at the Bamboo Bar.

coined to describe the armies of revellers that roam the streets with water cannon on the back of pick-up trucks. In Bangkok, the centre for the wildest action is Khao San Road, where Thais and visitors alike party for three days. Sanaam Luang, meanwhile, will feature the more traditional merit-making ceremonies, pageants and beauty contests. Songkran will inject fun into all 76 provinces of the country, with Chiang Mai, Ayutthaya and Chonburi high on the list of places to visit. Most Bangkokians go up-country, leaving the city streets blissfully empty of traffic.

If you're faster than the traffic on Sukhumvit, you'll be able to catch the last few days of the 25th Bangkok International Motor Show at BITEC (tel: [662] 749-3939-60). Along with exhibits of high-performance Alfa Romeos and Ferraris, concept cars will offer a glimpse into the future with auto technology hot from the design labs. There is also a good collection of passenger cars, off-roaders, minivans and motorcycles plus truckloads of accessories. The show runs from noon to 10pm daily and from 11am on weekends. For more information, call Grand Prix International (tel: [662] 522-1731-8 or www.grandprixgroup.com).

Theatre

Beautiful Belle's yearning for adventure leads her into the woods where she's captured by a hideous monster. But she makes friends with a clock and a teapot; the monster falls in

Thailand calling

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once-ubiquitous fast-food outlets in malls have lost their former lustre. Today's sophisticated Thai shopper demands trendy food choices and ultra-chic surroundings. After all, if you've just spent a small fortune at Prada, Gucci, Esprit or wherever, you'd hardly want to fete your purchases with a plebeian burger. Most in-store restaurants close between 8 and 10pm, and will be busiest for lunch and early dinner.

Opened in 1997, the flashy Emporium shopping complex pioneered the notion of hip dining in a mall setting at its food-focused fifth floor. Designers transformed the classic coupon-meal lunch concept into a much tonier "Food Court" with a large seating area that overlooks an adjacent park. They divided the huge "Food Hall" area into an assortment of small outlets including two burger chains, unusual snack food vendors, and mini versions of the latest modish downtown cafés, such as Sim City, Sumo and Pomodoro.

Of the several larger restaurants that opened on other Emporium floors, two remain perennial favourites. Six-year-old Greyhound Café was an early proponent of the stark concrete walls and white tablecloth look that subsequently became the sine qua non of trendy Bangkok dining. A breezily handwritten menu describes a range of affordable snacks and light meals from Japan, Italy, Vietnam and, of course, Thailand. The highly coveted tables along one side of the mall's atrium — outside the airy restaurant itself — are always filled with dedicated people watchers.

Meanwhile the hugely popular AOI makes a serene — except at noontime — counterpoint to all those rococo furniture stores on the fourth floor. Part the hanging-cloth panels and find yourself in a recreated Japanese space complete with a polished black stone and white pebble path and waitresses dressed in old-style black dresses with white aprons. In addition to standard à la carte items, the menu lists more than 50 reasonably priced set lunches, which explains why its 15 tables and five private rooms are packed midday.

Not to be outdone by the tremendous popularity of the Emporium's revamped dining floor, the grande dame of Bangkok stores, Central, opened a different but equally trendsetting version of the classic coupon-meal restaurant. All concrete, stainless steel and exposed ducts, the funky Food Loft on the top floor of the Chidlom branch offers a range of Italian, Thai, Chinese, Indian, Vietnamese and Japanese dishes. Diners receive a computerised "tab" upon entering and create their own meals, choosing from a wide selection of sauces, pastas, salads and snacks. It's one of the few places in Bangkok to find authentic Italian pizza served by the slice. Most items are cooked to order at one of the



ABOVE: In Gaysorn Plaza, Gigi's offers simple, authentic Italian dishes. OPPOSITE, TOP TO BOTTOM: The minimalist Eat East; Greyhound Café in the Emporium has an Asian menu; and Luca's should not be missed.

design-conscious individual serving stations. Other stations are for drinks, including delicious smoothies and fruit shakes, and healthy desserts. Seating is at judiciously arranged tables in a roomy two-tiered space with chilled-out lounge music playing softly in the background. Unlike the raucous cafeteria-style eating areas in other stores, the roomy FoodLoft makes for a quiet and relaxing dining experience.

A block away from Central, the ultra soigné Gaysorn Plaza caters almost exclusively to the type of high-end customer who frequents stores with Italian or French names and eschews chain restaurants. Swank outlets line the perimeter of the light and airy three-storey atrium. Fittingly, the largest of the three in-house dining venues is Gigi's, an offshoot, but not a duplicate, of Bangkok's long-running Gianni's restaurant. Located on the spacious plaza level, its red cloth seats and whimsical umbrellas make a friendly contrast to the stark whiteness of everything else at Gaysorn. The menu offerings are simple, authentic Italian dishes like the popular *maltagliati con silacci e funghi*, plus assorted pizzas, salads, antipasti and daily menu specials.

Upstairs on the second floor, another one-off restaurant called Eat East blends the high-ceilinged concrete look with Zen Asian furniture and accents to create a trendy minimalism. The Thai and Chinese specialities tend toward the traditional however, with such favourites as *yam sam roodoo* (three season salad) and stir-fried squid with salted egg.

Though Gaysorn stays open until 8pm, lunch hour is the only time anything resembling a crowd congregates there. Many diners are regulars who work at nearby office buildings. The restaurateurs may yearn for the chaos and commotion of food outlets at other shopping centres, but patrons probably appreciate Gaysorn's sleek solitude and minimalist vibe.

Because it's just off the well-worn BTS skytrain path,



ABOVE: Flamboyance is a key ingredient of the local fashion scene. OPPOSITE: The hill-tribe love of decoration occasionally arises.

coming talent who studied at London's leading Central St Martins College of Art and Design.

Khun Sunchai was among a group of five young Thais spotlighted in *Elle Thailand* a few years ago as rising fashion stars. "It was the first time anyone ever said, 'young designer', in Thailand, and so people really got excited," he says. Now he is known for his stunning runway collections for *Pasaya*, a long-time maker of textiles for interior design that recently started developing fabrics for high fashion.

One of Khun Sunchai's more recent collections showed 40 icily elegant dresses in narrow colours — white on white, red on red. With corset-like midribs and puffy sleeves, they recalled late 19th-century English styles. The dresses were paired with elaborate silver headdresses based on hill-tribe jewellery from Thailand's north.

"I called it Queen Tribe Holiday. I had this fantasy that Queen Victoria came to Thailand 100 years ago and went up north. When she got back to England she put away her crown and started wearing hill-tribe jewellery," Khun Sunchai says.

The Queen Tribe Holiday collection drew on Khun Sunchai's experiences styling photo shoots for the *Amazing Thailand* tourism ad campaign in Chiang Mai province years ago, when he met many highland inhabitants. "It's an amazing life. Very beautiful. They don't need anything modern, they don't need money. They just have plenty of

time, so they spend it decorating themselves, making their clothing and jewellery every day. It takes three months just for one outfit."

Besides runway collections, he is planning *Sunshine*, a ready-to-wear line for young Bangkok — street fashions like tuxedo-influenced white-on-white T-shirts with sewn-on collars.

Another hot designer is Somchai Jeamamornrat, who came up with the most astonishing collection ever seen here — a piece of pop theatre and performance art in the avant-garde tradition of Paris haute couture. The clothes were so wildly imaginative you can't imagine anyone wild enough to wear them.

Khun Somchai's collection was designed for Mae Fah Luang, the foundation sponsored by the Royal Family that works with hill tribes to produce high quality, handmade fashion and interior textiles. The show was like a montage of Bangkok street life, fashion footage shot from the back of a tuk-tuk racing through town, including a turn through the backpacker district of Khao San Road.

The foreign models swaggered down the catwalk in army pants and cargo shorts, often wearing floppy knit hats like Bangkok's migrant construction workers from Northeast Thailand. There were camouflage fabrics, and even mosquito netting turned into capes and dresses. The earth tones of ethnic textiles were highlighted in day-glo plastic beads. Bangles hung from braided hair and around the waist. There were tattoos and monk's bags, backpacks and belt packs. Vests recalled the uniforms of motorcycle taxi drivers. Mobile-phone pockets were applied everywhere — one outfit comprised a network of dozens of vinyl phone holders stitched together — a witty reference both to contemporary politics and the booming Thai penchant for mobile communications.

At the end of the show, out came the designer. This slight, bespectacled youngster of 28 from the Southern province of Nakorn Si Thammarat, still sporting braces on his teeth, took a shy bow as a packed tent of 800 fashion fanatics worked up more thunder than any rock star or athlete could ever hope to get here. Khun Somchai had knocked their designer socks off.

Don't expect to see many socialites wearing his funky Mae Fah Luang creations, however. "Hi-so people just don't get it," sighs Apichart Norasetaporn, the city's leading makeup artist who is never far from a fashion shoot or runway. "But for us fashion insiders it was so beautiful. No designer has ever done it like that."

In high fashion's eternal war on common sense, Thailand's most uncompromising lieutenant is Teerabul Songvich, a London-based practitioner of what's often called "conceptual fashion", and lately Designer-in-Residence at St Martins. His father had a business selling spray paints for motorcycles, so Khun Teerabul spent years amid



in lush vegetation and little obvious habitation. A further topographical distinction lies in the province being separated from Myanmar only by the estuary of the Chan River, while the coastal waters are dotted with islands. All of this

makes for an intriguing area to explore and, while there is no single attraction to take the breath away, Ranong is an offbeat sort of place offering a different travel experience that is greater than the sum of its parts.

As yet attracting mostly domestic tourists, and basing any claim to fame only on its natural mineral hot springs, Ranong appeals to those seeking an escape from the more obvious, more crowded of Thailand's holiday destinations. Plus there is the unique bonus of being able to take a day excursion across the border for a glimpse of instant, yet still authentic, Burma.

The small provincial capital of Ranong is unassuming and laid-back, and although it was founded in the 18th century, when Hokkien Chinese settled there to work in the region's once-productive tin mines, few traces of an illustrious past survive and the once characteristic Sino-Portuguese-style shophouses have mostly disappeared. A single notable link with the past, however, is at Nai Khai Ranong, the 19th-century home of a Hokkien immigrant named Koh Su Chiang who was made the first governor of the province during the late 19th-century reign of King Rama V. Only one of the three original buildings survives, and while it is disappointingly small and architecturally negligible, the interior has been maintained as a family shrine and the mass of old photographs, memorial plaques and other mementoes vividly recall a bygone era.

A kilometre or so away, the mausoleum of Koh Su Chiang lies off to the side of the road. It is designed in the typically Chinese "armchair" style and flanked by Chinese statuary, although it is the wide open green space of its setting that lends an imposing air.

If you need to work at discovering some historical



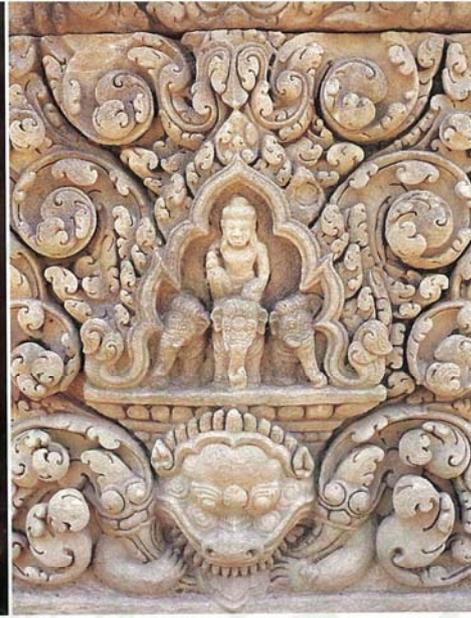
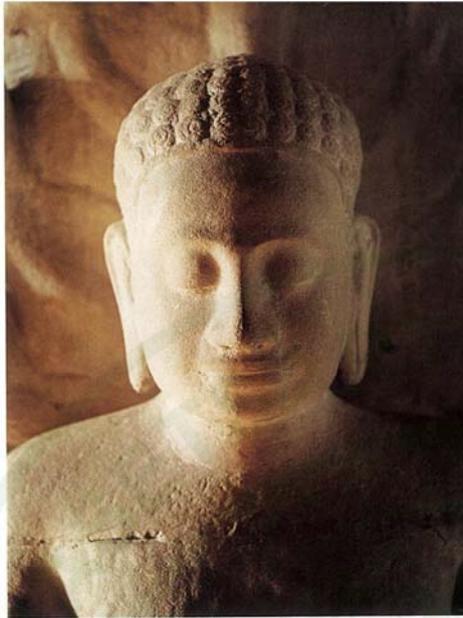
Close by both the Andaman Sea and the Gulf of Thailand, Ranong offers a definite maritime feel to it. OPPOSITE: Enjoying the town's hot springs.

perspective, you can lay back and soak up Ranong's more famous attraction, its natural mineral hot springs that were first made popular when King Rama V visited the area in 1890. Today, both of the town's leading hotels, the Jansom Thara and the Royal Princess, have indoor jacuzzis filled with tapped-in mineral spa water naturally heated to some 40 degrees Celsius. I must admit to not being a fan of spa treatments and such like, but after a 15-minute soak I did feel relaxed and refreshed, if not exactly rejuvenated.

What I found more attractive was to see the springs in their natural environment at the Raksa Warin Arboretum next to Wat Tapotharam. Clearly a favourite with local picnickers, this is a pretty little spot, surrounded by densely wooded hills and cut through by a stream spanned by a rickety suspension bridge. The focal point is a huge stone vat brimming with steaming water that comes out of the ground ready heated to 65 degrees Celsius. I was told that that is hot enough to boil an egg, and sure enough I did see an elderly lady dipping a basket full of speckled birds' eggs.

Natural phenomena aside, Wat Tapotharam itself is worthy of attention. The main temple, set on the hillside overlooking the stream, is well proportioned and what it lacks in size is made up for by its ornamentation. The roof eaves and blue-and-gold painted gables are elaborately carved, while other detail includes boundary *sema* stones covered by ornamental stone *chedis*. Unfortunately, the doors were locked and, with no monk in sight, in spite of extensive monastic quarters nearby, I was unable to discover what treasures may lay within. Still, it was pleasant to stroll around absorbing its peaceful atmosphere.

Away from the town, the natural lushness of the



thought as I approached Prasat Phnom Rung. Built on the summit of a 383-metre-high extinct volcano, it commands sweeping views of the surrounding plains. The complex faces the rising sun, and like Prasat Hin Phimai was originally dedicated to the Hindu god Shiva. As with some European cathedrals, the temple was constructed and embellished over hundreds of years mixing Baphuon, Angkor Wat and Bayon styles in elements that date from the 10th to the 13th centuries. The architectural decoration that seems to cover every square inch of Prasat Phnom Rung is of the highest order and has been compared with the best work to be found in Angkor Wat.

Symbolism was everything to the builders of these temples as they were meant to be a recreation of heaven. Located at the front of the entrance for example, are four ornamental ponds that represent the four holy rivers of the Indian subcontinent. Also, the buildings are so aligned that on April 13th each year the early morning sun rays shine through all 15 doorways of the sanctuary. This event is still celebrated today with religious rites as well as dance and music performances just as it probably was during the height of the Angkor period.

The people of Angkor saw their temples as holy places that actually touched the heavens. Here at Phnom Rung, a magnificent 200-metre-long processional way leads to the central shrine, passing over bridges guarded by five-headed snakes known as *nagas*. These “bridges” do not cross any water; rather they are symbolic of the spiritual journey from earth to the abode of the gods.

ABOVE LEFT: Beautifully carved Buddhist motifs adorn Prasat Hin Phimai. ABOVE RIGHT: A sandstone bas relief at Prasat Muang Tam.

Prasat Phnom Rung is justly famous for its lintels, the blocks that span the pillars of the doors. One known as the Phra Narai lintel depicts the Hindu god Vishnu reclining in the milky sea of eternity and refers to the myth of creation of the world. Brahma, the creator is shown emerging from Vishnu’s navel sitting on a lotus flower. This is a work of art of global significance. When it was stolen from the temple in the 1960s there was an immediate outcry. The lintel was finally traced to the Art Institute of Chicago where it was on loan from a wealthy collector. The matter quickly became an international incident and, after much negotiation, it was finally returned to Thailand amid great rejoicing. Rumour has it that six of the seven people involved in its theft met with unnatural deaths — punishment of the gods for their sins, no doubt.

From the summit of Prasat Phnom Rung I could make out another temple not far away on the plains below. This is Prasat Muang Tam, recently restored from a jigsaw of rubble by a technique known anastylosis. This involves taking the building apart stone by stone, rebuilding the core with modern materials and then putting the numbered stones back where they belong. The technique has obviously been spectacularly successful here and Prasat Muang Tam now resembles something of its former glory.

Almost as impressive as the newly restored temple is the vast rectangular reservoir known as a *baray* found nearby. These *baray* are a feature of every Angkor-era temple but the use and purpose of them has been the subject of much scientific debate. Were they used to support a highly sophisticated irrigation system upon which their ancient economy depended, or were they symbolic oceans surrounding the holy sites? Perhaps the answer lies



This year's menu

Whether you are new to the charms of Thai food or a veteran when it comes to knowing the difference between *phad Thai* and *gaeng phet gai*, you'll quickly appreciate that the topic is always as fascinating as it is delicious. So much so that every July sees a special issue of *Sawasdee* devoted to food where we attempt to outdo the previous year's menu. It's not an easy task by any means, but the endless hours of research for story possibilities over countless Thai meals is always fun.

In this year's issue, we begin with brief looks at fruit snacks that Thais love so much — and that could be one answer for those looking for healthy, between-meal alternatives — before delving into the delicious world of street food. Beyond that we've taken the number five as an unofficial theme this year. Spread throughout the magazine are five single-page looks at a different aspect of Thai cuisine, from cooling summer drinks to the growing, local love of all things organic. One of this month's main features offers up five takes on the cuisine as seen through the eyes of expert chefs who prepare them, while a second article attempts to answer which five dishes you cannot miss when in Thailand. One thing each of the contributors of these stories agreed upon was that it is nearly impossible to narrow down any of the choices to a paltry five; as with any Thai meal, there will always be room for another dish or two, which is why, after reading this issue, we ask you to be patient and stay tuned for next July. For now, we hope that you find this magazine delicious, or as the Thais say *awray*. — Chris Kucway



Nothing captures the imagination or the taste buds quite like Thai chillies. Thai cooks capitalise on the chilli's power in a kind of culinary leveraged buy-out that borrows additional funds of heat from garlic, ginger, vinegar and peppercorns. That fire is actually found in the membrane of the chillies in a substance called capsaicin, which stimulates nerve endings and fools your brain into thinking you are in pain.

Many Thai dishes rely on the *phrik kee noo*, or mouse-dropping chilli. The name does not do justice to its explosive but sour flavour. It rates up to 80,000 Scoville Heat

Units (SHU), a scale devised in 1912 to measure the intensity of chillies. That's behind the 300,000-550,000 SHUs of the habanero chilli, but well ahead of the Jalapeno pepper that ranks around 4,000 SHUs. Pure capsaicin is off the charts at an estimated 15,000,000-16,000,000 SHUs.

Yet, the health benefits are many. Chillies have twice the Vitamin C by weight of oranges, with a single ounce enough for a daily allowance; they're useful when it comes to weight loss; and – believe it or not – chillies are recommended for lowering blood pressure. Provided, of course, you can stand the heat. — Brian Mertens

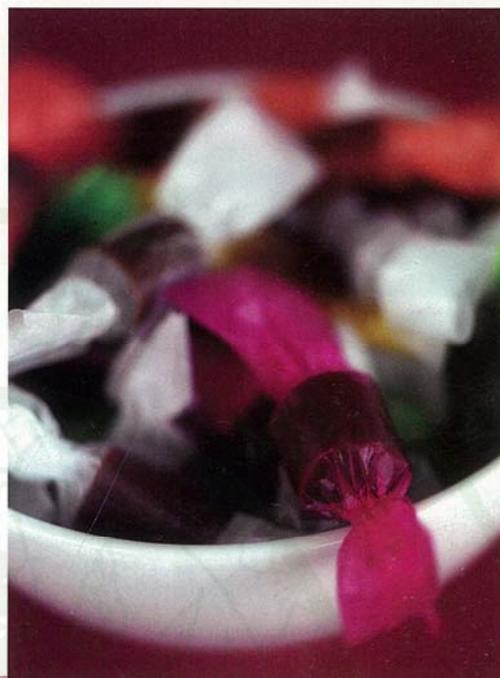
and explore beyond the boundaries of ordinary tastes. Thai gourmet cooks, a cross-section of whom are rural souls, have had an immense impact on the universal law of cooking, championing the rights to combine the strangest ingredients: put sugar into sour curry, salt in dessert, jasmine into coconut milk or even bravely mix fruit paste with chilli powder. The five-flavoured tamarind candy, a perfect example of this experimentation, is an intriguing discovery. Looking like small chocolates in shape and colour, the brown candies are but a jumble of sweet, sour, salty, hot and mint tastes that surprise every tongue. Though the amount of chilli powder is less than one per cent, its combustion with sour tamarind amazingly creates the hot and minty flavours that never existed naturally in any Thai fruit.

Mango, banana and durian are versatile fruits – whether fresh, dried, fried or flavoured, they taste good. The inventiveness of Thais enables them not to waste the richness of fruits. During the hot season when the three are superfluous, they eat the ripe ones fresh, use the unripe bananas to make *kluai charp* or plastered banana, fried thin slices of banana slightly coated with sugar. The succulent flesh of over-ripe mango, banana, durian and pineapple are mashed to make sweet, soft candies.

About five years ago folks in Chantaburi and Rayong, which are well known as Thailand's fruit towns, started making experimental durian chips using the nearly ripe *mon thong* durian with thick flesh that can be sliced into thin pieces. Fried in coconut or palm oil, the crispy durian chips need no seasoning. With an inviting natural yellowish glow and natural sweetness, durian chips soon grew to be a popular snack. Chantaburi and Rayong now boast many factories, producing the chips for local markets and export. The durian toffees have also become favourites of children and adults around the country who have a sweet tooth. Two years ago one of the more innovative food companies even launched vacuum-packed fried mango, jackfruit and pineapple chips, which are especially pleasing to palates that enjoy original flavours, fragrances and colours.

Mango manages to be delicious in every form and most often manifests itself as the number one in a range of fruits of similar sauces. While sweetened and salted mangoes are common, mango heads the row of three-flavoured fruits followed by roseapple and guava. A parade of best-selling dehydrated fruits: apple, cantaloupe, guava, papaya and pineapple is also fronted by the ever-popular mango. Some of these cloaked in condiments, such as sugar, salt and chilli, are called *yee*, a recently minted word to identify these snacks. Again, mango *yee* leads a line of *yee* fruits, equally best selling, which are *farang yee* (guava), *sapparot yee* (pineapple) and cantaloupe *yee*.

Bananas grow in all regions and, given the simple fact that it's easier to peel a banana than a mango – which



ABOVE AND BELOW: Coconut as candies and in the shredded form. OPPOSITE, CLOCKWISE FROM TOP LEFT: Guava candies; "lady-finger" banana chips; papaya; and a jackfruit, durian and pineapple combination.



July 2004 Sawasdee 17



Wat Arun
Bangkok

Wat Benchamabophit
Bangkok

Grand Palace
Bangkok

Doi Suthep
Chiang Mai

Wat Phra Mahathat
Nakhon Si Thammarat

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requires a knife – or more particularly a durian, comes a Thai expression “as easy as peeling a banana”. The large numbers of banana species double up as ingredients for chips of delightful tastes in most of Thailand’s provinces. The golden banana of Chantaburi is just sliced and fried. It needs no seasoning, like durian chips, because of its natural sweetness and natural light yellowish shade. Sukhothai, Thailand’s first capital, which is rich in history, is today rich in banana, too. Its native people have a special recipe for crispy banana with honey. Long slices of unripe banana are fried in a batter of oil, butter, honey and caramel. *Kluay lep mue naang*, which grows in abundance in the southern town of Chumpon, is used to make banana chips in five flavours with a definite local bent – sweet, salty, *tom yam*, paprika and barbecued. The paprika banana is a delicious fantasy, popular among teenagers. The unsliced ripe bananas that are roasted, called *kluay tak*, have a natural sweet taste. These banana bonuses are simply packed in plastic bags or boxes and sent to Bangkok for sale. But your visit to these towns is a good chance to conduct your

ABOVE LEFT AND RIGHT: Once dried, salted, sweetened or doused with finely chopped chillies, fruits are often hard to recognise, as in the mango and tamarind pictured.

own taste test. Even for Bangkokians there are souvenirs to take home.

It is easy to find snack fruits in Bangkok as you might run into a street vendor with his pedal cart, which is mounted with glass containers full of sweetened mango, guava *yee* and pineapple *yee*. At food markets or weekend markets where people go shopping, large bowls half-covered with perspex display assorted fermented, dehydrated and sweetened fruits. Even the shelves in supermarkets, department stores and mini marts at petrol stations or bus stops are bulging with packets of durian chips and other flavoured fruits. On the reverse side of one plastic packet are four cartoons with captions that outline the best times to savour the snacks: while listening to music, travelling, feeling sleepy and stressed. Basically, at any time as is evident along most Thai streets.

If you have over-indulged in spicy Thai food or have had too much of another good dish, these voluptuous snack fruits are a respite from prepared meals and a fruitful way to get rid of boredom. As the cartoons show, just put a tiny piece of pungent mango *yee* or tamarind candy in your mouth when you feel stressed or sleepy, and see how quickly it can buck you up.



KEEPING

COOL

PHOTOGRAPHS BY CHRISTOPHER WISE

As nature has it, some of the world's hottest food and hottest weather is in Thailand. But nature always seeks balance, so Thailand has been blessed with plenty of natural ingredients that cool both the palate and the person.

None is simpler than a fresh coconut – one chop and the fragrant juice is ready to drink. More elaborate is a creation from Sakchai Ditsakul, executive sous chef at Bangkok's Four Seasons Hotel. Seasoning young coconut juice with ginger, he colours it lavender naturally using *anchan* flowers, adding rock sugar to bring out the flavours.

If coconut juice is the champagne of local iced drinks,

then the Bordeaux is surely *naam guchiab*, steeped from the dried pods of Roselle flowers. Chock full of vitamins, the drink has a ruby red colour and a taste like cranberry juice.

Lemongrass juice has a citrus zing without the sourness, while fresh sugar-cane juice is a traditional favourite available from street vendors.

Thais prefer these drinks sweet to counteract the heat of spicy food. Happily, cane or palm sugar is used, not corn syrup. Fruit juices often get a pinch of salt, to cleanse the palate and restore the body's electrolyte balance in hot weather. Now you know why everyone is smiling. — BM

ful of reddish-brown chestnuts into a heated pan. Then the shiny balls were churned under the sea of blackened gravel, which I learned later was used to store the heat. A spoonful of sugar was added. The man flipped his spatula with the deftness of an orchestral conductor, and served the roast balls to me in a newspaper wrap. I registered the fragrance of slightly burnt chestnuts, then the sound of their shells being cracked open. As a child of minimum experience, this snack – excuse the pun – made me go nuts with joy.

And, to this day, what joy Bangkok's sidewalks offer gourmets. They're always surprising even to the most experienced palates. The chestnut was my introduction to the lifelong activity of street eating; in fact, it's almost with compulsive dedication that the Thais are always in a quest – which is utterly gratuitous – to proclaim they've tasted the best, say, roast chestnuts, or chicken rice, or duck noodle, or *kuay chub* soup, or *kuay tiew lawd*, or chicken biryani, or pork satay, or the famous *phad Thai* noodles, or any item in the vast repertoire of streetwise cooking. It has become a cliché to say that the tastiest food can be found only in the most unassuming sidewalk joints. But fortunately that statement still rings an unarguable truth: street eateries, particularly those around Bangkok, reflect not only the various influences that characterise the long history of our culinary art, but also the lifestyle of a fun-loving people.

From Chinatown to Silom to Khao San Road, vendors' stalls enliven the capital's busy thoroughfares with humble exuberance. Cheap, quick and unceremonious, sidewalk eateries speak the spirit of Bangkok the same way as smoky cafés do for Paris or rowdy pubs do for London. Look closely: street eating also represents the most democratic form of indulgence, as chauffeured millionaires sit alongside labourers and super-hip yuppies mingle with factory workers. Dashing club-goers often stop for a bowl of noodles before heading off for a wild night on glitzy Sukhumvit, while night watchmen just off the graveyard shift elbow them aside for their late supper. Taste is usually a great social divider, but the irresistible taste of Bangkok street food brings everyone down to the same level.

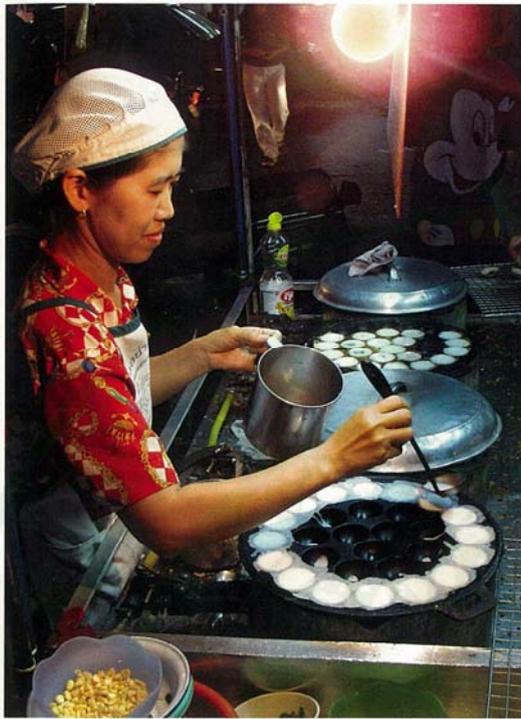
More than anywhere else, Yaowarat, Bangkok's Chinatown, proves the riotous spirit of street eating almost with religious conviction. From the day my aunt took me to discover the aromatic chestnuts, buzzing Chinatown has practically remained unchanged save for the welcoming



ABOVE: Satay has the added benefit of being handy when it's standing room only or when it's a quick meal on the run. OPPOSITE: The bright colours and rich tastes of Thai desserts proves to be an unavoidable lure.

initiative by the authorities to put in order the hundreds of stalls dotting the street. Stretching from Odeon circle to Ratchawong intersection, the concentration of shop-houses and sidewalk hawkers displays a dizzying variety of smells and colours that send hungry diners into a fit of hallucinating anticipation.

Sure enough, Chinese menus are the star attraction. Dim sum specialists roll out a mouthwatering cavalcade of dumplings, buns, fried taro with stuffing, boiled goose feet, dry noodle *kuay tiew lawd* and all the rest. Famished patrons can have a quickie with various recipes of *bamée*, or egg noodles, preferably with red pork, boiled chicken or roast duck. Fish-maw vendors scoop up their elaborately prepared gravy featuring mushrooms, bamboo shoots, quails and, of course, pieces of satisfyingly chewy fish maws. Flocks of gastronomes congregate around a stall selling bird's nest in sweet syrup. Believing in the dish's benefits in cleaning up the respiratory system, Chinese like to have this offering served traditionally warm, while Thais prefer to enjoy it like dessert, which is icy and cold.



ABOVE LEFT: Students from a nearby university and office workers favour the wide array of vendor's carts at *Suan Luang* market. ABOVE RIGHT: Scattered around Bangkok, here on the vibrant streets of Chinatown, are finds for the most discerning of palates.

Many vendors in Yaowarat have plied their trade on this street for countless decades and acquired a reputation bordering on reverence. Like the *phad Thai* expert who often mixes his cigarette smoke with the pungent plumes from his seasoned wok. Or the man who prepares arguably one of the planet's best *kuay chub*, noodle in brown soup, as testified by devoted customers who register no complaint when they have to queue up to wait for their turn to be served. Meanwhile, Chinatown draws new generations of street eaters, particularly in recent years with its fresh seafood served with the spiciest dipping sauce. The menu is hugely popular among Bangkok urbanites who descend here en masse at sunset to get their hands crummy with fried sea crab, grilled tiger prawn and saucy fried garoupa.

Not so far from Chinatown, a walk around Pahurat, of Little India, reveals a different gastronomic vibrancy. The subcontinental liveliness of the area is reflected in small, unassuming shops selling a wide gamut of fresh spices, cooking wares and obscure herbal ingredients. Duck into small lanes crisscrossing Pahurat and take a rest in one of the open-front teashops where a bearded gentleman serves a cup of smouldering hot *chai* and freshly fried

roti, while prattling away in rapid-fire Hindi. Sweet-toothed diners will enjoy a heady selection of Indian desserts, from the fearsomely sweet *kulab yamu* to the melt-in-your-mouth *barfi*, a nut-based dessert, all prepared in the original, uncompromised way. Intrepid visitors, meanwhile, may consider trying a scoop of betel mix, a kind of bite-sized appetiser in which various spices are thrown in together in betel-leaf wrapping. A strong mixture of esoteric ingredients can have an intoxicating effect similar to mild drunkenness – but spit it out and you're fine, hopefully ready again to continue an exploration of Bangkok's stomach entertainment.

One reason most street food won't be a disappointment is because competition is always intense. And the verdict of customers is swift and severe: if you can't live up to expectations, then you're definitely on the way out. For instance, in their search for the absolute, Bangkok eating pundits have long embarked on the quest to find the best *khao man gai*, or chicken rice, and after decades of filtering they've issued an unofficial salute that the trophy should go to a row of *khao man gai* vendors on the corner of Pratunam. Renowned for their succulent boiled chicken and fine-grained, perfectly moist rice, these shops have claimed the status of urban legends, which means any newcomer in the contest for chicken rice supremacy will

have to really prove their worth in order to win the heart of the customers.

At Suan Luang market, behind Chulalongkorn University, competition also ensures the excitement of its nocturnal eating scenes. Bubbling with life, Suan Luang's strength is its variety, as a hundred vendors vie for the attention of students and office workers streaming in hungry hordes every evening. It would take months to sample everything: noodles with fish balls, noodles with boiled chicken, boiled rice with duck, southern-style fried chicken, crispy pork, assorted fried seafood and more.

A pork satay stall goes as controversially far as to announce that he is "the first pork satay vendor in Thailand". A risky claim, eh? But the fact that the stall has been in business almost 50 years speaks volume for its long-standing reputation. Nearby, a dessert specialist draws crowds with its dazzling display of multi-coloured sweets bathed in bright yellow lights – to order, ask the lady to mix as many items as you wish in a bowl, served traditionally with ground ice. And for some shops, the best advertisement is the number of customers crowding the stools

Cheap, quick and unceremonious sidewalk eateries may be but they are still judged by one key ingredient: how good the food tastes.

and passionately digging into the plates in front of them, as it goes in the unwritten rule of streetwise gourmet: the more crowded a shop is, the more attractive, and even more crowded, it will be.

The international crowds find Khao San Road attractive, though local tastes are also reclaiming the street in parts. The common denominator here is that the Thai passion for street food mingles with curiosity of tourists pouring in to check out restaurants and stalls lining this lively stretch in the north end of the old city. Meatball vendors send whiffs of tempting smoke all over the place, while the famous 10-baht *phad Thai* represents the authentic spirit of the cheap, quick and delicious street dish. But a truly ingenious culinary creation, one whose simplicity also speaks of its absolute creativity, is the modest dish of omelette rice ubiquitously sold on the sidewalks. When a plate of fine jasmine rice is crowned by the golden halo of an omelette, what results is the pure and simple culinary bliss found nowhere else but on the frenetic streets of night-time Bangkok.

As different as they are, the omelette rice reminds me of that distant evening when my aunt took me to discover the aromatic chestnuts. And I realise now that it's not the taste of the slightly burnt nuts that was edged indelibly in my memory. It's the atmosphere and the exhilaration of the city streets that never fail to make the food taste so good.



Surely picking this year's Academy Awards must have been easier than coming up with five dishes no visitor should leave Thailand without eating. Judges for the Oscars only had to contend with 110 nominees in two dozen categories. I, on the other hand, was faced with innumerable eligible candidates. Ung-Ang-Talay, a long-time Bangkok resident and world-renowned writer on Thai food sympathised with my predicament. "How do you choose from a vast repertoire that varies according to time of day and even where you're located?" he asked. "You can travel 10 kilometres and discover an entirely different set of choices. You could make a different curry for every day of the year. And each dish has so many variants."

How indeed? It seemed presumptuous to reduce the myriad of my and everyone else's favourite Thai dishes to a mere – and inevitably subjective – quintet. I therefore devised a quintessentially Thai-style solution to the problem which, I believe, achieves the ultimate goal of picking five winners, while not offending at least some of those who didn't win.

CURRIES

The nominees for best Thai curry are: *gaeng kiaw wan*, *gaeng som*, *gaeng Massaman* and *gaeng phet*.

Gaeng is an umbrella term for any wet, savoury dish enriched and sometimes thickened with a spicy paste. It covers curries as well as several more watery offerings that belong to the soup category.

The three essential aspects of any Thai curry are the paste, called *kreung gaeng*; the mode of cooking the paste, either frying or boiling; and the additional ingredients. Cooking-wise, boiled pastes are supposedly easier to make than fried ones. Usually, Southern Thai curry pastes are fried – often along with coconut cream – while Northern curries tend to be boiled, traditionally because fresh coconut cream isn't readily available there. Of course there's an exception to every rule about Thai food and *gaeng som*, a popular sour-sweet-salty curry from the south, is made with a boiled paste.

Just as each woman wears her own version of slinky décolletage to the Academy Awards, so too does each *gaeng* express its own individuality within the Thai curry genre. For example, *gaeng phet* – "phet" means spicy – refers to several red-hued curries, all made by frying coconut cream with a *kreung kaeng* made with red chillies.

But fry the coconut cream together with a paste made from green chillies, sharpened with shallots and lemongrass and you end up with *gaeng kiaw wan*, a classic Central Thailand dish. This

delectable thick pale-green curry contains tiny pea-sized eggplant, kaffir lime leaves and some kind of meat, which is often, though not always, chicken.

Some say the sweet and billy *gaeng Massaman* arrived in Thailand with the Persian envoys to the court of Ayutthaya. Others believe it came via India. Either way, it's the only Thai curry made with a *kreung gaeng* containing cumin, cinnamon and cardamom instead of the usual galangal, lemongrass, chilli, *kapi* (shrimp paste) and assorted other herbs and rhizomes.

So all that's left is the drum roll. And the winner, as many had predicted, is *gaeng kiaw wan*.

SALADS

The nominees for the best Thai salad are: *som tam*, *yam makhua yao* and *larb* in general.

A Thai salad or *yam* resembles its Western counterpart



PREVIOUS PAGES: A great opening to any meal, *miang kham*. OPPOSITE: A staple for Thais and foreigners alike, *gaeng kiaw wan* is always delicious. RIGHT: Some might call *som tam* Thailand's version of fast food.

in name only. This broad category includes a variety of spicy and tangy dishes made with vegetables (raw or cooked), fruit, meat, fish or noodles. The principal ingredient is tossed/ mixed together with lime, sugar, chillies, fish sauce, various fresh green herbs and assorted other elements, which differ depending on the dish. While Thais appreciate a *yam*'s perfect balance of the four essential flavours – sweet, sour, hot and salty – first-time foreign tasters will experience its predominant sensation as spicy more than anything else.

A *yam* can be made with pieces of chicken (*gai*), beef (*nuua*), squid (*plaa meuk*), mango (*mamuang*), pomelo (*som o*), wing bean (*tua phu*), mushroom (*bet*) or mung-bean noodles (*woon sen*) to name just a few possible choices. I especially like *yam makreua yao*, a distinctively smoky salad made with seared green Thai eggplant and served with shrimp or pork garnished with steamed or hardboiled eggs.

When does a *yam* become a *larb*? When its principal ingredient is finely chopped meat such as beef, fish, duck, chicken or pork, dried chilli is substituted for fresh, the greens are primarily mint leaves and green onion, and the cook adds pulverised rice. This Northeastern specialty is often eaten with glutinous sticky rice to damp down its fiery tendencies.

Yam and *larb* represent only part of the family of Thai salads. Once a Northeastern marketplace snack, the celebrated *som tam* has become the country's signature fast-food salad. Shredded green papaya is pounded (*tam*) in an earthenware mortar together with lime juice, garlic, fish sauce, sugar chillies and assorted other ingredients, such as peanuts, cherry tomatoes, green beans, depending on the chef and the venue.

The salad envelope if you please. Yes, it's *som tam*. The orchestra plays a loud burst of traditional Northeastern *mor lam* dance music.

SOUPS

The nominees for best Thai soup are: *tom ka gai*, *tom yam kung* and *gaeng liang*.

Since a Thai meal is a multi-faceted entity comprising many different dishes served simultaneously rather than sequentially, there's no separate course for the many items listed under the "soup" heading on your menu. However, if you've been handed a tiny bowl and Chinese-style soup spoon, there's a soup in your future.

Some of the more watery curries make you yearn for something to eat them with besides rice, but Thai dining protocol militates against individual serving bowls of most *gaeng*. Notable exceptions are *kaeng jeut* – literally "bland" curry – and *gaeng liang*.

Liang means "at hand" or "grown nearby" and refers to the fresh ingredients used in this spicy Northern and

Central Thai curry-esque soup. It includes a fragrant blend of peppercorns, green or black, pieces of freshwater or dried fish, leafy greens such as pumpkin tendrils, banana blossoms, snow-pea shoots, and an assortment of fresh vegetables such as baby corn, cauliflower and large pieces of gourd, often pumpkin.

Gaeng liang is one of the oldest dishes in Thailand, but don't look for a definitive recipe for this – or any other – famous fare. "Quantities aren't given in Thai recipes because every cook has her own particular idea of how a dish should taste," explains Ung-Ang-Talay. "Traditional recipes written in Thai only say 'add enough of this or that'."

The legendary spicy/sour *tom yam kung* available throughout Thailand and at self-respecting Thai restaurants worldwide is the watery cousin of the famous Thai *yam* or salad. Though the name translates as "boiled mixture" (*tom* means boil and *yam*, toss or mix), the fiery broth is anything but bland. It's made with the traditional Thai aromatics – galangal, lemongrass, kaffir lime – combined with tiny chillies and chilli paste. Other types of fish besides *kung* (shrimp) can be added, and certain versions incorporate coconut cream into the broth.

Coconut cream features heavily in another Thai standard, *tom ka gai*, literally boiled galangal with chicken. The richness of the coconut cream, slightly separated by boiling, combines with the peppery taste of galangal and mitigates the sourness of the lime, creating yet another perfectly balanced Thai combination of disparate flavours.

The envelope please...the winner of this closely fought race is *tom yam kung*. Let's hear a big round of applause for Thailand's world-famous soup.

NOODLES

The nominees for best noodle dish are: *phad Thai*, *khanom jin* and *phad khii mao*.

The sheer complexity of the Thai noodle (*kuaytiauw*) repertoire creates a nightmare for any awards judge. Noodles can be made from three different ingredients: rice flour paste (called *kuaytiauw* when steamed or *khanom jin* when boiled and forced through a sieve), wheat flour (*baa mii*) or mung-bean starch (*woon sen*). They come in various widths: wide (*sen yat*), thin (*sen lek*) and very thin (*sen mii*). Noodles can be stir fried (*phat*), momentarily doused in hot water and eaten dry (*baeng*) or served with a watery broth (*nam*). They can be eaten with gravy (*rad naa*), little balls of fish or meat (*luk chin*), or a fishy curry sauce (*nam yaa*). Not to mention all the do-it-yourself toppings you must choose in addition to the standard ingredients of whatever dish you ordered.

A test for any palate, the fiery broth known as *tom yam kung* is a collection of Thai aromatics, small chillies, chilli paste and shrimp.

So you think you know phad Thai? A true version of the famous dish should be neither soggy nor oily, which detract from the taste.

5A ✨ Most foreigners don't realise that actual name of their all-time favourite Thai dish is *kuaytiaw phad Thai*, not merely *phad Thai*. Nor do they know that a well-made rendition is neither soggy nor oily. Instead it's a heavenly blend of thin and chewy rice noodles stir fried with dried or fresh shrimp, tofu, egg, chive or scallion stalks and bean sprouts.

5 ✨ Those who, like myself, find *kuaytiaw naam* a bit on the *jeu* side should try a plate of *kuaytiaw phad khii mao*, literally fried noodles for a drunkard. Made with chewy *sen yai*, meat or fish, plenty of fresh basil leaves and a lot of fresh chilli, they should be spicy enough to awaken anyone's taste buds.

Khanom jin is found primarily at inexpensive restaurants and roadside stalls around the country that are dedicated to serving only this dish. The initial serving of one or two coils of the "Chinese pastry" and a ladleful of spicy fish curry, or sometimes *gaeng kiow wan*, looks insubstantial until you've filled your bowl with blanched bean sprouts, pickled cabbage, fresh basil leaves, and assorted other greens of your choosing.

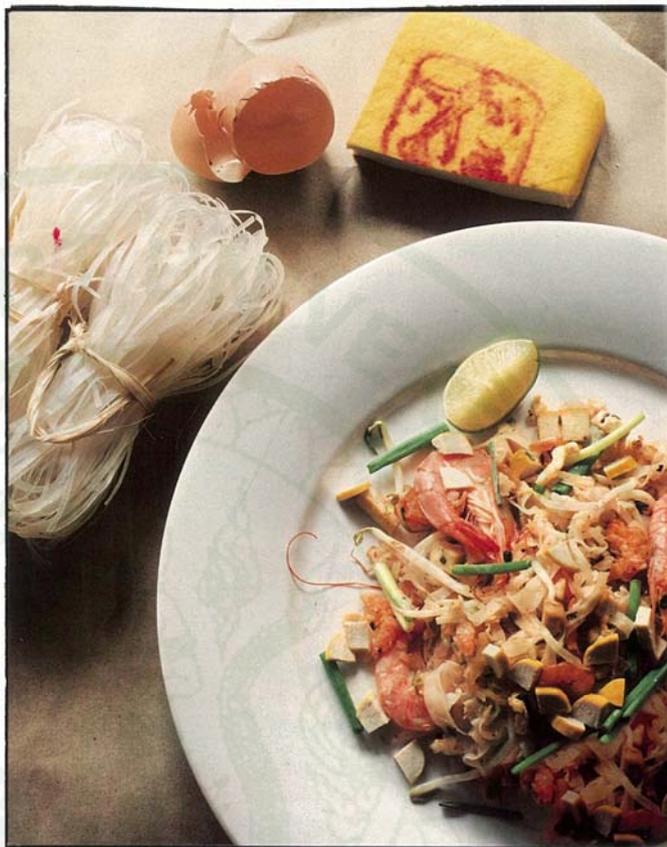
This year's choice for the best type of noodle dish goes to *phad Thai*.

INDEPENDENTS

The nominees for this eclectic category are: *naam phrik*, *miang kham* and *thod man plaa*.

Art is imitating life because the awards organiser, my editor, says time — in this case, the word count — is running out, but I'm not through yet. The final category presents three out of many incredible Thai dishes, which like the myriad independent films, don't fit in elsewhere.

56 ✨ According to Ung-Ang-Talay, *naam phrik*, literally "water chilli", is the centre of the whole Thai meal, yet visitors rarely experience this thick chilli and shrimp paste dip that is most often served with fresh raw or steamed vegetables. Thais favour the pungent and fiery *naam phrik kapi* made with extra shrimp paste, but frankly *naam phrik pla thu* (mackerel) or *naam phrik num* (roasted



eggplant and green chillies) make an easier introduction for most to the *naam phrik* family.

57 ✨ Similarly, *miang kham* or "wrapped mouthful" is another hidden gem. The authentic version uses betel leaves, but wild tea or even lettuce leaves work for this do-it-yourself appetiser or snack. You fold the leaf into a handy conical shape and add chopped chunks of ginger, shallot, peanut, roasted coconut flakes, lime and dried shrimp. Add a tiny spoonful of the sweet-spicy tamarind-based paste, pop the entire wrap into your mouth and enjoy.

Another treat is *thod man plaa* or *thod man kung* (fried fish or shrimp cakes). Made from a pounded batter, these never end up greasy. They should be eaten with their own delectable dipping sauce made with sugar, rice vinegar, dried chilli flakes, cucumber slices, shallots and roasted peanuts.

This year's winner in the independent category is the dark-horse entrant *miang kham*.

Congratulations to all the nominees and we look forward to seeing everyone back for next year's Thai food awards. Good night. 43

They say an army marches on its stomach. The soldiers, migrant tribes and merchant caravans that have shaped Thailand's eclectic culture definitely did: they carried foods and spices from their homelands that made their travels bearable, each adding ingredients to what is now acclaimed as one of the world's truly great cuisines.

Thais, Laotians, Burmese, Mon and Khmer have kneaded borders that have at times contained the entire Malay Peninsula, parts of Burma and Laos, and even a tip of China. Their legacy is a complicated palette of kitchen paraphernalia that is recognisable as four distinct regional food styles – Northern, Central, Northeastern and Southern – each infused with nuances from a landscape that covers 1,800 kilometres from the foothills of the Tibetan Plateau in the north to tropical islands that approach the equator.

FOR starters, the royal courts of Ayutthaya and Bangkok had their own unique cuisine, today referred to as Royal Thai, which has influenced the cooking of the Central plains, and, in turn, global food through the phenomenal success of the largely Central-themed Thai restaurants abroad.

"There are two types of Royal Thai food," explains Kriangkrai Unhanandana, a co-owner along with MR Sorut "Jack" Visuddhi, of Thanying, one of few Royal Thai restaurants still operating in Bangkok. "There were many residences within the palace where all the princesses cooked for themselves. This is called *a-baan chawang*, food for the people of the palace. The person overseeing food for the king and queen would select dishes from each princess' kitchen according to which was best. So Royal Thai food is described in terms of 'the recipes of this princess or that princess'."

Thanying uses the recipes of Khun Jack's mother, Princess Sulap-Walleng Visuddhi. "My mother was Queen Rama VII's sister and the granddaughter of King Mongkut," he says. "In the palace it was considered bad manners to perspire at the table or to eat foods that had strong smells, so we would use coconut milk to cut down on these tastes. This had a big influence on Central cooking."

The recipes were dispersed through wealthy and educated classes of Central Thailand who read the country's first cook book, *Mae Krua Hua Baah*, written in the late 19th century by Thanpuying Pliang Pasonakorn, who was both a descendent of King Rama II and a member of the Bunnag family that had influenced the royal kitchens of Ayutthaya, introducing flavours – including the Mussaman curry – from their native Persia.

"And well-off families around the region also sent their daughters to the palace finishing schools to learn etiquette and cooking skills," says Khun Kriangkrai, explaining the historical context. "Later, the princesses gradually left the palaces, and hired helpers from around the countryside,

OPPOSITE, CLOCKWISE FROM TOP: Thanying's Royal Cuisine; seafood plays a pivotal role in southern dishes; mok jaw, an Isaan favourite of minced fish in cha ploo leaves, at Café de Laos; the Northeast's fiery larb. ABOVE: Deep-fried delights at The Oriental.



who would learn royal cuisine and cook it for their families or open restaurants."

Vichit Mukura, executive Thai chef at the Oriental hotel, who runs both the Sala Rim Nam restaurant and a specialist cooking school for Thai chefs, is an expert on the food of the Central region. "People abroad love this food because the use of coconut means it's not too spicy," he says. "You see it in soups like the famous *tom ka*. And red, green and Penang curries are all classic Central dishes made with coconut cream.

"While you can taste sweet, sour and salty in salads, it's not too spicy, because we add some coconut milk to things like wing-bean salad. We might put grapes in the *yam nuea* (beef salad) to get some sweetness from the fruit."

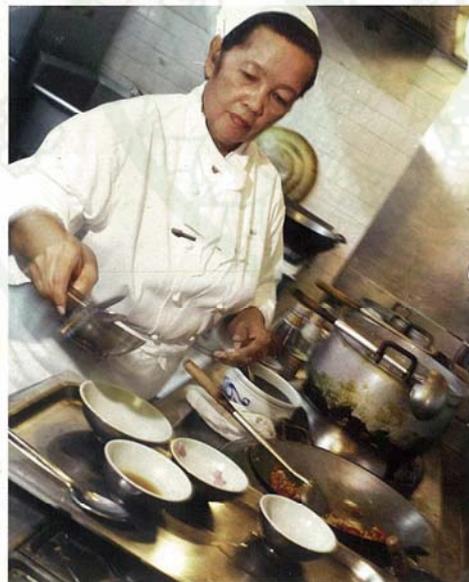
THE riches and refined tastes of the Central region – the country's "rice bowl" – are far removed from the Northeast, Thailand's poorest region. Also called **Isaan**, one hundred years ago these lands were covered in dense jungle, but deforestation has left the soil thin and infertile. The meagre harvests drive the people – who still speak Lao and Khmer dialects – to eat whatever is available, including field rats and insects such as water beetles that have become a must-try tourist attraction on the streets of Bangkok.

Mahitti Seriputra is general manager of Café de Laos, one of the capital's few **Isaan** restaurants as opposed to the street stalls that sell fiercely hot food to the migrant working communities.

62 ✱ "The most famous **Isaan** dish is *som tam*," he says. "On the street it's flavoured with *nam plaa raa* (fermented fish sauce), a very strong taste and smell typical of **Isaan**. Many households still make their own using small fish, salt and rice. There's no cooking they just ferment it. **Isaan som tam** will also have small crabs ground in a mortar.

"Many women in Bangkok eat *som tam* and other **Isaan** dishes for lunch now. It's very popular because the food is mainly steamed or grilled – not much frying – which means it's healthy and not fattening, and many of the ingredients are also healing herbs. Dill and fiteweed grow in **Isaan** and lend a particular aroma to the food, and they often use tamarind instead of lime, which gives a distinctive sour taste."

✱ In **Isaan**, people eat with their hands using sticky rice as a utensil. It's flattened into small discs to wrap and pick up pieces of fish or meat or rolled into mouth-sized



balls and dipped into the chilli sauces (*naam phrik*) that are eaten with almost all meals around Thailand.

The other **Isaan** classic is the spicy salad *larb*. "You make it with minced meat or fish," says Mahitti. "And mix it with shallots, spring onion, lime, chilli, fish sauce, and roasted ground rice that gives a special aroma and flavour. It's served with raw vegetables to offset the very hot chillies.

"Also, they like raw meat, which is often just blanched with chilli, garlic and fresh lime, like *kung dhen* (jumping shrimps), named because they jump when you put the lime on."

HEAD north and you'll come across a famous northern version of *larb* that Pitak Srichan, chef at the Lanna Cooking School at the Four Seasons Chiang Mai, teaches his students. "It's less sour than in **Isaan**," he says, "and we use intestines, skin and offal for extra flavour."

✱ Chiang Mai, the northern capital, was on the southern fringes of the Silk Route and for long periods was ruled by Burma. Even after becoming a vassal state of Siam in the late 18th century, it was still geographically remote and enjoyed practical independence from Bangkok until around 80 years ago, when railways were built and King Rama VII became the first modern Thai monarch to visit the city.

✱ Consequently, the people of Northern Thailand still retain an independent air, and the region is frequently referred to, particularly in reference to culture and architecture, by its old name of Lanna.

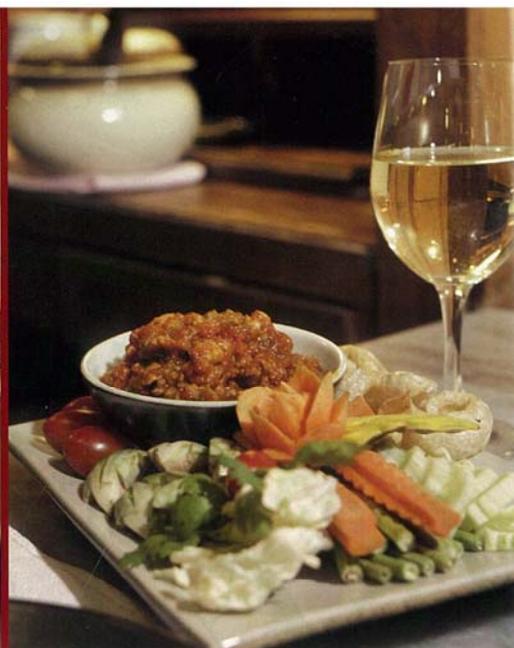
It's difficult to imagine a better working environment than the open-air kitchen in the forested hills 20 minutes north of Chiang Mai where Khun Pitak stirs his steaming woks of *kao soy*, a bowl of curry, usually made with chicken, and the north's best-known meal.

"For this dish we use two types of noodle, one deep-fried crispy, and the other blanched, so it's soft. The herbs are put in at the end and still flavour the dish because the heat is so high; it's cooked very fast. To a newcomer it's often surprising just how hot the wok needs to be." The cooking style is Chinese, and the dish itself descended from the Haw Chinese Muslims who fled to Thailand in the 19th century to escape persecution.

63 ✱ The Burmese influence is seen in dishes like *haeng leh*, a drier curry served with *larb muu* (crispy pork rind), a northern speciality also used as a drinking snack. "Pork is widely used in the north and meats are often fried in pork belly," Khun Pitak explains.

"You notice in these dishes Chiang Mai peppercorn and the long peppercorn, which is very spicy, but also has a herby, sweetish flavour. It's very aromatic, and a lot of the

OPPOSITE, CLOCKWISE FROM TOP: Whole catfish at Café de Laos; *som tam*, an **Isaan** staple; *kao soy*, a bowl of curry noodles, usually with chicken, shows a strong Chinese influence and is one of the north's best-known dishes. LEFT: Preparing sauces at the Four Seasons.



spiciness in northern cooking comes from this rather than chilli. These spices are so important that you can buy them both in one pack in the local market."

ABOVE: Variations on local dishes, usually pork or chicken, are common to the cuisine of Northern Thailand. BELOW: Hualamphong Food Station's yellow curry with snakehead fish and bamboo shoots.

THERE'S no doubting the origins of the spiciness in southern cooking – the liberal use of the ferocious bird's-eye chilli make this the hottest food in the land, says Thanetsak "Geng" na Nongkhai, owner of the rustic Hualamphong Food Station. His menu covers all regions of Thai cuisine, including a rare opportunity in Bangkok to eat southern food, although he doesn't have the bread dishes *murtabak* and *roti*, which are ubiquitous indicators down south of the large Muslim population. Major portions of the area were ruled for 500 years by the Indonesian Srivijaya dynasty, and the four southernmost provinces all display a Malay influence. The south retains cultural, linguistic and religious ties to both countries.

"The main thing about southern food," Khun Geng reveals, "is that there are coconuts on the land and fish in the sea, so these ingredients feature strongly; they use lots of *kha min* (turmeric) in dishes like yellow fish curry, soups, and grilled fish; and they have a special local *kapi* (shrimp paste), which they use to flavour dishes."

One delicacy based on *kapi* is *naam phrik kung seap*, a dark gelatinous sauce with tiny shrimps and small red and green chillies sprinkled on top. Khun Geng serves it with fried *plaa tu* (mackerel) and a vegetable omelette. The smell is overpoweringly strong. "That's the *kapi*," he says.

What does it smell of? "Bad shrimp," he laughs. "You make it with shrimp and salt crushed in a mortar and keep it in





ABOVE: Fusion is in evidence in this lamb chop krapaow, dressed with some quintessentially Thai garnishings. BELOW: Khun Chang, of Blue Elephant, specialises in fusing Thai food with other cuisine.



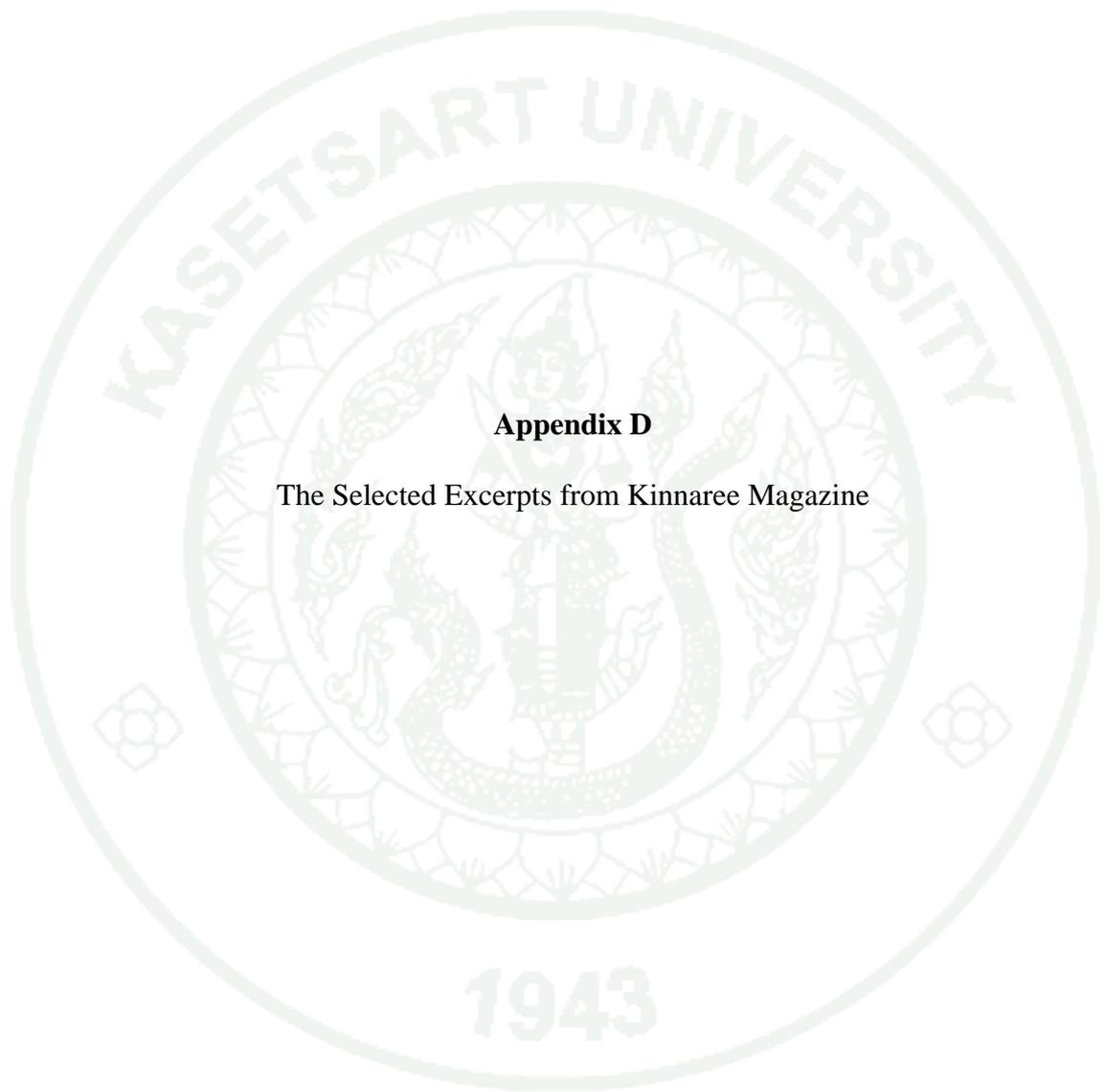
a jar for six months, one year... monkeys are afraid of it," he says. "I've seen it dropped on a monkey's skin – it goes crazy. But it tastes good; sweet and salty. You also get it in another speciality, *gaeng tai plaa*, made with fish stomach and served as *naam phrik* – a bowl of dipping sauce for raw and boiled vegetables." This is another forbidding dark brown paste that puckers the nose, and has a taste so powerful it takes the uninitiated many attempts to acquire.

BUT acquiring Thai tastes is something international restaurants are very keen to do. World-class chefs are introducing Thai flavours into their cooking, and Rungsan "Chang" Mulijan, executive chef of the Thai restaurant chain the Blue Elephant believes it's time to return the compliment.

His menu has dishes like *larb* of salmon tartar and spicy squid-ink spaghetti *kee mao*, incorporating European ingredients such as olive oil and tomato puree and products seldom used in Thailand.

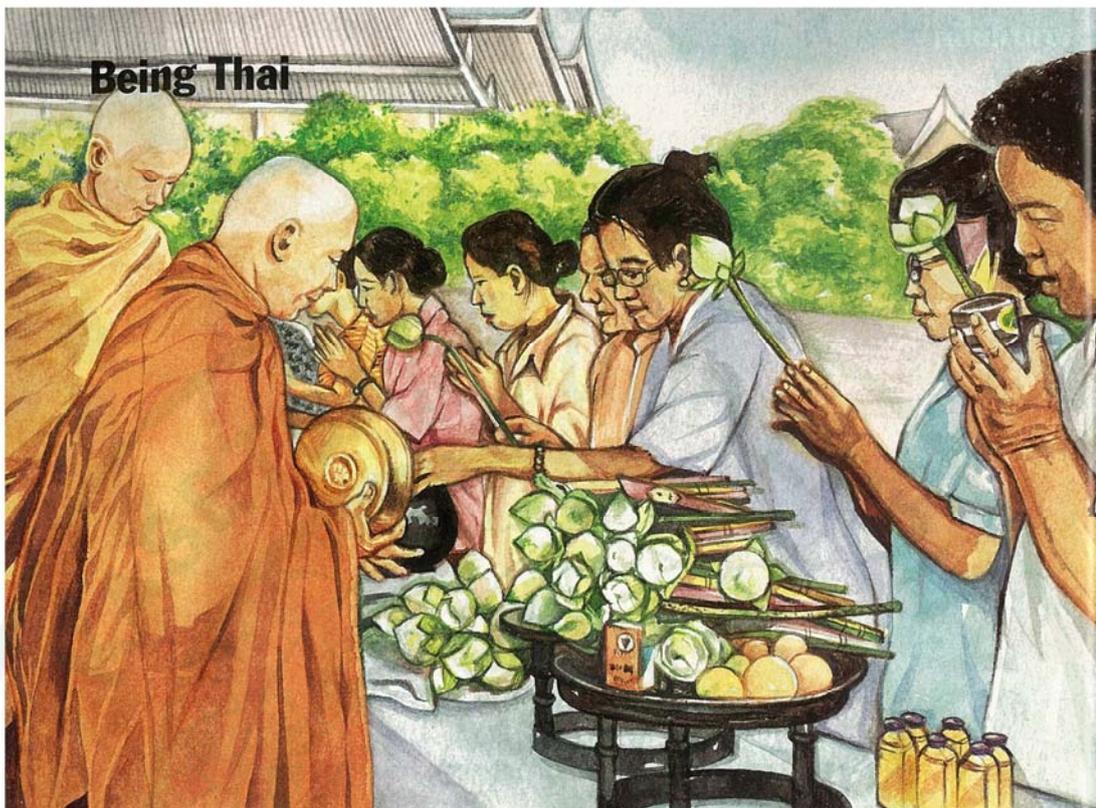
"Thai chefs don't use scallops much. They say they have no taste," Khun Chang explains. "But scallop and mangosteen is a very good combination in a spicy salad, the Thai sauce and mangosteen bring out the sweet flavour of the scallop. Thailand is full of fruits, but people hardly think of using them in cooking.

"Modern Thai fusion will be a big thing here in the future," he predicts. And he's training an army of chefs at the Blue Elephant cooking school to spread the word. If history is anything to go by, the prediction is a good one. ☞



Appendix D

The Selected Excerpts from Kinnaree Magazine



ตักบาตร

Making a Food Offering to Monks

เรื่อง: รชนีกร แสงไสย ภาพ: บุญมา ธาตุทอง
 story: Ratchanee Korn Saengsai illustration: Boonma Thatthong

เพราะคนไทยนับถือศาสนาพุทธ ดังนั้นวิถีชีวิตของคนไทยจึงผูกพันกับวัดวาอาราม พระสงฆ์องค์เจ้า รวมทั้งคุ้นเคยกับการทำบุญตักบาตร และถือเป็นกิจวัตรที่ต้องประพฤติปฏิบัติตามกันมาในฐานะพุทธศาสนิกชนที่ดี ตักบาตร เป็นการเตรียมอาหารคาวหวานเพื่อใส่ในบาตรให้แก่พระภิกษุสงฆ์มารับบิณฑบาตในตอนเช้า เมื่อก่อนคนไทยนิยมตักบาตรทุกวัน แต่ในปัจจุบันด้วยวิถีชีวิตที่เร่งรีบขึ้น ทำให้บางคนเลือกตักบาตรเฉพาะในบางโอกาส เช่น วันครบรอบวันเกิด วันปีใหม่ และวันมงคลต่างๆ เพื่อเป็นการเสริมบุญให้กับตัวเอง นอกจากนั้นคนไทยสมัยก่อนยังเชื่อว่า การตักบาตรเป็นการสะสมผลบุญไว้เมื่อตายไปวิญญาณจะได้ไม่อดอยาก ดังนั้นผู้คนจึงมักเตรียมอาหารที่ตนชอบเพื่อใส่บาตรเสมอ

ขั้นตอนการตักบาตรก็คือ เตรียมอาหารทั้งของคาว ของหวาน ดอกไม้สด ในขณะที่พระสงฆ์รับบาตรผู้ตักบาตรต้องถอดรองเท้า โดยตักข้าวก่อนตามด้วยกับข้าว และของหวาน เมื่อพระสงฆ์เปิดฝาบาตร ให้วางดอกไม้ซึ่งส่วนใหญ่นิยมใช้ดอกบัวลงบนฝาบาตร แล้วนั่งพนมมือรับพรจากพระสงฆ์ หลังจากนั้นก็กวาดน้ำเพื่ออุทิศส่วนกุศลให้แก่เจ้ากรรมนายเวรและผู้ล่วงลับเป็นลำดับสุดท้าย

As most Thai people are Buddhists, their lifestyle is inextricably linked to the Wat (temple), which symbolizes the Buddhist religion and monks. All Thais are generally familiar with Tak Bat, the practice of making a food offering to monks that has been passed down from generation to generation among Buddhist Thais.

Tak Bat involves the preparation of food, sweets and fresh flowers to offer to monks early in the morning when they collect alms from the people. In olden days, Thai folk made food offerings to monks every day. But the pressures of daily life has meant people nowadays opt to make food offerings on certain occasions such as birthday anniversaries, New Year's Day and other auspicious occasions. The practice of Tak Bat is believed to be a means for accumulating merit for the next life; so many people prepare food they like as an offering to monks.

To make a food offering to a monk, food, sweets and flowers must be prepared as a first stage. Those who offer alms should take off their shoes. The first step is to place rice in the monk's alms bowl, followed by other dishes and desserts. After the monk closes the alms bowl, flowers are placed on the lid. Then the almsgiver pays respect to the monk who, in return, offers a blessing. Later, they pour water onto a container as a sign of dedicating merit to deceased ancestors and enemies from former lives. ☸

Leisure Festive Calendar



๑๖-๑๘ มกราคม ๒๕๕๓

January 16 to 18, 2004

จังหวัดเชียงใหม่ จัดงานใหญ่ประจำปี "มหกรรมร่มบ่อสร้างและหัตถกรรมล้านกาแพง" ณ บริเวณบ้านบ่อสร้าง ตำบลต้นเปา อำเภอสันกำแพง ภายในงานจัดเป็น Street Fair โดยตกแต่งบ้านและร้านค้าต่างๆ แบบล้านนาตลอดสองฟากถนน ใช้ร่มบ่อสร้าง ซึ่งเป็นสัญลักษณ์ของหมู่บ้านเป็นส่วนประกอบในการตกแต่ง นอกจากนี้ยังมีการประดับประดาที่โคมไฟ การจำหน่ายสินค้าพื้นเมือง การแสดงศิลปวัฒนธรรมพื้นบ้าน และการประกวดธิดาบ่อสร้าง สนใจร่วมงานสอบถามรายละเอียดได้ที่เทศบาลตำบลเปา โทรศัพท์ ๐-๕๓๓๓-๘๐๔๗ สำนักงานการท่องเที่ยวแห่งประเทศไทย ภาคเหนือ เขต ๑ (เชียงใหม่) โทรศัพท์ ๐-๕๓๒๔-๘๖๐๔, ๐-๕๓๒๔-๘๖๐๗ หรือ www.tat.or.th/festival

Chiang Mai Province will host its annual "Bo Sang Umbrella, Fair & San Kamphaeng Handicraft Festival" at Bo Sang Village in Tambon Ton Pao, San Kamphaeng District, in the form of a Street Fair. Houses and shops along the street will be decorated in the Lanna style along with symbolic Bo Sang umbrellas. Activities include sales of local products, cultural shows and a Thida Bo Sang Beauty Contest. For further information, please contact Ton Pao Municipality on 0-5333-8047 and the Tourism Authority of Thailand, Northern Office, Region 1 (Chiang Mai) on 0-5324-8604, 0-5324-8607 or www.tat.or.th/festival.

๒๒-๒๓ มกราคม ๒๕๕๓

ย่านไชน่าทาวน์ บริเวณวงเวียนโอเดียน ถนนเยาวราชจนถึงแยกราชวงศ์ เขตสัมพันธวงศ์ กรุงเทพมหานคร จัดงาน "ถนนสายทองคำ ถิ่นมังกรชาวยาม" ต้อนรับเทศกาลตรุษจีน พบการประกวดหนุ่ม-สาว ไชน่าทาวน์ กิจกรรมสาธิตทางวัฒนธรรมจีน ชิมอาหารที่มีชื่อเสียงของเยาวราชจากซุ้มจำหน่ายมากมายกว่าร้อยร้าน การแสดงแฟชั่นโชว์เครื่องแต่งกายจีนโบราณสมัยราชวงศ์ต่างๆ การฉายภาพยนตร์จีน ฯลฯ ร่วมสนุกกับชาวไทยเชื้อสายจีนได้บนถนนสายนี้ หรือสอบถามก่อนเที่ยวที่การท่องเที่ยวแห่งประเทศไทย โทรศัพท์ ๐-๒๒๕๐-๕๕๐๐ ต่อ ๓๖๒๙, กองการท่องเที่ยว โทรศัพท์ ๐-๒๒๒๕-๗๖๑๒-๕



๒๓-๒๗ มกราคม ๒๕๕๓

จังหวัดชัยนาท จัดงาน "มหกรรมหุ่นฟางนก" ณ บริเวณสวนนกชัยนาท อำเภอเมือง ซึ่งจัดเป็นประจำทุกปี ภายในงานพบกับ การประกวดหุ่นฟางนกประเภทต่างๆ การประกวดของที่ระลึก ประกวดยูวชนคนเก่ง ประกวดสาวงาม ประกวดอาหารคาว-หวาน การประดิษฐ์หุ่นฟางนก การแสดงสินค้าหัตถกรรมพื้นบ้านของดีเมืองชัยนาท และงานกาชาด ต้องการข้อมูลเพิ่มเติมติดต่อสำนักงานจังหวัดชัยนาท โทรศัพท์ ๐-๕๖๔๑-๑๑๘๑ หรือสำนักงานการท่องเที่ยวแห่งประเทศไทย ภาคกลาง เขต ๗ (ลพบุรี) โทรศัพท์ ๐-๓๖๔๒-๒๗๖๔-๙

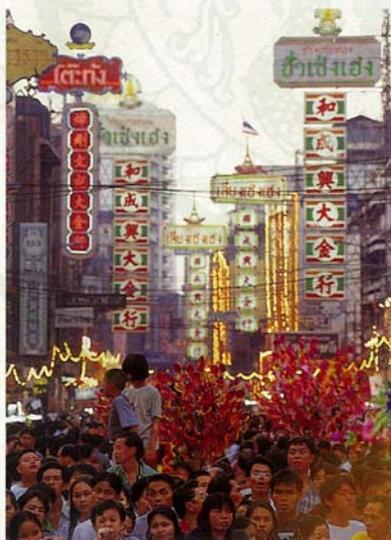
January 22 to 23, 2004

January 22 to 23, 2004

The Chinatown area, at the Oodian Circle running from Yaowarat Road to Ratshawong Cross, Sumpunthawong District, Bangkok, is organizing the event "Line Gold of Road, Dragon of Siam in the Locality" to welcome the Chinese New Year. There will be Chinatown boy and girl contest, Chinese cultural shows, Yaowarat food fair, fashion shows in traditional Chinese costumes from many ages of history, and Chinese films, etc. For more details, please contact the Tourism Authority of Thailand on 0-2250-5500, extension 3969, or Tourist Department on 0-2225-7612-5.

January 23 to 27, 2004

The province of Chainat will host its annual event called "Mahakam Hun Fang Nok" (straw bird effigy festival) at Chainat Bird Park, muang district. The event features many kinds of contests such as straw bird effigies, a souvenir contest, a smart youth contest, a beauty contest, a food and dessert contest, a handicraft and local products fair and a Thai Red Cross fair. For more details, please contact Chainat Province Office on 0-5641-1181 or the Tourism Authority of Thailand, Central Office, Region 7 (Lop Buri) on 0-3642-2768-9.



At the beginning of the cold season, we found ourselves on a cultural expedition along the Mekong River to discover the marvels of a land known for its heat and dryness. Our rendezvous was with Thailand's first light of day at **Pha Taem** in the Province of **Ubol Ratchathani**.

The journey began in **Udon Thani**, passing **Nong Khai**, **Nakhon Phanom** and **Mukdahan** ending at **Ubol Ratchathani**. We first stopped at **Bhu Phra Bahd Historical Park** in **Udon Thani** to pay homage to **Bua Bok**, the sacred Buddha's footprint. The unusual rock formations and prehistoric mural paintings indeed caught our attention. The rock formations depict the tale of **Nang Usa - Tao Barose**, a parochial legend closely linked with nature. Who knows, when you visit here you may be treading the footsteps of **Nang Usa**.

Nong Khai, a small town that is recognized as the world's seventh best town, looks simple and peaceful along the **Mekong River**. We paid homage to **Luang Paw Phra Sai** at **Wat Bodhi Chai** and proceeded to **Sala Keo Ku**, a Buddhist place of worship with religious statues and buildings influenced by religious legends and parochial beliefs. The place boasts an awesome sight of towering sculptures that reflect the great human faith.

Nakhon Phanom was our third destination. We decided to stopover at **Tha Rua Village** in **Nawa District**, which is famous as the center for traditional mouth-organs

③ E3

Sala Keo Ku, a Buddhist place of worship with religious statues and buildings influenced by religious legends and parochial beliefs, offers an awesome sight of towering sculptures that reflect the great human faith.

๒๓ ๑๐๖๖

and other local musical instruments including **Wohd**, harp and **Pong Lang**. The men of this village make musical instruments while the women are engaged in weaving. The artistic skills of the people of this village are reflected in the handicraft center set up for silk production; a heartening move considering that young girls in this village continue to carry on the weaving tradition.

E4 ④

The next stop was **Ranu Village** in **Ranu Nakhon District** where the residents who are ethnically **Bhulai** remain faithful to their traditional lifestyle. The local **Bhu Thai** with a "**Bhalaeng**" feast and **Bai Sri Su Kwan**, **Bhu Thai** dance and homemade liquor, will welcome tourists visiting this village.

During the **Vietnam War**, **Nakhon Phanom** was home to many a **Vietnamese** refugee. It is not surprising therefore, that many **Vietnamese-style** houses are seen mixed with traditional **Thai** houses on the banks of the **Mekong River**. **Nakhon Phanom's** major town, **Muang District**, offers other tourist sights including the historical sight at **Baan Najok**, the village where **Ho Chi Minh**, the **Vietnamese** leader, once stayed while taking refuge on **Thai** soil. The house, which served as his temporary refuge, is kept in the same condition he last left it.

Phra That Phanom is a must-stop spot, given that it is the province's main pagoda. **Nakhon Phanom** is another province known for many famous pagodas. Among them are **Phra That Tha Uthen** in **Tha Uthen**

- ๑: ภาพเขียนสีที่ผาแต้ม
The colorful murals at Pha Taem
- ๒: น้ำตกสูง หรือน้ำตกแดง-จันทร์ จ. อุบลราชธานี
Long Ru Waterfall or Saeng-Chandara Waterfall in Ubol Ratchathani
- ๓: เสาขึง บริเวณทางเข้าอุทยานแห่งชาติผาแต้ม จ. อุบลราชธานี
The slanting column at the entrance to Pha Taem National Park in Ubol Ratchathani
- ๔: หอยของฝากเมืองอุบล
Mu Yaw, a popular local souvenir from Ubol Ratchathani

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District, **Phra That Ranu** in Ranu Nakhon District, a leading local pagoda built in the same artistic style as **Phra That Phanom** but smaller by comparison.

Before we arrived at **Ubol Ratchathani**, we stopped by at "**Phu Pha Teub**" in Mukdahan National Park to admire the unusual beauty of the natural stone layers that lend them the strange appearance. "**Mutjalindara Plain**" also stands out prominently with a magnificent field of yellow and purple grass flowers including **Dusita, Soisuwanna, and Maneedeva.**

Ubol Ratchathani, impregnated with civilization and a long history, made our last port of call. This is a metropolis in the easternmost part of **I-san**. We stopped at Long Ru Waterfall or Saengchandara Waterfall in **Pha Taem** National Park to refresh ourselves; the stream that flows down the hole in the rock cliff culminates into a beautiful and spectacular waterfall.

Taking a cruise down the Mekong River at twilight can be a completely different experience, given its dual-colored water-lime and blue. Unfortunately, the sun had already disappeared from the horizon when we reached this particular stretch of the river. Yet, the beauty of the last lights of sky amply compensated for what we had missed.

Renowned as the place where people see the first light of day in Thailand, **Pha Taem** proves to be highly popular with tourists who make sure they have their

At the beginning of the cold season,
we found ourselves on a cultural expedition along the Mekong River
to discover the marvels
of a land known for its heat and dryness.

Our rendezvous was with
Thailand's first light of day at **Pha Taem.**

snapshots taken at the site. This is followed as if it were a ritual by alms offerings to monks invited to **Pha Taem** by the Park's authorities. Clearly, there was no better way to start a new day.

Pha Taem National Park is historically important, given the prehistoric murals on the cliffs facing the Mekong River. The paintings can be found in four groups at **Pha Kham, Pha Taem, Pha Mon Noi and Pha Mon.** However, **Pha Taem** boasts the most extensive murals with more than 300 color paintings.

Our trip reached its final stop at **Wat Nong Paa Phong** in the District of **Warin Shamrap** where we paid homage to the remains of the highly revered **Luang Poo Cha.** We also took the opportunity to visit **Phra Bodhiyam** Museum, the building

๕: ความงามแปลกตาของเขตรหิน
ที่ภูผาเทิบ จ. มุกดาหาร

The rare beauty of rock formations
at "**Phu Pha Teub**" in Mukdahan

๖: ลานมัจฉาที่อุทยานแห่งชาติ
มุกดาหาร

Mutjalindara Plain, Mukdahan
National Park

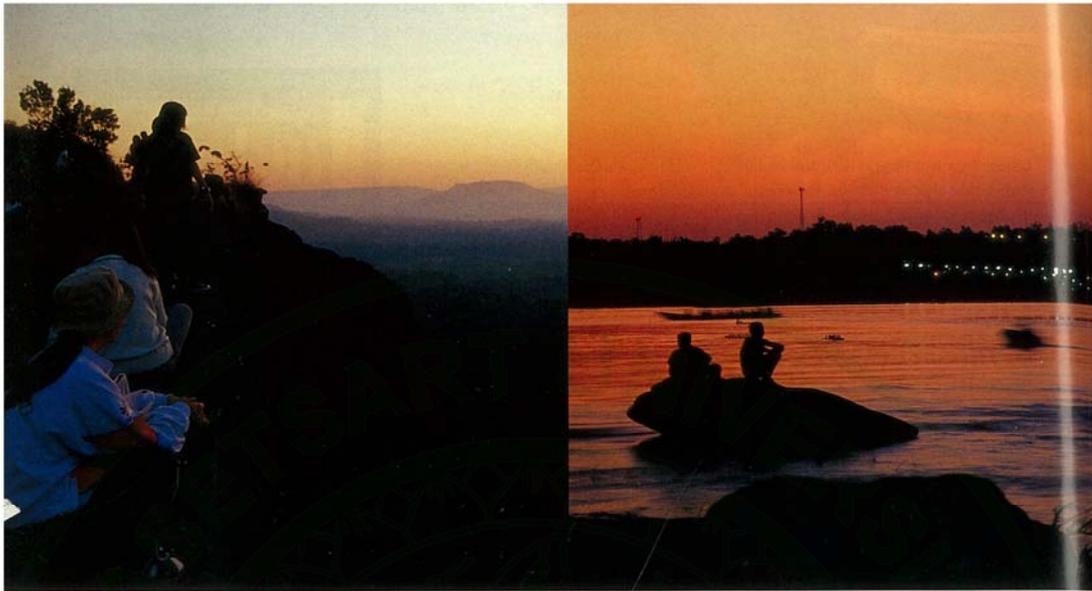
๗: คุณยายกับกล้วยปิ้งริมทาง
Granny with roasted bananas
by the roadside

๘: คนหาปลาออกเรือต้อนน้ำโจง
ตั้งแต่เช้าตรู่

Fishermen taking their boats out
for the early morning catch on
the Mekong River

housing **Luang Poo Cha's** personal utensils and the wax sculptures and **Sri Bodhiyam** Pagoda where his body was cremated in a royally-sponsored funeral. The peaceful compound is ideal for meditation. Back in the city, we were ready to return to Bangkok but not until we had bought the famous **Mu Yaw**, a local sausage from **Ubol Ratchathani.**

Across the land that stretches along the Mekong River, the livelihood of the people of **I-san** remains simple and peaceful. More than just the invaluable culture that has survived the centuries, **I-san** also boasts a wide range of natural beauty and charm amidst its infamous heat and dryness. ❧



คู่มือนักท่องเที่ยว Travelers' Guide

ข้อมูลการเดินทาง

จากกรุงเทพฯ สามารถไปจังหวัดอุดรธานีได้หลายทาง สะดวกสุดคือการใช้บริการสายการบินไทย มีเที่ยวบินไปอุดรฯ ทุกวัน สอบถามตารางบินได้ที่ โทร. 0-2628-2000 หรือจากสถานีขนส่งหมอชิตก็มีรถปรับอากาศ โทร. 0-2523-2534-36 หรือถ้าประหยัดหน่อยก็เป็นทางรถไฟ โทร. 0-2223-0100

จากอุดรธานีใช้เส้นทางหมายเลข 2 ผ่านจังหวัดหนองคายไปยังนครพนมโดยใช้ทางหลวงหมายเลข 212 ผ่านอำเภอบ้านแพง แยกเข้าทางหลวงหมายเลข 2390 ผ่านอำเภอศรีสงครามไปอำเภอนาวา ถึงตัวเมืองนครพนม และใช้เส้นทางหลวง 212 จากนครพนมถึงจังหวัดมุกดาหาร และใช้เส้นทางเดียวกันนี้เดินทางถึงจังหวัดอุบลราชธานี

ที่พัก

สามารถหาที่พักได้ในตัวเมืองของจังหวัดที่เดินทางผ่าน อาทิ โรงแรมเจริญไฮเต็ล จังหวัดอุดรธานี โทร. 0-4224-8155 โรงแรมหนองคายแกรนด์ จังหวัดหนองคาย โทร. 0-4252-3333 โรงแรมนครพนมริเวอร์วิว จังหวัดนครพนม โทร. 0-4252-3333 โรงแรมพอลอยพาล์ม จังหวัดมุกดาหาร โทร. 0-4263-1111 โรงแรมทองแสงโขงเจียมรีสอร์ท จังหวัดอุบลราชธานี โทร. 0-4535-1174-6

อาหาร

ลิ้มลองไข่กระทะ อาหารที่ชาวอุดรฯ ชวนชิม แล้วไปอิมพอร์ตกับแพนเมืองกับปอเปี๊ยะกวนที่หนองคาย ก่อนจะไปกินอาหารนบปลาที่นครพนม แล้วไปชิมขนมโกล่ที่มุกดาหาร ส่วนอุบลฯ ต้อง หมูยอและกวยจั๊บอุบลฯ ที่หากินในแบบฉบับรสชาติอุบลแท้ๆ ได้ที่นี่ทีเดียว

สินค้าพื้นเมือง

สินค้าที่โดดเด่นของภาคอีสานคือ ผ้าทอมือ อาทิ ผ้าไหม ผ้าฝ้าย ผ้าไหมมัดหมี่ ผ้ากบับัว ผ้าฉินดินจก ปัจจุบันผ้าพื้นเมืองอีสานถูกพัฒนาตลอดสายสีเส้นให้เข้ากับสมัยและความนิยม นอกจากนี้ยังถูกนำมาทำเป็นผลิตภัณฑ์เครื่องใช้อื่น เช่น กระเป๋าสตางค์ กระเป๋าถือ ที่รองจาน หมอน ผ้าห่ม ฯลฯ

Getting there

Udon Thani is accessible via several modes of transportation from Bangkok. However, traveling by air with THAI, which operates a daily flight, is the most convenient option. Call 0-2628-2000 for information. Alternately, The Transport Company Limited (Mor Chit) offers air-conditioned bus services call 0-2936-2841-46. Trains, however, remain the most economical choice. Call 1690 or 0-2223-7010 for a reservation.

From Udon Thani, follow route 2nd to Nakhon Phanom through Nong Khai using highway 212 through Baan Paeng District. Turn to highway 2390 through Sri Songkhram District to Nawa District, which continues to Mukdahan. Then, take highway 212 from Nakhon Phanom to Mukdahan and stay on this same route until Ubol Ratchathani.

Accommodation

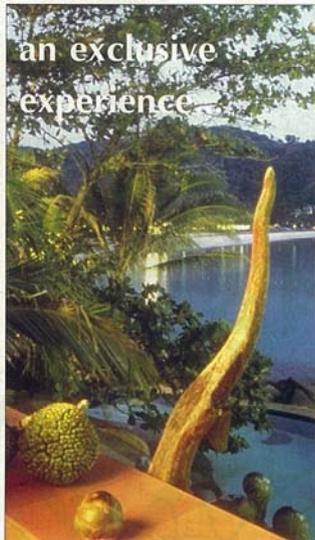
Lodging is widely available downtown in any of the provinces along the way. For example, Charoen Hotel in Udon Thani, Tel. 0-4224-8155, Nong Khai Grand Hotel, Nong Khai, Tel. 0-4242-0033, Nakhon Phanom Riverview Hotel, Nakhon Phanom, Tel. 0-4252-2333, Ploy Palace Hotel, Mukdahan, Tel. 0-4263-1111, Taw Saeng Khong Chiam Resort, Ubol Ratchathani, Tel. 0-4535-1174-6.

Food

Try Khai Kathia, Udon Thani's famous culinary offering. **Naem Nuang** and Vietnamese sausage in Nong Khai are also recommended. Nakhon Phanom, meanwhile, is known for its fish dishes. When in Mukdahan, make sure you don't miss a kind of dessert called lolyai. Pork sausages and rolled noodles are authentically Ubol Ratchathani dishes.

Local products

Prominent products from I-san include hand-woven fabrics like silk, cotton, **Mudmee** silk, **Kab Bua** fabric and **Teen Jok** fabric. Colors and designs for fabrics from I-san have been improved in response to contemporary and fashionable tastes. These fabrics also provide raw materials for other products such as purses, handbags, place mats, pillows and blankets, among others.



Mom Tri's Villa Royale features 18 luxurious suites and studios splendidly designed, offering the highest standard of privacy and comfort. Set amidst a tropical garden overlooking the Andaman Sea. An exclusive experience for a very few.

Our attentive staff provide the most discrete hospitality, utmost privacy in surroundings that include ornamental ponds and airy pavilions with views of the luxuriant gardens and the sea.

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www.boathousephuket.com

ด้วยเครื่องเรือนแบบโบราณที่ประดับประดาอยู่ทั่วไป กระทั่งการจำลองเจดีย์ของไทยไว้รอบเรือน ให้ความรู้สึกเหมือนผ่านเข้าไปในยุค นครพิงค์ที่มีแต่ความสงบเงียบ บ้านเมืองร่มเย็น และมีวัดเป็นศูนย์กลางแห่งศรัทธา หากจะย้อนเวลากลับไปเปลี่ยนมาเยือนเรือนไทยแห่งนี้ดูจะง่ายเสียกว่า เพราะไม่ว่าอาหาร สถานที่ หรือผู้คน ต่างก็ถอดแบบมาจากอดีตแห่งสมัยด้วยกันแทบทั้งสิ้น

บนโต๊ะอาหารสโตนีสลักนามีผ้าทอลายไทยลือปูล่องไว้อย่างโดดเด่นสวยงาม นั่งรอเพียงไม่นาน อาหารจานแรกก็นำมาให้ชิมทยอยกันออกมา ออเคิร์ฟ เมือง อาหารว่างที่อาจทำให้อึดได้ เพราะไม่ว่าจะเป็น แคนหมู แหนม ไล่ฉิว หรือหมูยอ ต่างก็เป็นของหนัก และหากรับประทานคู่กับน้ำพริกหนุ่ม ก็จะยิ่งเพิ่มรสชาติความอร่อยมากขึ้น



ข้าวเหนียวทอด น้ำพริกข่า อาหารที่ตามมาพร้อมกับความสูงศักดิ์ เพราะอดีตเคยเป็นถึงอาหารบนโต๊ะเสวยเมื่อมีการเสด็จฯ มาแล้ว รสกลมกล่อมของน้ำพริกที่ไม่จัดจ้านเกินไป รับประทานกับข้าวเหนียวทอดกรอบใหม่ ๆ อร่อยอย่าบอกใครเลยทีเดียว

ปลาแชลมอนแช่น้ำปลา ม้วนมาขนาดพอดีคำ เคียงคู่กับน้ำจิ้มรสเปรี้ยว เผ็ด หวาน เสิร์ฟในงานสังคีตโลกสวยหรือยังต้องนำทานลิ้มรสอาหารความจอกันสำราญดีแล้ว ก็สมควรที่จะปิดท้ายรายการด้วยของหวานกันสักนิด ลูกแพร์เชื่อมในซอสไวน์แดง เสิร์ฟพร้อมไอศกรีม

เย็นๆ จะทำให้รู้สึกอิ่มพอดีๆ

สัมผัสบรรยากาศความเป็นล้านนาได้ตั้งแต่ เวลา ๑๑.๐๐ น.-๒๒.๐๐ น. ที่ *Le Grand Lanna* ถนนเชียงใหม่-สันกำแพง อำเภอเมือง จังหวัดเชียงใหม่ โทรศัทพ์ ๐-๕๓๒๖-๒๕๖๗, ๐-๕๓๕๕-๐๑๑๑

ด้วยเครื่องเรือนแบบโบราณที่ประดับประดาอยู่ทั่วไป กระทั่งการจำลองเจดีย์ของไทยไว้รอบเรือน ให้ความรู้สึกเหมือนผ่านเข้าไปในยุคนครพิงค์ที่มีแต่ความสงบเงียบ บ้านเมืองร่มเย็น และมีวัดเป็นศูนย์กลางแห่งศรัทธา

The splendor of *Le Grand Lanna* restaurant, snuggling in the pleasant, natural surroundings by Chiang Mai-San Kamphaeng Road, suggests that one has arrived at the real Lanna Empire. The echoing, melodic sound of the *Salaw*, a local fiddle made of bamboo and coconut shells, seems an appropriate and traditional northern greeting, as we step inside the ancient teakwood building.

Every bit of the building has been transformed into a stylish restaurant according to Lanna architecture. The front veranda is designed for diners who would rather spend their moments of relaxation in the midst of nature. For those with a preference for privacy, *Le Grand Lanna* offers a range of private rooms, for example, Diana, Chaw Fah and Jedi. The lawn below, meanwhile, is large enough to accommodate functions or important ceremonies such as banquets for state visitors.

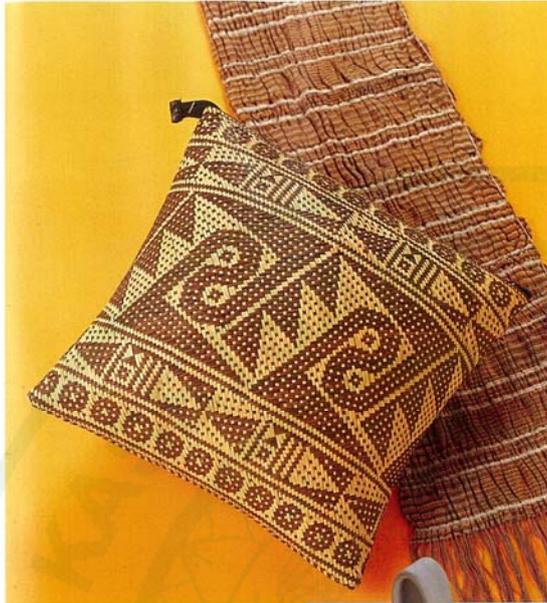
Traditional household utensils used to deck the entire place, and simulated Thai *chedis* around the building, mimic the impression of the *Nakhon* Ping era that was famous for its tranquil ambience, peaceful state and temples as the center of faith. Revisiting the past in this

traditional Thai building seems much easier, the food, place and people reflect that period of the past.

The Lanna-style dining tables are nicely covered with hand-woven *Thai Leu* tablecloths. The first batch of recommended dishes to arrive includes traditional hors d'oeuvres and snacks that can prove quite filling such as crispy pork rinds and sausages of different kinds. Served with *Nam Prik Num* (northern of spicy dip), the taste of the dishes is immensely enhanced. The deep-fried sticky rice and *Nam Prik Kha*, formerly food to grace a royal dining table, are truly bliss.

Salmon, soaked in fish sauce, comes in bite-sized rolls, and with the tangy, spicy sauce served in luxurious *Sankhalok* tableware, the salmon rolls seem to taste even better. After the savories, it is time for dessert. Caramelized pear in red wine, served with ice cream, makes the meal truly complete.

Experience the Lanna ambience at *Le Grand Lanna*, open from 11 a.m. until 10 p.m. in Chiang Mai-San Kamphaeng Road, Muang District Chiang Mai Province. Call 0-5326-2569 and 0-5385-0111 for details.



หมอนในรูปแบบของหมอนอิง น้าทนนอน ไม่แพ้ปลอกหมอนที่เป็นผ้าอธรรมค่าทั่วไปเลย สินค้าเน้นดีไซน์จากร้านผ้าทอง ราคา ๒,๑๕๐ บาท หาซื้อได้ที่ Alternatives ชั้น ๑ สยาม ดิสคัฟเวอรี เซ็นเตอร์ โทร. ๐-๒๖๕๘-๑๑๖๔

Cushions made of rattan look no less appealing compared to common fabric cushions. The items from Paothong, prominent with designs, are available at 2,150 baht at Alternatives on the Ground Floor of Siam Discovery Center. Call 0-2658-1164.



หากสมุดบันทึกของคุณมีสีสันดูใจ ลายน่ารัก และนุ่มทุกสัมผัสจากผ้าฝ้าย อย่างสมุดใน Simply Blue คุณคงไม่อยากจะหยุดเขียนแน่ๆ สมุดหูลากสีราคา ๒๕๔ บาท หาซื้อได้ที่ร้าน Alternatives ชั้น ๑ สยาม ดิสคัฟเวอรี เซ็นเตอร์ หรือโทร. ๐-๒๖๕๘-๑๑๖๔

If your diary has the nice color, design and soft touch of cotton you like, just as this diary from Simply Blue, you will probably never stop writing. Priced at 254 baht, these multi-colored diaries are available at Alternatives on the Ground Floor of Siam Discovery Center. Call 0-2658-1164.



Red & Grey Door man ตุ๊กตาทันประตู ทำจากยางพารา มีให้เลือกหลากสีลื่น หรือจะนำมาทำเป็นซีดีก็คงเข้าที่ไม่น้อย ราคาชิ้นละ ๑,๒๐๐ บาท จากร้าน Alliving ชั้น ๔ สยาม ดิสคัฟเวอรี เซ็นเตอร์ โทร. ๐-๒๖๕๖-๐๓๑๒

This Red & Grey Doorman is a rubber doorstopper. Available in different colors, it can also make great CDs stand. All Living, on the 4th Floor of Siam Discovery Center, have them on offer at 1,200 baht. Call 0-2656-0312.



ร้าน FAI SOR KAM ชั้น ๔ สยาม ดิสคัฟเวอรี เซ็นเตอร์ มีกระเป๋าสานเลือกกระจุตโมใหญ่ ซิลิชอบด้วยผ้าฝ้ายหลากสี สำหรับสาว ๆ ที่ชอบพกของกระจุกกระจัก สนราคาใบละ ๑,๖๕๐ บาท หรือโทร. ๐-๒๖๕๘-๐๔๔๙

FAI SOR KAM on the 4th Floor of Siam Discovery Center offers sizeable bags made of woven Krajud. Trimmed with cotton fabric of various colors, they are appropriate for girls who have plenty to carry. They are available for 1,650 baht apiece. Call 0-2658-0449.

Festive Calendar

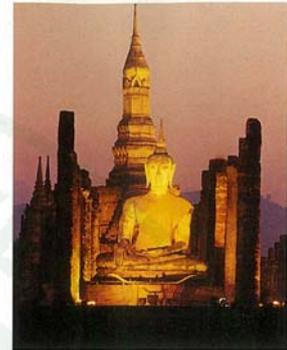
**๖-๘ กุมภาพันธ์ ๒๕๔๗
February 6-8, 2004**

จังหวัดเชียงใหม่ จัดงานมหกรรมไม้ดอกไม้ประดับเชียงใหม่ ครั้งที่ ๒๗ ณ บริเวณสวนบวภทาด อำเภอเมือง พบการประกวดไม้ดอกไม้ประดับประเภทต่างๆ การประกวดการจัดสวน การประกวดนางงามบุปผชาติและขบวนรถแห่บุปผชาติ นิทรรศการทางการเกษตร



และการออกร้านของกลุ่มแม่บ้านเกษตรกร จากทุกอำเภอในเมืองเชียงใหม่ เลือกซื้อพันธุ์ไม้ดอกไม้ประดับได้ภายในงาน หรือสอบถามเพิ่มเติมโทร. ๐-๕๓๒๔-๘๖๐๔, ๐-๕๓๒๔-๘๖๐๗, ๐-๕๓๒๒-๑๐๔๗

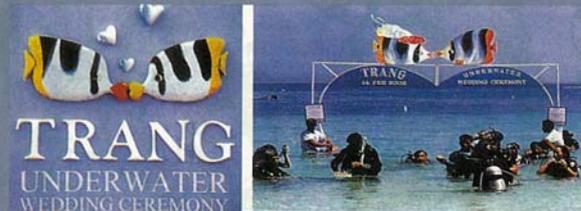
The province of Chiang Mai will hold its 27th Flower and Ornamental Plants Fair at Buak Hard Park, Muang District. Activities at the event include different kinds of flowering and ornamental plants competitions, a garden arrangement contest, a "Miss Flowers" beauty contest and procession. There is also an agricultural exhibition and flowers and plants fair of house-wives' groups from every district in Chiang Mai. Why not pay them a visit. For further information, call 0-5324-8604, 0-5324-8607 or 0-5322-1047.



**๓๐ มกราคม-๒๔ เมษายน ๒๕๔๗
January 31-April 24, 2004**

การท่องเที่ยวแห่งประเทศไทย (ททท.) สำนักงานภาคเหนือเขต ๓ (พิษณุโลก) ร่วมกับชมรมธุรกิจท่องเที่ยวจังหวัดสุโขทัย จัดการแสดงแสงเสียงขนาดเล็ก เรื่องเมืองสุโขทัย รอบภาษาไทย ณ บริเวณวัดสระศรี อุทยานประวัติศาสตร์สุโขทัย ภายในงานพบกับกิจกรรมการนั่งรถรางชมโบราณสถาน พร้อมร่วมรับประทานอาหาร และชมพระอาทิตย์อัสดงยามเย็น กลางคืนชมการแสดงละครที่เสนอเนื้อหาเกี่ยวกับความเป็นมาของการก่อตั้งอาณาจักรสุโขทัย และความเจริญรุ่งเรืองครั้งสมัยสุโขทัยเป็นราชธานี ซึ่งจัดขึ้นเป็นประจำทุกปี สำรองบัตรเข้าชมได้ที่ ๐-๕๕๖๑-๓๐๗๕-๖ หรือโทร. ๐-๕๕๒๕-๒๗๔๒-๓

The Tourism Authority of Thailand, Northern Office, Region 3 (Phitsanulok) and the Commercial Tourism Club in Sukhothai are jointly hosting the annual mini light and sound presentation "Maung Sukhothai Robphasa Thai" at Wat Sra Sri, Sukhothai Historic Park. The event features many activities such as riding a tram on a sightseeing tour of ancient places, enjoying a perfect meal and watching the sunset. At night, you can attend a play about the story of the birth of the Sukhothai Kingdom and details of the prosperous period when Sukhothai was the capital. To book the ticket, call 0-5561-3075-6 or 0-5525-2742-3.

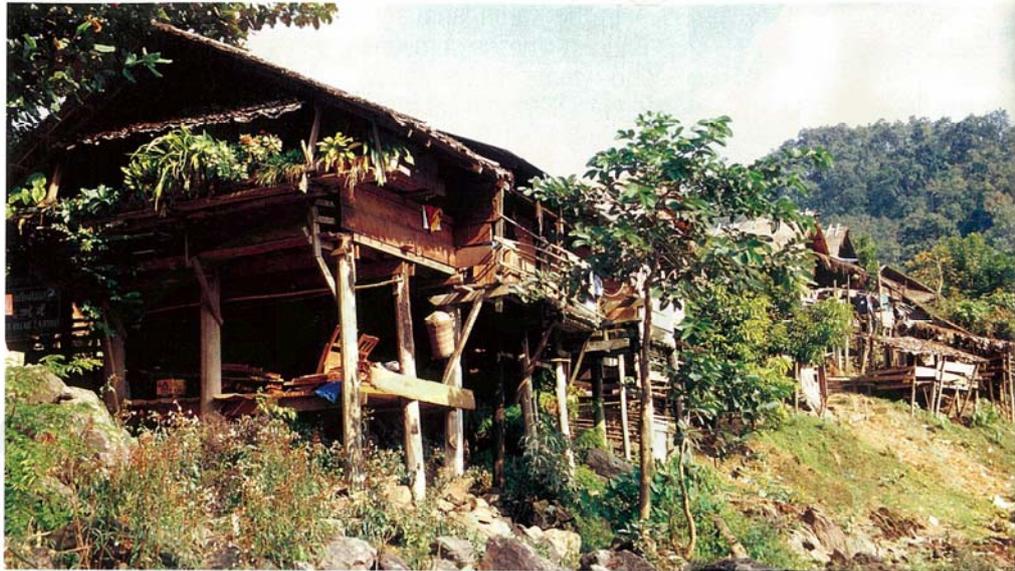


**๑๓-๑๕ กุมภาพันธ์ ๒๕๔๗
February 13-15, 2004**

จังหวัดตรัง จัดวิวาห์ใต้สมุทร กิจกรรมการแต่งงานที่แปลกที่สุดในโลก ณ บริเวณเกาะกระดาน อำเภอกันตัง ชมพิธีต้อนรับคู่บ่าวสาว (ชาวไทยและต่างประเทศ) ณ สนามบินตรัง ขบวนแห่คู่บ่าวสาวรอบตัวเมือง จากนั้นแห่ขันหมากด้วยเรือหางยาวไปยังเกาะกระดาน แล้วดำน้ำลงไปทำพิธีรับน้ำสังข์และจดทะเบียนสมรสใต้ท้องทะเลที่มีความลึกกว่า ๔๐ ฟุต อยากรับเป็นคู่หนึ่งในงานวิวาห์ ใต้อ. ๐-๗๕๒๑-๐๒๓๘, ๐-๗๕๒๒-๕๓๕๓ และ ๐-๗๕๓๔-๖๕๑๕

Once again, the province of Trang will arrange for Underwater Wedding, one of the oddest marriage ceremonies in the world, at Koh Kradan, Kan Tang District. There will be a bride and groom welcome ceremony (for Thais and foreign visitors) at Trang Airport and the Khan Mak long-tail boat procession to Koh Kradan. Brides and grooms dive into the sea to attend the Rod Nam Sang Ceremony and registration at a depth of over 40 feet. If you are interesting in attending the ceremony, please call 0-7521-0238, 0-7522-5353 or 0-7534-6515.

E 12
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✱



Padong women spend much time with their personal hygiene, carefully cleaning their necks by rubbing with a wet cloth without taking off any of the rings. They must not be removed other than when being exchanged for larger ones, or before childbirth. These exceptions apart, removing neck-rings could invoke punishment for a woman as in the case of someone who commits adultery.

In the old days, Padong women also wore sets of 10 to 15 bangles around their legs, below the knees. Because this proved restrictive, modern Padong women have abandoned the practice.

Their hill tribe costume is similar to other Karen tribes. Women wear straight, loose blouses, topped with another long-sleeved blouse and a short, colorfully embroidered Sarong. Their unique hairstyle consists of a fringe at the front and bundles tied with cloth at the back. Padong men wear long pants, a short shirt, and cover their heads with a piece of cloth.

Padong folk follow a simple life living in wooden houses covered with thatch or leaves and earn their living mainly by selling souvenirs to tourists. According to one old Padong women, every January when trees on the hills had their new leaves, they would use this time to build a new house or change a roof after collecting leaves in the hills. They would go in large groups and have a jolly time together collecting the leaves. Re-roofing occurred every five years or when a roof became damaged. In a Padong house there is a simple kitchen with basic utensils and, in the bedroom only floor matting for sleeping on. There are no other examples of modern furniture to be seen.

The Padong moved to the northern highlands of Thailand more than 20 years ago, relocating to several villages in Mae Hong Son Province - Nam Piang Din, then to Baan Huay Sue Thao and then Baan Nai Soy. One fact remains: No matter how many places they move to, the Padong retain their simple lifestyle and stay happy because they remain among their own family members as in days gone by. ❧



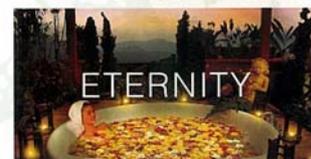
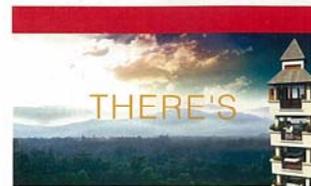


* 16 * E 14

Ho Phra Tripitaka, in short Ho Trai, is a library for Buddhist scriptures. In the olden days, it was usually built in the middle of a pond to protect the scriptures from being damaged by ants and termites. For Thai people, it was highly meritorious to build a Buddhist scripture library, or even just a cabinet, to be donated to the temple.

King Rama I, the first monarch of the Rattanakosin Period, donated the Ho Tripitaka in Wat Rakhang Khositaram Woramahavihan in Bangkok. This library was once the residence of King Rama I when he served as a general during the Thon Buri Period. At that time, Wat Rakhang was named Wat Bang Wa, and its library was built in the middle of a pond. In 1968, the library was renovated and rebuilt in the compound of the ubosot (main chapel) of Wat Rakhang.

Looking at the architecture of the Ho Tripitaka of Wat Rakhang, it is in the Ayutthaya style, and the library consists of three, traditional Thai houses: bedroom, central room, and sitting room. The lower part is an open area; the roof is made of earthen tiles, and the eave are large, in the figure of naga. The window panels are painted with Lai Rot Nam (a design made by washing gold leaf on lacquer), featuring the figure of a celestial being standing on a pedestal and holding a sword on his shoulder. The door to the central room is engraved with Lai Kanok Kan Khot, a flame-like spiral motif. The lower part of the door paneling is carved in the figure of a fabulous bird.



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dialogue mingles with both well-spoken and broken English. It suddenly dawns on us that English is taught in kindergarten until Prathom Four at the village school, which is staffed by Thai, Burmese and local teachers; classes are thus taught in Thai, Burmese, English and Karen.

The proper way to get to know Mae Hong Son is to start at Wat Phra That Doi Gong Mu, the spiritual center for the local folk. Set on top of the steep and high Gong Mu Mountain, the winding road requires great caution when driving. One can either climb the steps from the foot of the mountain on Padung-Muay, or use the hired motorcycle service, which is available for around 40-50 baht.

Wat Phra That Doi Gong Mu is a major pagoda in ornate Mon style with fresco decoration. Standing by its side is a smaller pagoda built to house the ashes of Phra Mokkallana from Burma. The next sight is Wat Chong Kum and Wat Chong Klang, the twin temples of Tai architecture located within the same confines. There is a large lake in front of Wat Chong Kum; a perfect spot for snapshots. Besides the artistic beauty, the two temples serve as the center for cultural and traditional activities for the residents of Mae Hong Son.

At dinner, I have the opportunity to try several native dishes including Kao Soi Haeng, Hunglay curry, Neu Loong, Paymong, the local dessert, looks like Kanom

Wat Phra That Doi Gong Mu, in ornate Mon style with fresco decoration, stands side by side with a smaller pagoda built to house the ashes of Phra Mokkallana from Burma.

Mow Gaeng available in central Thailand. Native food and local merchandise are widely available along the stretch of Khun Lum Prapas Road. For souvenirs, Sai Yud Market in front of Wat Hua Vieng on Panich-Changwat Road is highly recommended, although you are advised to be there early in the morning.

Tham Nam Lowd, the next destination, is known for its myths. The caves around the district of Pangmapha are said to represent a prehistoric community. River raft is the only form of transport that can take tourists there. The caves are the outcome of millennia of limestone erosion with beautiful stalactites and stalagmites left behind. No doubt, it is the historic center for both local and foreign people. Wood columns scatter across the cave floor in the chamber called Tham Phee Man. The guide, with a lantern in his hand, says that these were the caskets people used in the past. It seems that no one dares remove them from the site or those who did attempt to do so had them returned to the cave in their current, scattered state.

The banks of the Pai River in the evening and a glass of red wine are bliss indeed. I mingle with tourists; almost all are foreigners who reserve the last day of their trip in Mae Hong Son for Pai. At this very hour, only nature demands undivided attention from the tourists. ☞

- ๑ วัวเทียมเกวียน พาหนะโบราณที่สร้างความประทับใจแก่ผู้พบเห็น
Cattle cart, an ancient vehicle, always impresses visitors
- ๒ ไข่ปิ้ง อาหารยอดนิยมของคนไทยมีให้เลือกซื้อที่ปายด้วย
Grilled egg, a popular snack among Thais, is also available in Pai
- ๓ ลักษณะการแต่งกายของหญิงชาวไทใหญ่ กับบุหรี่ปริมาณโต
The dress code among Tai women with their cigarettes



คู่มือนักท่องเที่ยว Travelers' Guide

การเชื่อมต่อ

แม่ฮ่องสอนเป็นจังหวัดเดียวในประเทศไทยที่มีสนามบินอยู่ทุกอำเภอ เพราะการเดินทางไปมาหาสู่กันในอดีตเป็นไปด้วยความยากลำบาก สนามบินจึงถูกสร้างขึ้นทุกอำเภอ ทว่าปัจจุบันการเดินทางไปจังหวัดแม่ฮ่องสอนสะดวกขึ้น เดินทางโดยรถยนต์ส่วนบุคคลสอบถามเส้นทางจาก ททท. เชียงใหม่ โทร. ๐-๕๓๒๔-๘๖๐๔ สำหรับการบินไทย มีเที่ยวบินจากเชียงใหม่ไปแม่ฮ่องสอนทุกวัน สอบถามตารางเที่ยวบิน โทร. ๑๕๖๖ หรือเลือกเดินทางรถไฟถึงเชียงใหม่และต่อรถประจำทางไปแม่ฮ่องสอนก็น่าสนุกไปอีกแบบ

ที่พัก

ขึ้นชื่อว่าเป็นเมืองดงมาทกลางความสงบแล้ว บรรยากาศที่ทุกอำเภอในแม่ฮ่องสอนจึงเป็นไปแบบเรียบง่าย ส่วนใหญ่เป็นเกสต์เฮาส์ ราคาไม่แพง ที่แนะนำคือ ที.เอ็น.เกสต์เฮาส์ โทร. ๐-๕๓๒๒-๐๐๕๙ แม่น้ำคอตเทจ โทร. ๐-๕๓๒๑-๑๔๙๕ ปาย ริเวอร์ คอร์ทเฮอร์ โทร. ๐-๕๓๒๓๙๐๔๙ หรือถ้าต้องการสัมผัสความหนาว อุทยานแห่งชาติต่างๆ ก็มีเดินที่ให้บริการ สอบถามประชาสัมพันธ์จังหวัดแม่ฮ่องสอน โทร. ๐-๕๓๒๑-๑๘๐๘

อาหาร

ความโดดเด่นในเรื่องวัฒนธรรมไทใหญ่ส่งผลให้แม่ฮ่องสอนมีร้านอาหารพื้นเมืองมากมาย อาทิ ร้านครัวทิพย์ อำเภอเมือง ร้านกัญญา อำเภอขุนยวม ร้านลุงบุญชวนเม้า อำเภอปาย สำหรับเมนูแนะนำ ได้แก่ ข้าวต้ม ข้าวป่อง เนื้อลึ่ง ปลาน้ำปาย ขนมออกตะหวา ขนมแม่ปิ้ง ฯลฯ

ของที่ระลึก

ของฝากจากแม่ฮ่องสอนส่วนใหญ่เป็นงานฝีมือของชาวไทใหญ่ และชาวเขาเผ่าอื่นๆ แหล่งขายของฝากในตัวเมืองอยู่ที่ถนนบุญประพาส และถนนสิงหนาทปung ของฝากชิ้นหรือเครื่องประดับเงิน หมวกกูปโต และเสื้อกางเกงแบบไทใหญ่ เลือกซื้อหาเป็นของฝากของที่ระลึกและราคาไม่แพง

Getting there

Mae Hong Son is the only province in Thailand with airports in every district as traveling in the past was difficult. Today, traveling to Mae Hong Son is becoming increasingly convenient. For the road journey, call the Tourism Authority of Thailand Chiang Mai Office at 0-5324-8604 for directions and other details. By air, THAI operates daily flights from Chiang Mai to Mae Hong Son. Call 1566 for flight schedules. Alternately, take a train to Chiang Mai and make a bus connection to Mae Hong Son.

Accommodation

All the districts in Mae Hong Son offer simple accommodation. While most are inexpensive, T.N. Guesthouse at 0-5362-0059, Mae Nam Cottage at 0-5361-1495, Pai River Corner at 0-5369-9049 are recommended. Alternatively, you can set up your tent right in the middle of national parks to get close to the freezing temperature at night. Call the Public Relations Office of Mae Hong Son at 0-5361-1808 for information.

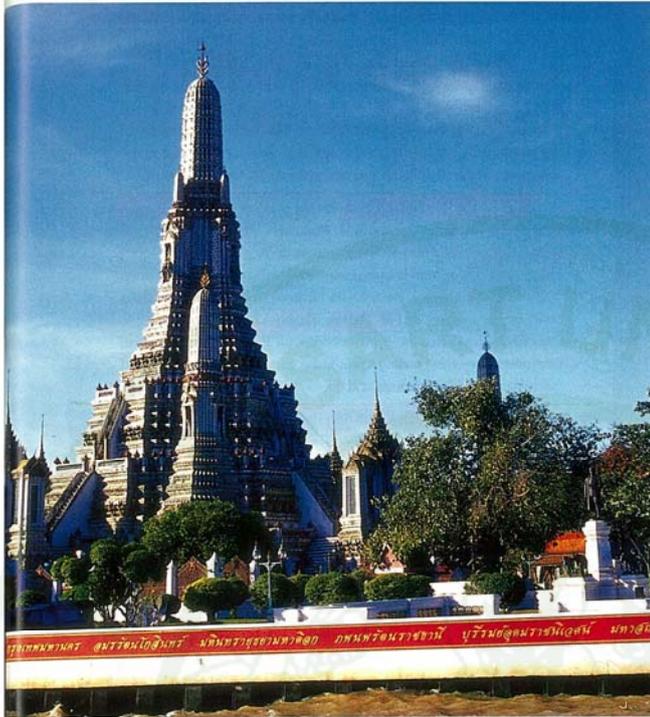
Food

The Tai culture gives birth to native eateries in Mae Hong Son. Among the more famous ones are Krua Thip in Muang District, Phinyo in Khun Yuam District and Loong Boon Chuan Mao in Pai District. Recommended dishes include Khao Som, Khang Pong, Neu Loong, fish of Pai River, *Kanom Alawa and Kanom Paymawng, etc.

Souvenirs

Handicrafts are famous souvenirs from Mae Hong Son, particularly those from the ethnic Tai people and people of other hill tribes. Khun Lum Prapas Road and Singhana t-Bumrung Road in downtown Mae Hong Son are the two best locations to find such wonderful souvenirs as silver accessories, Kubeta hats and Tai pants, which are widely available and inexpensive.

*Kanom = dessert



Centuries

may have elapsed but historical traces that remain attest to Thailand's history and its civilization, especially the beauty of valuable art and culture intact in buildings, temples and pavilions of historical importance.

Recognizing the value and significance of art and culture, the Faculty of Liberal Arts, Thammasat University, introduced the Roving Art Project that takes people with an interest in history on educational tours under Acham Paothong Thongchua, the Faculty's Dean, who leads and lectures throughout the course of the tours. The two projects "Exploring King Narai's Land, Tracing the History of Chao Phraya Vichayen and Thao Thong Keep Maa" in the Roving Art Project take people to Lop Buri to witness its art, culture and the livelihood of the people through its buildings, temples and pavilions of historical importance.

Phra Buddha Bahd in the province of Saraburi is the first stop on this historical trail. The Buddha's footprint was discovered in the reign of King Songtham and, as a gesture of devotion, a Mondhop (structure in the form of a canopy) was built to shelter it. More buildings were added and renovation continued through the ages.

Ho Silsophon Museum in the compound of Wat Cheungtha, an old temple of the Ayutthaya Period, has no available record on its construction. On the ground floor, the museum has on display the history of the temple, the scripture cabinet and scripture in palm leaves, while the upper floor features exhibitions of the story of Lord Buddha and ancient Chinese porcelains from the Ayutthaya Period.

Stepping outside of the temple, one enters the compound of King Narai's Ratchaniwet Palace. Although King Narai's Ratchaniwet is a half-baked royal pavilion, traces of the

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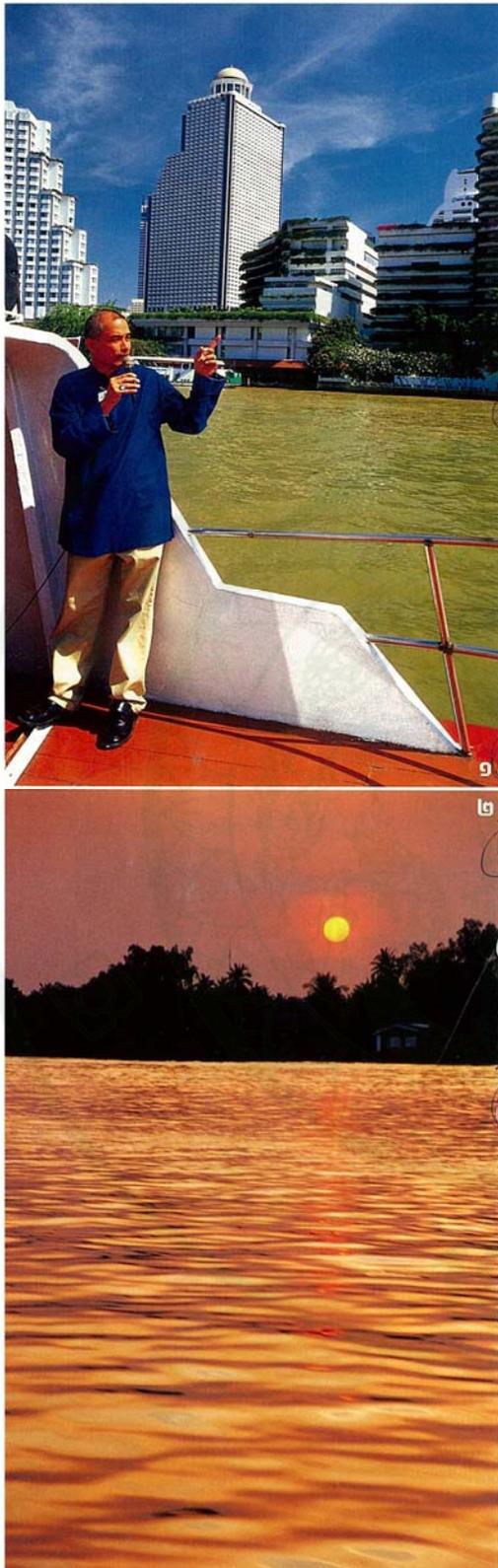
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past that still prevail over present-day Lop Buri continue to bear witness to its past glory, its art, political, diplomatic and commercial prosperity during the reign of King Narai. The architectural beauty of the palace, albeit its half-finished condition, continues to attest to the magnitude of the city once known to be the major town of Ayutthaya.

Baan Luang Rub Ratcha Tud was the residence of Chao Phraya Vitchayen, formerly Constantine Phaulkon, the leading foreign mandarin who made his remarkable career serving King Narai's court. His spouse, Guy de Mar, known among the locals as Thao Thong Keep Maa, became a point of reference for having introduced many famous court desserts including Foi Thong, Thong Yib, Thong Yod. The present-day residence looks prominent with European architecture, particularly the main building towards the east, a two-storey brick and plaster building. The windows and doors are in renaissance style.

Yen Pavilion or Talae Chub Son Pavilion is the next stop before this historical tour comes to an end. The pavilion received King Narai on April 3, 1688, on his trip to observe the solar eclipse.

"Art and Culture by the Banks of Chao Phraya River" is the second Roving Art Program 2, a trip in a cool breeze as tourists cruise down the Chao Phraya River to observe people's livelihood, art, culture and temples by the riverbank. The route begins at Maharaj pier to Phra Samut Chedi in Samut Prakan.

On board the Chao Phraya Express Boat, tourists can enjoy the scenery on both sides of the river. This trip offers tourists visits to important temples of the early Rattanakosin Period, including Wat Kalayanamit, which houses Luang Po To, Thailand's largest Buddha image in the Subduing Mara pose. Then Tuek Daeng Mosque, where one can learn about the story of the Muslims in Thailand since the end of the Ayutthaya Period; Thong Thammachart Voravivhara, an old temple with no available record of construction and Wat Ratchasingkhon with the presiding Buddha image of Luang Po Daeng, an important Buddha image since the days of the Ayutthaya Period.

The trip continues to the district of Prapadaeng in the province of Samut Prakan to see Wat Paichayon Pallasap-Ratchavoravivhara and Wat Prode Kase Chettaram, the two temples built during the reign of King Rama II. The chapels of these two temples follow Chinese architecture style, which was then a popular trend. By sunset, the tour arrives at Phra Samut Chedi, perfect timing to float the Krathong right in the middle of the river in front of the Pagoda as an offering to the Buddha. The candlelight shimmers above the surface of the river in the dark night.

The chapel in the temple is a testimonial to the devotion of the Thai Buddhists to Buddhism. However, in a neglected state, it resembles a frail, aged man whose days are numbered. Although the gables, doors and windows are still intact, it is clear that time has taken its toll, as they all look tattered. More worrying are the murals across the walls of all the chapels, which are being eaten away by moisture with signs of erosion starting to appear. Some temples barely have any murals left.

The Two Roving Art Projects leading to the Ayutthaya and Rattanakosin Periods take tourists back in history; something that might have otherwise escaped our recollection. These trips will enable us to recall and pay more attention to the legacy of the land to pass onto later generations.

๑ อธิการบดีของ
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มหาวิทยาลัยศิลปากร
เสนาบดี
Acharn Paothong
Thongchua, the
lecturer
throughout the
course of the tours

๒ พระอาทิตย์
ยามเย็น
Sunset



Being Thai

หมากเก็บ Mak Kep

เรื่อง: รชนีกร แสงไสย ภาพ: บุญมา ราชทอง
 story: Ratchaneekom Seengsai Illustration: Boonma Thattong

หมากเก็บเป็นการละเล่นของเด็กไทยชนิดหนึ่ง อุปกรณ์ในการเล่นมีก้อนหินหรือวัตถุกลมขนาดเล็กพอที่จะหยิบจับถนัดมือ ๕ เม็ด หมากเก็บนิยมเล่นตั้งแต่ ๒ คนขึ้นไป

วิธีการเล่น ต้องเสี่ยงทายหาผู้เล่นว่าใครจะเป็นคนเล่นก่อน วิธีนี้เรียกว่า "ขึ้นร้าน" คือถือหมากไว้ทั้งห้าเม็ดไว้ในมือ โยนหมากขึ้น พลิกเอาหลังมือรับแล้วพลิกฝ่ามือกลับมารับอีกที ใครรับหมากได้มากที่สุดคนนั้นได้เล่นก่อน โดยทอดหมากสี่เม็ดให้ห่างๆ กัน อีกหนึ่งลูกใช้เป็นลูกนำ เริ่มเล่นในหมากที่ ๑ คือ โยนลูกนำขึ้นพร้อมเก็บหมากที่วางอยู่ที่ละเม็ดพร้อมกับรับลูกนำที่หล่นลงมาให้ได้ ถ้ารับลูกนำไม่ได้ ก็ถือว่า "ตาย" คนอื่นก็จะได้เป็นผู้เล่นต่อ หมากที่ ๒ เล่นเหมือนเดิมแต่เก็บทีละ ๒ เม็ด หมากที่ ๓ เก็บ ๓ เม็ด และ ๑ เม็ด หมากที่ ๔ ใช้ไปไม่ต้องทอด คือถือหมากทั้งหมดไว้ในมือ โยนลูกนำขึ้นแล้วโย้เม็ดที่เหลือลงพื้น แล้วรวมทั้งหมากถือไว้ "ขึ้นร้าน" ได้ก็เม็ดเป็นแต้มของคนนั้น ถ้าขึ้นร้านแล้วให้หลังมือรับไม่ได้ หมากร่วงหมด ถือว่าตายไม่ได้แต้ม ให้คนอื่นเล่นต่อในตาต่อไป ถ้าใครตายหมากไหนก็เริ่มต้นที่หมากนั้นใหม่

หมากเก็บเรียกต่างกันไปในแต่ละถิ่น อย่างภาคใต้เรียกว่า "หมากโดน" ภาคเหนือเรียก "หมากเก็บไม้" หรือ "ไม้แก่งซี่" (เพราะเดิมใช้ไม้แทนก้อนหิน) ภาคอีสานเรียก "เก็บเม็ด" หรือ "เก็บไม้" แต่ละภาคก็จะมีการเล่นที่พลิกแพลงต่างๆ กัน ถือว่าการละเล่นชนิดนี้ฝึกความว่องไว ไหวพริบ และความจำ

E 25

28

Similar to jacks, Mak Kep is a Thai children's traditional game, comprising five jackstones, or other small, circular objects, and played by two or more players. Players draw lots to decide who goes first-a procedure called *Khuen Ran*, when each player places all five jackstones on the back of the hand, tosses them into the air and tries to catch the stones in the palm of their hand. Whoever catches the most, gets to start first.

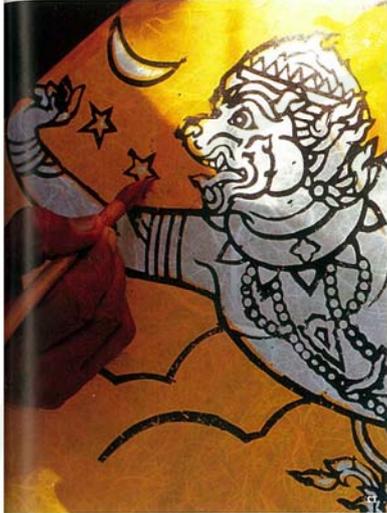
To play Mak Kep, players throw four stones, trying to make them separate from each other on the ground. The remaining stone is used as the starting stone, which is tossed up in the air while the player tries to pick up the other four stones, one at a time, while not forgetting to catch the starting stone. Failure to catch it, invokes a foul and the next player takes their turn at Mak Kep.

The next step follows a similar process, but two stones have to be picked up at each throw; then three stones must be collected first, and the fourth one separately. Finally, a player holds all four stones in hand and throws up the starting stone while placing the four stones on the ground. He or she must try to collect all the stones in one movement and scoring reflects the number of stones collected. A foul is awarded if no stones are collected and the player's turn is forfeited.

E 26

29

Mak Kep is known by different names in different regions of the country. For instance it is called Mak Ton in the South, Mak Kep Mai, or Mai Kaeng Khi, in the North, and Kep Met in northeast Thailand. Each region has its own variations on how to play this popular children's game, which helps young people to develop their reflexes.



Kite flying is one of the favorite sports of Thais of all ages and from all walks of life and is also considered a national attribute, reflecting a harmonious blend of arts, culture, and sports. Kite flying can also be a competitive sporting event, as seen from battles between the star-shaped **Chula** kite, representing the male, and the diamond-shaped **Pakpao** kite, representing the female. It is thought kite flying had its humble origins in China. Today, it is a popular sport enjoyed by people worldwide.

Kite flying was introduced into Thailand during the Sukhothai Period, more than 700 years ago and, in the Northeast, it is still a way to predict the climate for the coming rice-planting season.

In Thailand's provinces, kites are usually flown during the cool season around November-February after harvesting is over. In the olden days, people played with kites for enjoyment and recreation after a hard day's

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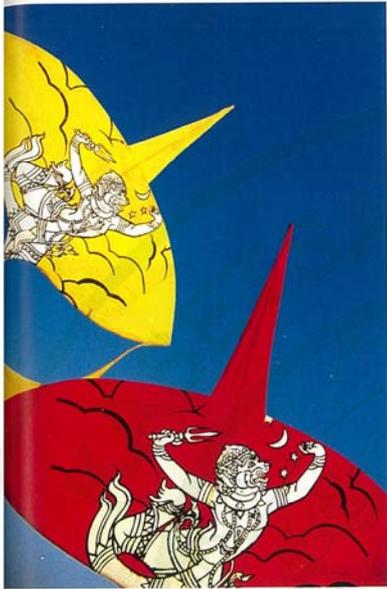
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work in the fields. As for Bangkok, people usually fly kites during the breezy hot season between late February and the middle of April and, each year, **Sanam Luang** serves as the venue for a kite festival. In line with Thailand's rich diversity, kites from each region of the country have their own unique looks, shapes, and colors.

Kites are fabricated simply from bamboo and **Sa** paper (*Broussonetia papyrifera*), which is made from the bark of the mulberry tree grown in northern Thailand. Those used in competitive events, like **Chula** and **Pakpao** kites, are made from **Sisuk** bamboo, which is tougher and more durable than other kinds of bamboo. Apart from **Sa** paper, kites are also made from **Kaew** paper (cellophane), which has a low price and is widely available.

Chula and **Pakpao** are popular kites in Thailand and are found in kite fighting as well. Of all traditional Thai kites, the **Chula** kite is the most difficult one to make. It is five-pronged, and its frame is made of five pieces of smooth bamboo. Without a proper structure,



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Fashioning a fine and beautiful kite requires a meticulous touch as well as workmanship and patience.

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it would be hard to control a Chula kite in mid-air. The Chula kite has a "Champa" as its weapon, which is tied to the string of the kite and used for ripping opponents' Pakpaø kite. The Pakpaø kite is smaller than the Chula kite, and equipped with its own weapon called Niang, a loop used for crippling the Chula kite to bring it down. Both chula and Pakpaø kites reflect Thai ingenuity. Battles between them have developed with new techniques. For instance, shards of broken glass are fastened to the Chula kite strings to make them tough enough to cut into opponents' kites.

To make a Chula or Pakpaø kite, a person starts by selecting Sisuk bamboo, soaking it in water for one month to make it tough. The next step is to assemble various parts of the structure from pieces of wood. The third step is to attach Sal paper on the structure, and the last step involves painting designs on the paper.

Another popular kind of kite in Thailand is a kite in the shape of a snake with bright colors and a long tail. The snake kite has become a favorite among kite fliers, especially children. The process of making kites is delicate and requires patience and good workmanship, so that they may be flown in the sky gracefully, staying there for a long time. Moreover, kite flying is regarded as part of Thailand's national heritage, representing a cultural bond linking one generation to another, something that deserves to be preserved for future generations. ❧

เอกสารอ้างอิง ชันันท์ สุวรรณทอง. ๑๐๘ ประเพณีไทย เล่ม ๑. กรุงเทพฯ: ภูมิไทย, ๒๕๕๑. ขอขอบคุณ คุณลุงกู๋ บูญนุก
Reference Chanand Suwanthong, 108 Thai Traditions Vol.1. Bangkok: Phum Thai, 2000. Special thanks to Uncle Kun Boonnok

all offering a friendly service readily associated with southern folk.
 From Khao Lak, it's about one hour's drive to Kuraburi pier from where visitors board a long-tail boat to ferry across to Phra Thong Island. Similar arrangements apply from the pier at Baan Thung La Ong Village. There's little difference in the price, and it takes about one hour to reach the island.

The island landscape is quite flat with fertile mangroves on the eastern (leeward side) and pristine beaches of golden sands on the western side where you can sit and watch the sun go down over the Andaman from one of the most beautiful vantage points in Thailand. In the central part, and covering almost the whole island, is a large expanse of white Samed woodland of semi aquatic feather palms (Nipa fruticans), interspersed with fields of gold-colored grass. Close by, the islands of Ra and Pling afford good diving spots for inspecting nearby coral reefs.

The most sensible form of transport for our island tour was a locally constructed trailer that appeared to be a cross between a farm tractor and a pickup truck. Once on board, the road took us through woodland alive with a variety of birds. But, while we were all enjoying the scenery, the truck suddenly broke into the open and stopped on a white, sandy beach, quite dazzling under the deep blue sky. It was as if we had entered another world: birds flying all around and the soft rays of the sun subdued by a welcome breeze from the sea.

Lunch was served at Krathom Moken (Moken Cottage), an attractive resort on Phra Thong Island. The cottage is built in the style of a sea gypsy house, known locally as Moken seafarer village. Cottages and houses are covered with locally obtained roof thatch. In front of the house stand Lo Bong, long, carved wooden poles decorated with colorful cloth. Inside are simple furnishings alongside life's bare necessities. Lunch, inside the open dining area, consisted of indigenous dishes - simple but delicious, including freshly prepared shrimp paste dip, fried vegetables and deep-fried sea bass.

Lunch over, we continued our journey through the Samed woodland where the landscape appeared similar to the African savanna without the customary safari wildlife. But we were informed that on Phra Thong there are deer, wild horses, snakes and monkeys, usually coming out at night to look for food.

Phra Thong Island is the last sanctuary in Thailand of the Helmeted Hornbill, and home to the nearly extinct Dogong (sometimes called sea cow) and sea turtles. We all thoroughly enjoyed our remaining time photographing the rich flora including orchids and other, local plants. The woodland here, between December and May is a blaze of color.

The villages of Pak-Jok, Tha Pae Yoj and Thung Daab make up the island population of around 500 households with villagers making their living fishing, mostly for squid, and producing shrimp paste. They lead a simple, but fulfilling lifestyle, and always extend a warm and friendly greeting to visitors who venture onto Phra Thong Island.

ขอขอบคุณ การท่องเที่ยวแห่งประเทศไทย สำนักงานภาคใต้ เขต ๔ (กระบี่ - พังงา -ภูเก็ต) และ สมาคมธุรกิจการท่องเที่ยวจังหวัดพังงา
 Special thanks The Tourism Office, Region 4 (Krabi, Phangnga, Phuket) Tourism Authority of Thailand and Phangnga Tourism Association.

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คู่มือนักท่องเที่ยว Travelers' Guide

การเดินทาง

จากกรุงเทพฯ เราสามารถเดินทางไปยังจังหวัดพังงาได้ทั้งทางรถยนต์ โดยใช้ทางหลวงหมายเลข ๔ ถนนเพชรเกษม รถโดยสารประจำทาง โทร. ๐-๒๕๓๕-๑๑๑๙๙ (รถปรับอากาศ) โทร. ๐-๒๕๓๕-๕๕๕๗๘ (รถธรรมดา) รถไฟ โทร. ๐-๒๒๒๓-๗๐๑๐ และบริษัท การบินไทย จำกัด (มหาชน) โทร. ๐-๒๒๘๐-๐๐๖๐, ๐-๒๖๒๘-๒๐๐๐ จากนั้นก็ไปยังเรือที่ท่าเรือคุระบุรี หรือที่หมู่บ้านทุ่งละออง เพื่อข้ามไปยังเกาะพระทอง สอบถามได้ที่ ททท. ภาคใต้ โทร. ๐-๗๖๒๑-๑๐๓๖, ๐-๗๖๒๑-๒๒๑๓

Getting there

From Bangkok, by car you can travel to Phangnga driving along highway 4 (Petchkasem). By bus, call 0-2435 1199 (for air-conditioned buses) or 0-2434-5557-8 (for non air-conditioned buses). To travel by train, call 0-2223-7010. And for air services, call Thai Airways International on 0-2280-0060, 0-2628-2000. For details of the sea ferries operating from Kuraburi or **Baan Thung La Ong pier** to Phra Thong Island, call the TAT, Southern Region at 0-7621-1036 and 0-7621-2213.

ที่พัก

ขึ้นชื่อว่าเป็นจังหวัดติดอันดับเมืองท่องเที่ยวของภาคใต้ ดึงดูดนักท่องเที่ยวทั้งในและต่างประเทศ โดยเฉพาะบริเวณเขาลำมีที่พักแรมมากมาย อาทิ เขาลำเคียบพร้อมรีสอร์ท โทร. ๐-๗๖๕๒-๐๑๑๑-๖, เขาลำลึก บ้านดำรีสอร์ท โทร. ๐-๗๖๕๒-๐๗๕๑-๓, คุระบุรีที่นวิรีสอร์ท โทร. ๐-๗๖๕๒-๑๓๖๐ และบนเกาะพระทองก็มีกระท่อมมอเก็น โทร. ๐-๗๖๔๙-๔๗๗๘-๘

Accommodation

There are good-choice accommodations in the area. Among those recommended are **Khao Lak Bay Front Resort**, tel. 0-7642-0111-6 **Khao Lak Bandari Resort**, tel. 0-7642-0751-3, **Kuraburi Greenview Resort**, tel. 0-7642-1360 and, **Phra Thong Island Krathom Moken**, tel. 0-7649-1477-8.

อาหาร

มักมีกันได้ทั้งที่ก็ต้องรับประทานอาหารพื้นเมืองซึ่งมีบริการทั่วไป เช่น น้ำพริกกุ้งเสียบ แกงเหลือง แกงไตปลา ฯลฯ ที่แนะนำ ได้แก่ ร้านโคกกลอย และร้านโกนินท์ อำเภอคุระบุรี ร้านสวัสดิการเขาลำเคียบ อำเภอตะกั่วป่า ร้านใบหญ้า อำเภอคุระบุรี ปลายสดจากท่าเรือคุระบุรี และอาหารทะเลที่เกาะพระทอง

Food

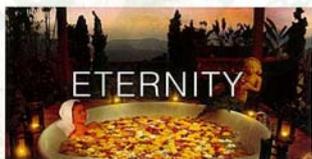
Famous southern dishes include crispy shrimp paste dip, yellow curry, southern fish paste curry (**Tai-Pla**). Recommended food shops are **Kok-Gloi** and **Ko Nan** in **Takua Thung District**; **Khao Lak Welfare shop** in **Takua Pa District**; **Bai Ya Restaurant** in **Kuraburi District** and **Sea Food shop** on **Phra Thong Island**.

ของที่ระลึก

กะปิ คือสินค้าขึ้นชื่อของเกาะพระทอง เนื่องจากสดใหม่ และผลิตขายกันแทบทุกวัน กะปิของที่นี่จึงรสชาติดี และมีกลิ่นหอม เป็นที่ต้องการของท้องถิ่น ล้างรับดีลื้อ ก็เป็นขนมยอดนิยมนักชมนิตของชาวจังหวัดพังงาที่ผู้คนนิยมซื้อหาเป็นของฝาก ว่ากันว่าถ้าเป็นดีลื้อที่ผลิตจากอำเภอตะกั่วป่าแล้วละก็ รสชาติดีกว่าที่อื่นๆ มาก

Souvenirs

Freshly produced on a daily basis is the locally made shrimp paste, a well-known delicacy that makes an excellent souvenir from Phra Thong Island. The paste is delicious and in high demand in the local market. **Tao Sor** is a popular, tasty cookie that local people love to buy for friends.



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 ศิลป์สปา ๙๐๔ ถนนสุโขทัย แขวงคูสิต เขตคูสิต
 กรุงเทพมหานคร โทรศัพท์ ๐-๒๒๔๓-๙๑๑๗-๙
 ต่อ ๑๗๗ เปิดให้บริการตั้งแต่เวลา ๐๙.๐๐ น.
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The small shop by the fence of "Province
 193" on Sukhothai Road could make people
 look twice out of interest. Besides the simple
 format of the shop that looks striking; at the
 same time, due to the beautiful landscaped
 surroundings, the pleasant, airy ambience
 amidst a diverse range of foliage, presents
 another reason for an interesting way to relax.

The SUPPORT Center 904 Outlet offers
 products from SUPPORT Center 904 including
 artificial flowers, embroidery, Thai food and
 desserts, herbal drinks and blended fruit juice,
 known otherwise as "happy body and spirit
 water". Initiated by Mom Srirasmi Mahidol
 Na Ayudhya, the land by the side of Kwan
 Phra-Ratchathan Park was granted by His
 Royal Highness Crown Prince Maha Vajira-
 Longkorn at her request. The construction that
 followed opened ways for job creation and
 extra income for the families of royal staff. Small
 as it looks, the space in the outlet is put to
 complete functional use. Desserts, embroidery
 and artificial flowers on the shelves are
 systematically displayed following the concept
 and format conceived by Mom Srirasmi Mahidol

Na Ayudhya who also monitored, supervised,
 improved and, oftentimes, made the arrange-
 ments herself.

Thai desserts are renowned and sell quickly
 regardless of where they are sold. Among the
 popular ones are Kanom Tom Haa See, Kanom
 Mun Sumpalung, sago with scented mushroom
 stuffing, banana dessert, banana wrapped in
 sticky rice, Tua Bhaba, coconut jelly, layered
 cake and Kanom Yoke Maneel. Mom Srirasmi
 Mahidol Na Ayudhya personally handpicked
 the menu; tasted every item on it, and finally
 got the flavoursome, Royal Sukhothai's exclusive
 recipe that is not overly sweet to the palate.
 But more importantly, the products are all
 hygienically prepared by the Group of Housewives
 of the SUPPORT Center.

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 royal sweets for people back home?
 Do not hesitate to drop in at SUPPORT Center
 904 Outlet, Sukhothai Road, Kwaeng Dusit,
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 extension 177. It opens daily from 09.00 a.m.-
 07.00 p.m. ☞



การรดน้ำดำหัว

Rot Nam Dam Hua

เรื่อง: ไบบูน บัว ภาพ: บุญมา ธาตุทอง
 story: Baiboon Bua Illustrator: Boonma Thatthong

การรดน้ำดำหัว เป็นธรรมเนียมที่ลูกหลานคนไทยปฏิบัติต่อผู้ใหญ่ที่เคารพนับถือ ในสมัยก่อนการรดน้ำดำหัวแยกปฏิบัติในต่างโอกาสกัน คือ “รดน้ำ” เป็นการขอพรผู้ใหญ่ในวันสงกรานต์ ส่วน “ดำหัว” เป็นประเพณีของชาวเหนือขอพรผู้ใหญ่ในวันปีใหม่ แต่ปัจจุบันนิยมเรียกรวมกันในการขอพรผู้ใหญ่ในวันสงกรานต์ว่า การรดน้ำดำหัว

“การรดน้ำ” ปฏิบัติโดยให้ผู้หลักผู้ใหญ่นั่งบนตั่งหรือเก้าอี้ แล้วลูกหลานเอาน้ำหอมรด และค่อยๆ รดน้ำไปบนตัวท่าน ระหว่างนั้นท่านจะให้ศีลให้พร เสร็จแล้วก็จัดเสื้อผ้าใหม่ให้ท่านเปลี่ยน ส่วน “การดำหัว” ทำเพื่อเป็นการแสดงความเคารพนับถือและรักใคร่ โดยวิธีดำหัวจะเอาสิ่งของและน้ำที่ใส่เครื่องหอม เช่น น้ำอบไทย ให้แก่ผู้ใหญ่ที่เคารพนับถือและขอให้ท่านรดน้ำใส่หัวตนเพื่อให้อยู่เย็นเป็นสุข เครื่องดำหัวยังมีอีกอย่างคือน้ำส้มป่อย น้ำส้มป่อยใช้แทนสบู่อาน้ำชำระร่างกาย นำไปให้ผู้ใหญ่ เมื่อผู้ใหญ่รับเครื่องดำหัวแล้ว ก็เอาน้ำส้มป่อย ประพรมบนศีรษะพอเป็นเกียรติว่าได้ดำหัวแล้ว ต่อจากนั้นก็ให้ศีลให้พรแก่ลูกหลาน

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Rot Nam Dam Hua is a northern tradition performed by young Thai people for their beloved and respected elders. In olden days, this tradition was performed separately on two occasions to ask for blessings from elderly relatives. Rot Nam was held on Songkran Day, the traditional Thai New Year, while Dam Hua took place on New Year's Day. Today, the two events are combined into one occasion, called Rot Nam Dam Hua and held during Songkran Festival.

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In the Rot Nam tradition, older persons usually sit on stools or chairs, while the young people pour scented water onto their bodies. During the ceremony, the elders will give blessings to the youngsters, who offer new clothes for their elders to wear. In the Dam Hua tradition, young people present Nam Ob Thai, a kind of scented water, to their elders, who, in return, pour it onto the heads of the young people as a gesture of blessing for happiness in life. The tradition is to show respect and gratitude to the elderly.

Another kind of scented water, called Nam Som Poi, which can be used for cleansing the skin, is also presented to the elders for pouring onto the heads of young people to give blessings.

Festive Calendar



๑๓-๑๕ เมษายน ๒๕๔๗
April 13-15, 2004

ทุกจังหวัดทั่วประเทศ จัดงานมหกรรมสงกรานต์ครั้งยิ่งใหญ่ มีขบวนแห่
นางสงกรานต์ พิธีรดน้ำดำหัว และการละเล่นต่างๆ มากมาย เป็นการต้อนรับปี
ใหม่แบบไทยที่สนุกสนานที่สุดในโลก ร่วมงานประเพณีสงกรานต์ได้หลายจังหวัด
 อาทิ ประเพณีโหมเมืองเชียงใหม่ จังหวัดเชียงใหม่ เทศกาลสงกรานต์พาเพลินเฮฮา
 จังหวัดกาฬสินธุ์ ประเพณีสงกรานต์พระประแดง จังหวัดสมุทรปราการ, ประเพณี
 สงกรานต์วันไหลบางแสน จังหวัดชลบุรี และสงกรานต์หาดแม่โป่งอะเมซิงเมืองตาก
 จังหวัดตาก เป็นต้น สอบถามรายละเอียดเพิ่มเติมที่การท่องเที่ยวแห่งประเทศไทย
 (ททท.) โทร. ๐-๒๒๕๐-๕๕๐๐

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Every part of Thailand celebrates the glorious Songkran Festival (Thai New Year), sometimes seen as a water-splashing festival because of the liberal use of water, among locals and foreign visitors. There are also processions to find Miss Songkran as well as the traditional ceremony of Rod Nam Dum Hua (paying respects to seniors by pouring water over the hands). Mainly to mark the beginning of the Thai New Year, festive activities will take place all around Thailand so you may choose where you want to join in. Recommended spots are Pi Mai Tradition in Chiang Mai, Fun Songkran Festival in Kalasin, Songkran Phra Padaeng in Samut Prakarn, Songkran Wan Lai Bang Sean in Chonburi, Songkran Hat Mae Ping Amazing Muang Tak in Tak Province and so forth. For further information, please contact the Tourism Authority of Thailand on 0-2250-5500.

๑-๗ เมษายน ๒๕๔๗
April 1-7, 2004

จังหวัดระนอง เปิดงานเมืองระนอง
ท่องอินตามัน ณ บริเวณอำเภอเมือง
อำเภอกระบุรี อำเภอละอุ่น อำเภอ
กะเปอร์ และกิ่งอำเภอสุขสำราญภายใน
งานพบการล่องแพลำน้ำละอุ่น การ
แสดงศิลปวัฒนธรรมภาคใต้ กิจกรรม
รักษาสุขภาพด้วยน้ำแร่ และนำสมุนไพร
ชมแหล่งประวัติศาสตร์สงครามโลกครั้งที่
๒ และทัวร์ปากกลางเมือง สนใจติดต่อ
ททท. ภาคใต้ เขต ๕ โทร. ๐-๗๗๒๖-
๘๘๑๘-๙

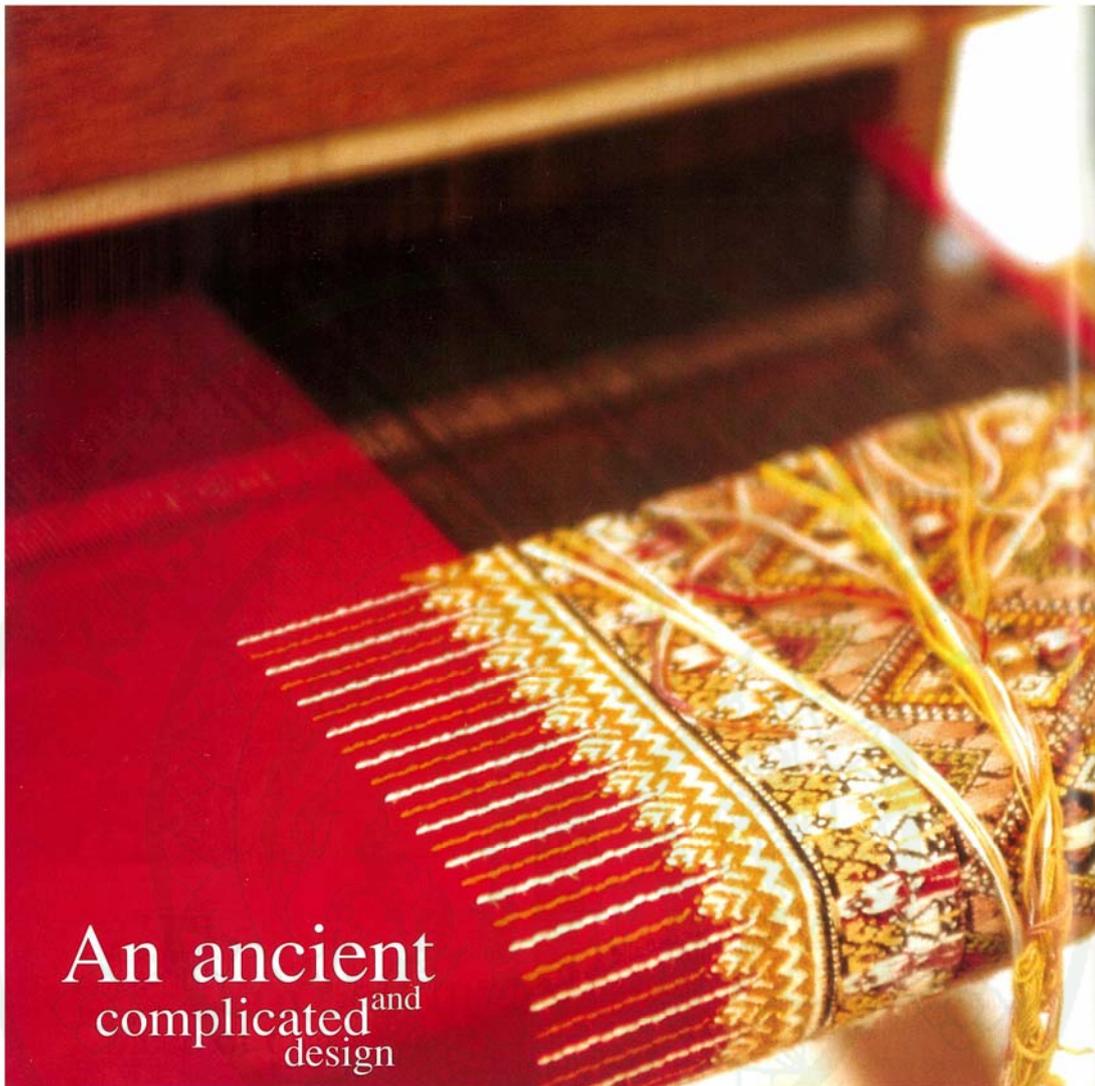
The province of Ranong will launch "Muang Ranong Tong Andaman" at Muang District, Kra Buri District, La-U District and Suksamran Sub-district where visitors can become acquainted with La-U river rafting, southern cultural performances, treatments using mineral and herbal beverage therapies, World-War II historical places of interest and an "in-city" jungle tour. For further information contact the TAT, Southern Office, region 5 on 0-7728-8818-9.



๑๙-๒๐ เมษายน ๒๕๔๗
April 19-20, 2004

จังหวัดตาก จัดวันเที่ยวถ้ำแม่อุสุ ที่ถ้ำแม่อุสุ อำเภอท่าสองยาง พบกิจกรรมทางศาสนา กิจกรรมเที่ยวชมถ้ำแม่อุสุ การแข่งขัน
กีฬาพื้นบ้าน และงานมหรสพของภาคเอกชน สนใจอยากร่วมสนุกสนานกับการผจญภัยในถ้ำ ติดต่อที่ว่าการอำเภอท่าสองยาง และ
ททท. ภาคเหนือ เขต ๔ โทร. ๐-๕๕๕๘-๙๐๒๒, ๐-๕๕๕๑-๔๓๔๑-๓

The Province of Tak will arrange an event called "Visit Mae U-Su Cave Day", at Mae U-Su Cave, Tha Song Yang District. At the event, there will be religious activities, a tour of Mae U-Su Cave, local sports competitions, and other entertaining fairs from the private sector. To join the many entertaining activities, contact Tha Song Yang District Office or the Tourism Authority of Thailand, Northern Office, Region 4 by calling 0-5558-9022, 0-5551-4341-3.



An ancient complicated^{and} design

clean water for about three nights before being boiled in a hot water and rice mixture. The cotton is then dried in the sun and rolled in a machine to produce skeins of yarn, which are separated into spools, ready for weaving.

④ * Mae Chaem villagers use manual looms for weaving cloth. They use a device called tako to help with yarn arrangements. Chok weaving is time-consuming and requires a high level of experience and expertise. Ancient Tin Chok designs have certain traditional patterns for making Pha Sin. Today, the designs depend on weavers who may create new ones from a combination of various old designs. Mae Chaem villagers have also developed a design invented by the SUPPORT

center that they call the "Queen's design." SUPPORT stands for the Foundation for the Promotion of Supplementary Occupations and Related Techniques, established by Her Majesty the Queen.

Khun Chanpeng Sondhikhun, Manager of the Industrial Village Project, Ban Song Than Tin Chok Cloth Weaving Group, says that Pha Sin Tin Chok from Mae Chaem has become very popular. All villagers are happy to take part in conserving a cultural heritage passed on from their ancestors and

ในขั้นแรกชาวบ้านรวมกลุ่มกัน เข้ารับการอบรมเรื่อง การแกะสลัก จากลำไม้เทพทาโรที่มือแรงงาน จากนั้นจึงเริ่มผลิตงานออกมา ในรูปของสินค้า และได้รับการสนับสนุน จากหน่วยงานราชการจังหวัดเรื่องการตลาด



มีคนเคยกล่าวไว้ว่าหากจะถามหาช่างแกะสลักไม่มีมือดี ต้องหันไปตั้งเมืองเหนือ เนื่องจากเป็นถิ่นไทยที่ผู้คนมีความละเอียดละไมในการใช้ชีวิตสูง ผลงานต่างๆ จึงถอดแบบออกมาตามสภาพจิตใจของผู้ทำ แต่ในความเป็นจริงไม่ว่าคนพื้นที่ไหน หากได้รับการฝึกฝนอย่างตั้งใจก็สามารถสรรสร้างผลงานได้ประณีตบรรจงไม่แพ้กัน ดังเช่นชาวบ้านตำบลเขากอบ อำเภอห้วยยอด จังหวัดตรัง ที่ใช้ความพยายามในการเรียนรู้ควบคู่ไปกับภูมิปัญญาท้องถิ่น ผลิตผลงานหัตถกรรมทรงคุณค่าที่เรียกว่า ไม้เทพทาโร ออกจำหน่ายสร้างรายได้ให้กับชุมชน

ไม้เทพทาโร เป็นต้นไม้ขนาดใหญ่ เปลือก ใบ และราก มีกลิ่นหอมคล้ายการบูร สามารถนำมาปรุงอาหารและรับประทานเป็นยาสมุนไพรได้ อาจารย์สุภาพ พลการ ประธานศูนย์ผลิตภัณฑ์หัตถกรรมไม้เทพทาโร เล่าว่า บริเวณพื้นที่ภาคใต้ โดยเฉพาะจังหวัดตรังมีต้นไม้เทพทาโรอายุเก่าแก่จำนวนมากที่ไม่ได้นำมาใช้ประโยชน์ เมื่อลองพิจารณาควบคู่กับแนวคิดเรื่องแหล่งท่องเที่ยวถ้ำเล ซึ่งตั้งอยู่ในบริเวณใกล้เคียงกัน จึงนำเอาต้นไม้มาแปรรูปเป็นของฝากของที่ระลึกได้ ในขั้นแรกชาวบ้านรวมกลุ่มกันเข้ารับการอบรมเรื่องการแกะสลักจากสำนักพัฒนาฝีมือแรงงาน จากนั้นจึงเริ่มผลิตงานออกมาในรูปของสินค้าอย่างจริงจัง และได้รับการสนับสนุนจากหน่วยงานราชการจังหวัดเรื่องการตลาด

กระบวนการเรียนรู้พื้นฐานด้านงานศิลปะอาจไม่สำคัญนักหากผู้ที่มีความอดทนและละเอียดอ่อนมากพอ โดยเริ่มแรกจะฝึกฝนเรื่องการใช้อุปกรณ์ และทักษะของการแกะสลักจากผลไม้เนื้อแข็งอย่างมะละกอก่อน เมื่อชำนาญดีแล้วจึงแกะสลักไม้เทพทาโรได้ ขั้นตอนการทำเริ่มจากนำไม้คุณภาพดีมาเขียนเค้าโครง จากนั้นค่อยๆ แกะไม้ตามลายที่ร่างไว้โดยใช้มีดและสิ่วต่างขนาดกัน เมื่อแกะออกมาพอเห็นเป็นรูปร่างแล้ว ทิ้งไว้ประมาณ ๕ วัน เพื่อให้มันจากเนื้อไม้แห้ง และทำการขัดผิวโดยใช้ตะบุง (อุปกรณ์ขัดเกล่าไม้ชนิดหนึ่ง) และกระดาษทราย เสร็จแล้วจึงไว้อีกประมาณ ๓ - ๕ วัน ตกแต่งลวดลายบนตัวไม้ให้ดูสมจริง นำไม้แกะสลักประกอบเข้ากับฐาน ถือเป็นอันเสร็จสิ้นกระบวนการ

ผลิตภัณฑ์จากไม้เทพทาโรแกะสลักมีหลายรูปแบบ อาทิ พะยูน เต้าทะเล เจ้าแม่กวนอิม สัตว์ป่า เครื่องใช้ในครัวเรือน ฯลฯ ซึ่งนอกจากจะเปิดเป็นศูนย์จำหน่ายไม้เทพทาโรแล้ว ที่นี่ยังเป็นแหล่งเรียนรู้ชุมชน เปิดกว้างสำหรับผู้ที่สนใจศึกษาเรื่องงานไม้แกะสลักอีกด้วย หากมีโอกาสได้มาเยือนจังหวัดตรัง แนะนำชมผลงานศิลปะเหล่านี้ได้ที่ ศูนย์ผลิตภัณฑ์หัตถกรรมไม้เทพทาโร (เยื้องหน้าวัดเขากอบ) ๗๘/๒ หมู่ ๑ ตำบลเขากอบ อำเภอห้วยยอด จังหวัดตรัง โทรศัพท์ ๐-๗๕๒๓-๓๐๘๒, ๐-๗๕๓๕-๐๕๕๕ และ ๐-๗๕๓๓-๖๑๑๐

It is said that if you wanted to find skilled woodcarvers, you would have to go to the northern region where people are recognized for their cherished lifestyle. Various craftwork, produced by northern residents, shows them to be culture-minded. In fact, all people, regardless of their regions, are able to create artistic work of good quality if they receive proper training.

Villagers at Tambon Khao Kóp, Huai Yot District in the southern Thailand province of Trang, are good examples for their astuteness in learning and passing on local wisdom. They have skillfully created Tep Tharo fragrant wood products to sell and generate more income for the community.

Tep Tharo is a kind of large tree whose bark, leaves and roots are aromatic with the scent of camphor. It can be used for food preparation and as a medicinal plant.

Supap Pholakarn, President of Tep Tharo Wooden Products Center, says there are numerous old Tep Tharo tree stumps in the southern region, especially Trang Province, that have not yet been utilized. Following an idea to promote a cave as a new tourism attraction in Khao Kóp, a proposal was made to process Tep Tharo tree stumps into souvenirs for tourists visiting the area.

In the early stages, local villagers gathered for training in woodcarving, conducted by the Office of Provincial Skill Development. Later, they started to seriously turn Tep Tharo fragrant wood into products, and their efforts have received support from local government agencies in terms of marketing.

Trainees begin by learning how to use woodcarving tools and develop carving skills using hard fruits such as papaya. Once they become skilful, they start on Tep Tharo fragrant wood, carving according to a sketch etched onto a piece of wood of good quality. Different sized knives and chisels are used for carving. When the carving is finished, the piece is left for five days for the wood oil to dry and then it is polished with tabung, a kind of flint paper, and then sandpapered. Again, it is left for another three to five days before being decorated. After that, a base is fixed to the carving as the final step.

Carved Tep Tharo fragrant wood products are diverse in form, some produced in the form of a dugong, sea turtle, various wild animals, household utensils and even the Goddess of Guan Im.

The Tep Tharo Wood Products Center is now open for people interested in learning woodcarving. If you have a chance to visit Trang, please stop at this center to appreciate these artistic creations. The center is located opposite Khao Kóp: 78/2 Moo 1, Tambón Khao Kóp, Huai Yot District, Trang Province, tel. 0-7523-3082, 0-1535-0554, and 0-933-6110.

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Festive Calendar



๒๗ พฤษภาคม - ๒ มิถุนายน ๒๕๔๗
May 27-June 2, 2004

บริเวณท้องสนามหลวง ถนนราชดำเนินกลาง กรุงเทพมหานคร และทั่วประเทศ จัดงาน "วันวิสาขบูชา" กิจกรรมภายในงาน การจัดนิทรรศการสื่อผสมวิสาขบูชา การนั่งกรรมฐานสมาธิแต่งกายชุดขาวถือศีลภาวนา การประกวดขบวนแห่พุทธบูชาและโคมพุทธบูชา ทั้ง ๑๒ กิ่งที่ การประกวดจัดโต๊ะหมู่บูชา การประกวดการทำโคมแขวน การวิ่งมาราธอนพุทธบูชา การจัดละครเวทีพุทธประวัติ การทำอาหารชีวิตจิต การประกวดพระเครื่องและกิจกรรมอื่นๆ อีกมากมาย ร่วมตักบาตร ฟังเทศน์ ฟังธรรม ถือน้ำศีลภาวนา และร่วมเวียนเทียนทั่วประเทศ วันที่ ๘ พฤษภาคม-๘ มิถุนายน ๒๕๔๗ สอบถามข้อมูลและรายละเอียดเพิ่มเติมได้ที่ กองสร้างสรรค์กิจกรรม การท่องเที่ยวแห่งประเทศไทย โทร. ๐-๒๒๕๐-๕๕๐๐ ต่อ ๓๙๑๐

Many areas around Bangkok, and other provinces, celebrate Buddhism's most holy day of Visaka Bucha with activities including exhibitions, meditation, dressing in white to observe the precepts, setting altar contests, a lamp-making competition and marathon race, among others. Join in the merit making by attending sermons and walking with lighted candles. Held from May 8 to June 9, more information is available from the activity department in the Tourism Authority of Thailand on 0-2250-5500, extension 3910.

๕-๙ พฤษภาคม ๒๕๔๗
May 5-9, 2004

จังหวัดยโสธร จัดงาน "ประเพณีบุญบั้งไฟโยธธา" บริเวณสวนพญาแถน อำเภอเมือง พบกับขบวนแห่บั้งไฟเพื่อไปทำพิธีคารวะเจ้าปู่เจ้าพ่อหลักเมือง อันตระการตาพร้อมกับความสนุกสนานรื่นเริงของขบวนแห่บั้งไฟจากแต่ละอำเภอ สอบถามรายละเอียดเพิ่มเติมได้ที่สำนักงานททท. ภาคตะวันออกเฉียงเหนือ เขต ๒ (อุบลราชธานี) โทร. ๐-๕๕๒๕-๓๗๗๐ หรือเทศบาลเมืองยโสธร โทร. ๐-๕๕๗๑-๑๓๗๗

Yasothon Province hosts Bun Bang Fai Rocket Festival at Phaya Thaen Park, Muang, District with Bung Fai Rocket processions to respect the holy Chao Pu Chao Lak Muang and Bang Fai dance parades from each district in the province. For further information, contact the Tourism Authority of Thailand, North-eastern Office, Region 2 (Ubon Ratchathani) on 0-4524-3770 or Muang District Office on 0-4571-1397.

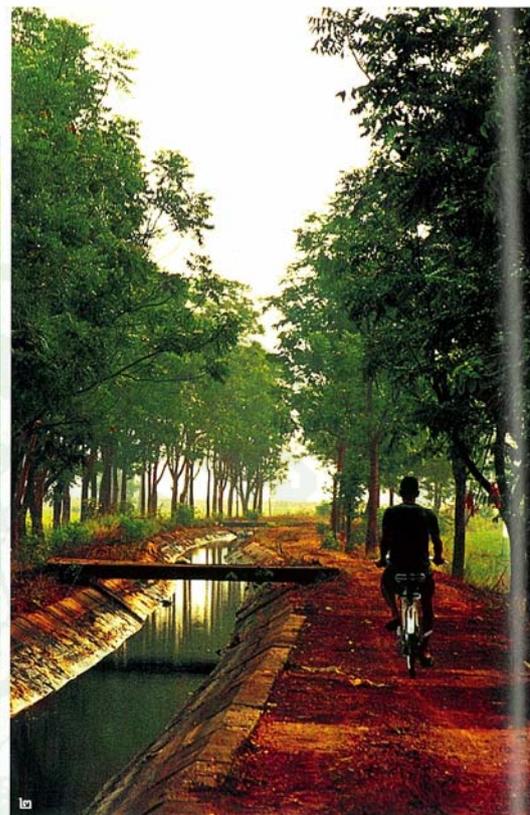


๑-๙ พฤษภาคม ๒๕๔๗
May 1-9, 2004

จังหวัดชุมพร จัดงาน โลกทะเลชุมพร ครั้งที่ ๑๕ บริเวณทุกอำเภอของจังหวัดชุมพร พบการเจ็ดน้ำเที่ยวทางทะเลในเส้นทางต่างๆ พร้อมกิจกรรมดำน้ำ ชมปะการัง จัดน้ำเที่ยวสวนเกษตร กีฬาชายหาด (วอลเลย์บอล เซโอบโนโบราณ ตกปลา แคมป์) เทศกาลอาหารทะเลสด ประกวดแหล่งท่องเที่ยวของจังหวัดชุมพร บริเวณสวนขวัญเมือง อำเภอเมือง จังหวัดชุมพร สอบถามรายละเอียดได้ที่ สำนักงานททท. ภาคใต้ เขต ๕ โทร.

๐-๗๗๒๘-๘๘๘๘, ๐-๗๗๕๑-๑๕๕๑ สำนักงานจังหวัดชุมพร โทร. ๐-๗๗๕๑-๑๕๕๑

Chumphon Province is organizing the "15th Chumphon Sea World" festival at each district in the province featuring ocean sightseeing, diving, agro-tourism, beach sports, camping, fresh seafood fair, and Chumphon's attractive destinations contest. The most outstanding event is held at Kwan Muang Park, Muang District, Chumphon Province. For more details, contact the Tourism Authority of Thailand Southern Office, Region 5 on 0-7728-8818-9, 0-7751-1551 or Chumphon Provincial Office on 0-7751-1551.



๐ ปีตรภาพคนราชาทอง
ชาวอุตรดิตถ์
Local friendship along the way
๒ คุนซุงคนเดินถึงธรรมาภิบาล
มาไกลล่องน้ำพันปีเช้ารุ่ง
The old farmer with his
bicycle that takes him to
the paddy field in the early
morning

the royal initiative. I took the opportunity to talk with villagers who live in raft houses and make their living out of fish farming in floating baskets. We left the small boat and visited the villagers in their raft houses. And leaving the fishing village on our return trip, we were thrilled by the sunset over the end of the dam. Un-

The district gate looked absolutely imposing, a piece of work left behind by the Fine Arts Department. As the vehicle passed the gate, one couldn't help but feel that one was then treading the legendary widows' town. The thought was simply thrilling.

doubtedly, it is the most popularly site among tourists who gather here to specifically wait to see the sunset.

Simplicity is the word to describe the lifestyle in Laplae. According to the officers at Laplae District Tourist Information Center, the district is host to the Fruit Festival in October, thanks to its famous Langsad (Thai fruit), among others. On this occasion, we were introduced to dry Khanom Cheen (Thai rice flour noodles), which is known locally as Khanom Haeng. It tastes exactly like the Khanom Cheen with which we are so familiar. The only difference however is the way it is made; freshly made Khanom Cheen in Laplae is dried in the sun, fish curry sauce or curry being added only after it is blanched with hot water before being served.

I woke up well before dawn. After a quick breakfast, we made our way to Phudu Special Trade Easing Zone in Ban Khok District on the Lao border where we would have first-hand experience of the Thai and Laotian vendors amidst an air of energetic exchanges and bargaining. Fruit and fresh fish made up the majority of goods at this market. However, merchandise from Laotian vendors was generally available in products from Mainland China.

In fact, Uttaradit offers many other tourism attractions including Bhu Soidao National Park, Lumnam Nan National Park and Klong Tron National Park. The most ideal time to visit these places is around the end of the rainy season and advent of the cold season. In addition, the province also boasts fine culture; people live a simple lifestyle. But during the Fruit Festival, Uttaradit comes in full bloom with plenty of different fruits for visitors to taste and buy. Fittingly, it is otherwise known as the Wondrous City of Fruits. ☞

After parting with the Public Relations retinue at Phudu, we headed for Thong Saen Khan District, there to observe the manner in which swords were made at Baw Leknampee, the world's only sword-making community. After a tour of the ancient community, and a visit to Leknampee Museum, we returned to the city of Uttaradit.

Finally, here I was; visiting Laplae the following morning.



คู่มือนักท่องเที่ยว Travelers' Guide

การเดินทาง

การบินไทยมีเที่ยวบินตรงระหว่าง กรุงเทพฯ - พิษณุโลก ทุกวัน วันละ ๓ เที่ยวบิน ติดต่อได้ที่กองสำรองที่นั่งผู้โดยสาร บริษัทการบินไทยจำกัด (มหาชน) โทร. ๐-๒๖๒๘-๒๐๐๐ หรือ ๑๕๖๖ จากนั้นสามารถนั่งรถโดยสารต่อไปจังหวัดอุตรดิตถ์ได้

นักท่องเที่ยวสามารถเดินทางไปยังจังหวัดอุตรดิตถ์โดยตรงได้คือทางรถไฟ มีรถจากสถานีรถไฟหัวลำโพงไปอุตรดิตถ์ทุกวัน สอบถามรายละเอียดได้ที่ โทร. ๑๖๙๐, ๐-๒๒๒๓-๗๐๑๐, ๐-๒๒๒๓-๗๐๒๐ รถโดยสารประจำทาง มีรถออกจากสถานีขนส่งหมอชิต ๒ ทุกวัน ทั้งรถธรรมดาและรถปรับอากาศ สอบถามรายละเอียด โทร. ๐-๒๙๓๖-๒๘๕๒ หรือจะขับรถยนต์ไปเองสามารถใช้ทางหลวงหมายเลข ๑ จากกรุงเทพฯ แล้วแยกเข้าทางหลวงหมายเลข ๓๒ ผ่านอยุธยา อ่างทอง สิงห์บุรี ชัยนาท เขานครสวรรค์ จากนั้นใช้เส้นทาง ๑๑๗ เข้าพิษณุโลก และทางหลวงหมายเลข ๑๑ จนถึงอุตรดิตถ์

ที่พัก

ที่พักราคาไม่แพง หาได้ในอำเภอเมือง โรงแรมสิหราช โทร. ๐-๕๕๕๑-๕๑๘๔, ๐-๕๕๕๑-๒๒๒๓ โรงแรมพรายเคย์ โทร. ๐-๕๕๕๔-๐๒๙๒ โรงแรมเรือนต้นลึก โทร. ๐-๕๕๕๔-๐๓๙๔

ที่พักในเขื่อนสิริกิติ์ มีบ้านพักไว้บริการนักท่องเที่ยวหลายหลัง มีสถานที่กางเต็นท์ นอกจากนี้ยังมีแพ "เรือนริมนาน" ไว้บริการนักท่องเที่ยวที่อยากได้บรรยากาศพักผ่อนเหนือน้ำ สอบถามรายละเอียดได้ที่ ๐-๕๕๕๑-๒๒๓๙-๔๐ ต่อ ๒๕๐๑, ๒๕๐๒

อาหาร

ที่ขึ้นชื่อที่สุดของอุตรดิตถ์คือได้เมี่ยง นอกจากนั้นยังมีลูกตาวเชื่อม ขนมจีนแห้ง ข้าวแคบ ขนมเทียนเสวย กล้วยกวน หม้อไม้กระป๋อง

ของที่ระลึก

ผ้าซิ่นตีนจก ผลิตภัณฑ์จากผ้าพื้นเมือง ผลิตภัณฑ์จักสาน ผักตบชวา ไม้กวาดตองกง หาซื้อได้ทั่วไปในร้านค้าของที่ระลึกในอำเภอเมืองและอำเภอลับแล

Getting there

THAI operates three daily flights between Bangkok and Phitsanulok. Call the reservation division, Thai Airways International, at Tel. 0-2628-2000 or 1566. From Phitsanulok Airport, you can hop on a sedan for Uttaradit.

To go directly to Uttaradit, train services are available daily from Hualampong Railway Station. For more details, call 1690, 0-2223-7010, 0-2223-7020. For buses, vehicles leave twice a day from Mo Chit Bus Terminal. Both standard and air-conditioned buses are available. Call 0-2936-2852 for information or, if you prefer, you can also drive along highway 1 from Bangkok and make the turn onto highway 32 through Ayutthaya, Anghong, Singburi, Chainat and Nakhon Sawan. Then, follow route 117 direct to Phitsanulok and change to route 11 for Uttaradit.

Accommodation

Lodging in Uttaradit is inexpensive. Available in downtown Uttaradit are, among others, Siharat Hotel (Tel. 0-5541-4184, 0-5541-2223), Friday Hotel (Tel. 0-5544-0292), Ruan Ton Sak Hotel (Tel. 0-5544-0394).

Sirikit Dam offers a choice of bungalows and tents for tourists. For the more adventurous ones, "Ruan Rim Nan" offers rafts for tourists in search of an upstream ambience. For more details, call 0-5541-2639 - 40 extensions 2501, 2502.

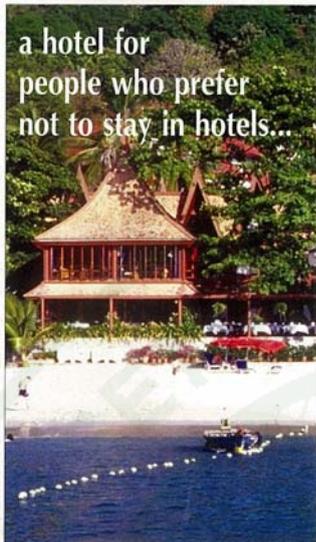
Food E.40

Sai Mieng is the most famous culinary choice. Other well-known dishes are caramelized Luk Tag, dry Khanom Cheen, Khao Kaeb, Khanom Tian Savoey, banana cake and canned bamboo shoots.

Souvenirs E.41

Tin Chok fabric is indigenous. Basketry from hyacinth and Tongkong brooms, which are widely available from shops in Muang and Laplae Districts, are among other popular products.

ขอขอบคุณ: สำนักการประชาสัมพันธ์ต่างประเทศ กรมประชาสัมพันธ์
Special thanks: The Foreign Office, Department of Public Relations.



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www.boathousephuket.com

หลายคนแอบหลงใหลได้ปลื้มกับจังหวัดภูเก็ตเพราะความสวยใสของน้ำทะเล แต่คนกลุ่มหนึ่งเพิ่งจะมาเยือนเพื่อยลยชื่นชมเรื่องราวความเก่าและประวัติความเป็นมาของชาวบ้านบนเกาะแห่งนี้มากกว่า สถาปัตยกรรมโบราณสถาปัตยกรรมแบบชิโน-โปรตุกีส อันเป็นการผสมผสานกันระหว่างศิลปะแบบคลาสสิก เรนซองส์ นีโอคลาสสิกของยุโรป กับศิลปะจีนผสมไทย ดึงดูดใจนักท่องเที่ยวได้ไม่น้อย

ระย้า เป็นร้านอาหารที่เปิดดำเนินการมาแล้วกว่า ๘ ปี ตั้งอยู่ริมถนนตึกตึกใหม่ สังเกตเห็นได้ชัดเจน บริเวณภายนอกสดชื่นสวยงามด้วยพันธุ์ไม้หอมโบราณหลากชนิด อาทิ แก้ว โมก เล็บมือนาง เพียงแค่นั่งเก้าอี้เข้ามาก็จะได้กลิ่นหอมดลอบอบวล เนื่องเพราะเป็นการประดับจากบ้านไม้ ๒ ชั้น แบบชิโน-โปรตุกีส อายุเก่าแก่กว่า ๘๐ ปี ภายในตัวเรือนจึงมีทั้งพัดลม โคมไฟ แจกัน เครื่องเล่นแผ่นเสียง รูปภาพเก่า และข้าวของเครื่องใช้แบบโบราณอื่นๆ อยู่ครบถ้วน กรอบประตูหน้าต่างทุกบานในบ้านประดับด้วยกระจกสี พื้นชั้นล่างปูกระเบื้องจากประเทศอิตาลี ส่วนชั้นบนเป็นพื้นไม้มองแล้วสบายตา

คุณป้ากุหลาบ เจษฎาวาลัย เจ้าของร้านที่มีอายุยืนยาวรักเล่าว่า ร้านระย้ามีชาวต่างประเทศเข้ามาใช้บริการเป็นจำนวนมากทุกวัน โดยเฉพาะชาวญี่ปุ่นและชาวจีน แต่ใช้ว่าไม่มีลูกค้าชาวไทยเลย เพราะคนดังอย่างนักการเมือง ศิลปินดารา ก็ชอบเข้ามาเป็นลูกค้าประจำของร้านหลายคน ทั้งนี้อาจเป็นเพราะรูปแบบของร้าน และรสชาติอาหารที่ไม่ซ้ำจำกันไป ไม่ว่าคนชาติไหนจึงเข้ามารับประทานอาหารได้อย่างอร่อยลิ้น ร้านระย้าบริการอาหารพื้นเมืองภาคใต้เป็นต้นว่า น้ำพริกกุ้งเสียบ ผัดผักหนึ่ยกุ้งเสียบ แกงไตปลา แกงเหลือง กุ้งมะขาม ฯลฯ สำหรับเมนูยอดนิยมที่ใครมาแล้วเป็นต้องสั่ง ได้แก่ หมูฮ้อง อาหารพื้นเมืองขึ้นชื่อของจังหวัดภูเก็ต ด้วยกรรมวิธีการทำ รวมถึงสูตรอาหารที่เป็นต้นตำรับจากดั้งเดิม หมูฮ้องของร้านระย้าจึงมีรสชาติหวานนุ่มกว่าที่อื่นๆ มาก อีกงานที่แนะนำคือ แกงส้มปลากะพงใส่โสน โสนเป็นพืชทางภาคใต้ที่มีลักษณะคล้ายสายบัว หรือบอน รสชาติหวาน กรอบ เมื่อนำมาปรุงรสรวมเข้ากับเครื่องแกงและปลากะพงแล้ว จะได้แกงส้มรสเด็ด ที่มีทั้งรสเผ็ด เปรี้ยว หวาน เค็ม ผสมกลมกลืนอย่างลงตัว เลือกส้มผัสดและลิ้มลองรสชาติความอร่อยของอาหารพื้นเมืองภาคใต้ได้ที่ร้านระย้า เปิดให้บริการทุกวัน ตั้งแต่เวลา ๑๑.๐๐ น.-๒๒.๐๐ น. สอบถามรายละเอียดโทร. ๐-๗๖๒๑-๘๕๕๕

Many of us may have fallen for Phuket because of its beautiful clear waters. But there also exists another group of visitors attracted by its history and the lifestyle of its people. As well as the Sino-Portuguese architecture, that reflects a combination of Europe's renaissance art and neo-classic styles, together with Thai-Chinese art.

Raya Thai Cuisine is a restaurant that has been around for over eight years. Located in Debusk Road, Phuket Town, it is easily discerned, particularly with the many traditional scented plants like orange jasmine, Mok and Rangoon creeper whose beautiful scents fill the air as you approach the premises.

The two-storey building, constructed in Sino-Portuguese architectural style, is in fact a 70 years-old house. Consequently, it is filled with fans, lampshades, vases, record players and vintage photos as well as other paraphernalia from long lost years. The doorframes and windows are graced with colored glass. The floor on the ground floor is covered with imported tiles from Italy while wood is used for the upper floor.

Auntie Kularb Jessadawan, the kindly proprietress, says that most patrons are foreigners, particularly Chinese and Japanese. Yet, there are local customers, including famous personalities such as politicians, artists and stars who constitute Raya's regular clientele. Perhaps it is the look of the place and the taste of the food (which is not too spicy) that draws patrons to the restaurant; hence, the dishes please everyone alike, regardless of race.

Raya offers indigenous dishes such as spicy Nam Prik Goong Sieb, stir-fried vegetables with Nieng Goong Sieb, fish maw curry, yellow curry and Goong Makhm (grilled prawns topped with tamarind sauce), among others. But the most popular is Moo Hong, the famous local Phuket dish, which is cooked to an authentic recipe. Raya's Moo Hong is comparatively smoother to the palate than those offered at other eateries. Snapper with tamarind sauce and Chon is another not-to-be-missed dish. Chon is an indigenous southern plant that looks like Sai Bua or Bone that tastes sweet and crispy. When cooked with curry paste and snapper, the tamarind sauce is titillating sated with spicy, sour, sweet and salty tastes.

Experience these delicious dishes of indigenous southern cuisine at Raya, which opens daily from 11.00 a.m.-10.00 p.m. Call 0-7621-8155 for more information.

 Movement



เปิดตัวการแสดงหุ่นละครเล็ก เรื่อง รามเกียรติ์ ตอน ศักโหมยราพ
A New Performance of Hun Lakhon Lek Joe Louis Troupe

บริษัท ไทยประกันชีวิต จำกัด ให้การสนับสนุนใจหูลย์ เชียงเต๋อ เปิดการแสดงหุ่นละครเล็ก ชุดใหม่ ตอน ศักโหมยราพ ณ โรงละคร
ใจหูลย์ เชียงเต๋อ เพื่อร่วมสืบสานและอนุรักษ์ศิลปะการแสดงหุ่นของไทยในสมัยรัชการที่ ๕ การแสดงหุ่นละครเล็กเป็นการแสดงที่มี
เอกลักษณ์เฉพาะตัวอันโดดเด่น ใช้ผู้เชิด ๓ คน ต่อหุ่น ๑ ตัว มีการใช้ท่าทางลีลาประกอบกระเชิดที่สวยงาม เริ่มเปิดการแสดงตั้งแต
วันนี้ จนถึง ๓๐ กันยายน ๒๕๔๗ ชื่อบัตรได้ที่เคาน์เตอร์โรงละคร ใจหูลย์ เชียงเต๋อ รายได้ส่วนหนึ่งจากการจำหน่ายบัตรมอบให้
กรมพัฒนาสังคมและสวัสดิการ สอบถามข้อมูลเพิ่มเติม โทร. ๐-๒๒๕๒-๗๖๘๓

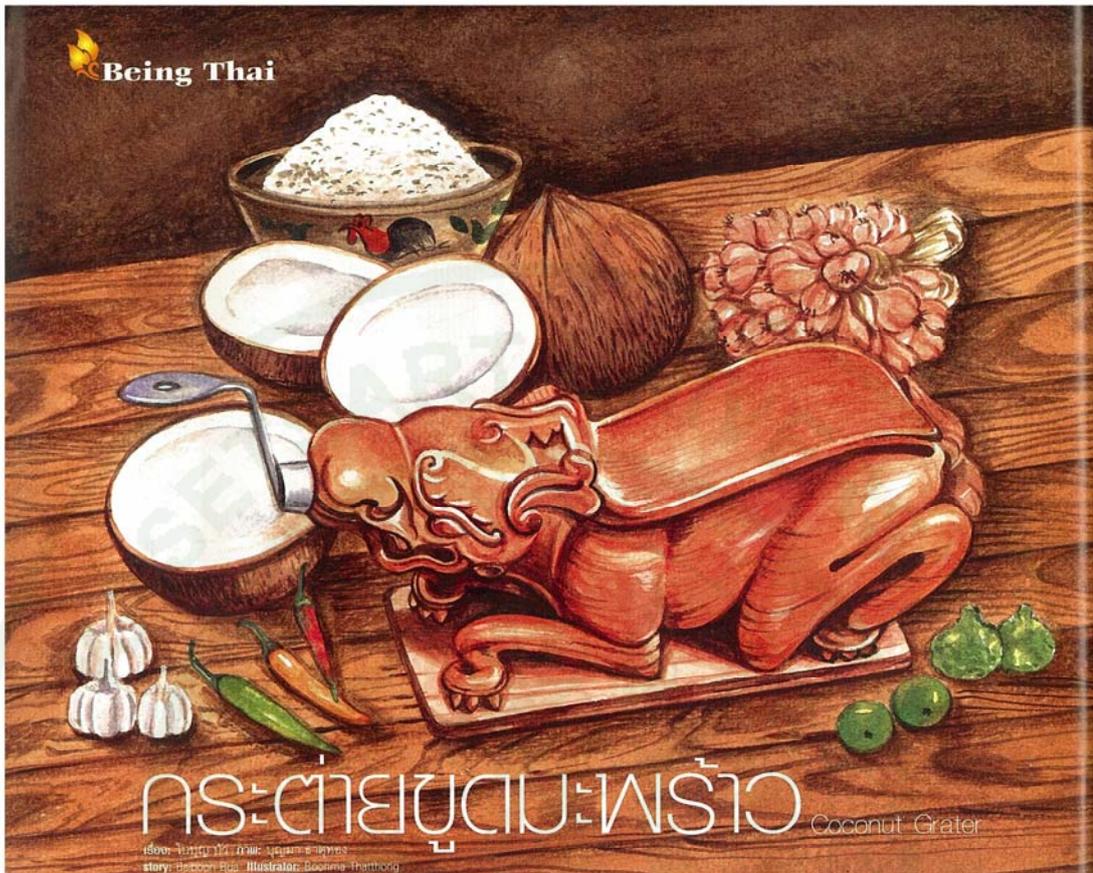
Thai Life Insurance Co., Ltd. is supporting the Hun Lakhon Lek Joe Louis Troupe in launching a new performance of the Ramakian,
the Thai version of the Indian epic Ramayana.

The performance will serve to preserve the performing art of Hun Lakhon Lek (small puppetry), which has been passed down
since the reign of King Chulalongkorn (Rama V). A unique performance, Hun Lakhon Lek requires three persons to manipulate each
marionette in an exhibition of graceful dancing.

The new show is being performed at the Joe Louis Theater from now until September 30, 2004 and tickets may be obtained
at the Joe Louis Theater counter. Part of the proceeds goes to the Department of Social Development and Welfare. For more
information, please call 0-2252-9683. ☺

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 Being Thai



กระต่ายขูดมะพร้าว Coconut Grater

เรื่อง: ปิณฑุณี ใจดีดี: สุภาภรณ์ ธรรมะ
story: Piboon Boi Illustration: Suwanee Thattong

กระต่ายขูดมะพร้าว บางท้องถิ่นเรียกว่า กระต่ายขูดมะพร้าว หรือเหล็กขูด ใช้เป็นเครื่องมือสำหรับขูดมะพร้าวที่ยังไม่ได้
กระเทาะเปลือกออก เป็นอุปกรณ์คู่ครัวของคนไทยที่ทุกบ้านต้องมี

ที่เรียกว่า กระต่ายขูดมะพร้าว เนื่องมาจากพื้นที่ใช้ขูดเนื้อมะพร้าวมีลักษณะเป็นซี่ ยาวเหมือนฟันกระต่าย ประกอบกับการทำ
โครงไม้ซึ่งใช้เสียบฟันขูดและนั่งเวลาขูดมะพร้าว มักทำเป็นตัวกระต่ายมากกว่าสัตว์ประเภทอื่นๆ แม้ว่าจะมีการประดิษฐ์ประดอย
โครงไม้เป็นตัวแมว สุนัข นก ผู้หญิง หรืออื่นๆ แต่ก็ยังเรียกว่า “กระต่ายขูดมะพร้าว”

วิธีการขูดมะพร้าวจะขูดเบาๆ ไม่กดแรงเกินไป เพราะจะทำให้คั้นกะทิยาก หากขูดเบาๆ แล้วเนื้อมะพร้าวเป็นฝอยละเอียด คั้นน้ำ
กะทิง่าย และได้ปริมาณมากกว่าด้วย ปกติการขูดมะพร้าวใช้ปรุงอาหารเฉพาะครอบครัวต้องขูดในระหว่างเตรียมอาหารนั้นไม่นิยม
ขูดเนื้อมะพร้าวไว้ล่วงหน้า

ปัจจุบันการขูดมะพร้าวโดยใช้กระต่ายขูดนั้นจะน้อยลง เนื่องจากปัจจุบันมีกะทิลำเร็จรูปขาย ซึ่งง่ายและสะดวกกว่าการที่
ต้องมานั่งขูดเอง ทำให้กระต่ายขูดมะพร้าวไม่ได้เป็นอุปกรณ์คู่ครัวของคนไทยเหมือนดังในอดีต

Known among Thais as **Kratay Khud Maphrao**, a coconut grater is an implement for grating coconut meat from inside the hard
shells of coconuts. In the past, it was a common household item found in all Thai kitchens.

Literally meaning, “rabbit for coconut grating”, a **Kratay Khud Maphrao** has a roughened surface similar to a rabbit’s teeth. The
wooden framework to which the grater is attached usually takes the form of a rabbit figure as opposed to other kinds of animals. But
it is still called a **Kratay Khud Maphrao** even in the shape of a cat, dog, bird or human figure.

Those using the grater are cautioned not to grate too strongly because this makes it difficult to press the coconut flesh to extract
the milk. By applying a lighter grating, the flesh can be cut into shreds making it easier to press and extract greater quantities of
coconut milk.

When preparing food for the family, Thai folk usually grate coconut flesh close to cooking time to keep it fresh.

Today, the use of **Kratay Khud Maphrao** is in decline as coconut milk is widely available. Although examples are found in homes and
restaurants as decorative items, the grater is no longer something found in everyday use in all Thai kitchens as in the past. ❧

 Shopping

แล้วความลับหลังบานไม้ก็ถูกค้นพบ เมื่อบานประตูถูกเปิดออกเผยให้เห็นรูปถ่ายใบโปรด กรอบรูปไม้สักบานนี้ราคา ๕๕๐ บาท จากสวนลุมไนท์บาซาร์ อยุธยา ซอย ๑๐ ห้อง C ๒๒๑ โทร. ๐-๙๐๔๐-๙๓๙๓

And the secret behind the wooden door is discovered as it is opened to unveil a favorite photograph. The teakwood picture frame is 550 baht from Suan Lum Night Bazaar, Ayutthaya Soi 10, Room C 221, Tel. 0-9040-9393.

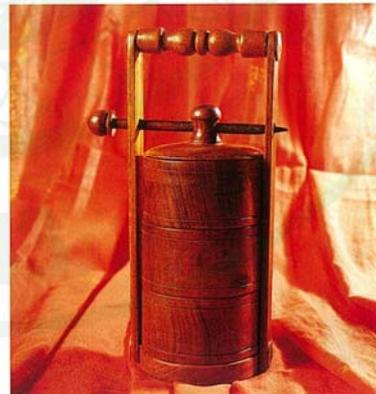


หลายคนคงประหลาดใจกับรูปทรงแปลกตาของไม้สักดูคล้ายชิ้นนี้ ว่ามันใช้ประโยชน์ได้ด้วยวิธีใดเพียงคุณพลิกแปร่งสีพื้นลงไปเท่านั้นก็จะถึงบางอ้อ ชื่อไว้ใช้งานและประดับห้องน้ำได้ในราคา ๓๒๐ บาท สินค้าจากสวนลุมไนท์บาซาร์ อยุธยา ซอย ๑๐ ห้อง C ๒๒๑ โทร. ๐-๙๐๔๐-๙๓๙๓

This unfamiliar teakwood woodcraft will puzzle anyone to establish its functional purpose. Of course, it is a toothbrush holder. Get one for your bathroom for 320 baht from Suan Lum Night Bazaar, Ayutthaya Soi 10, Room C 221, Tel. 0-9040-9393.

หวนรำลึกถึงความทรงจำเมื่อครั้งยังผูกปิ่นโตไปโรงเรียนที่ไร้ก๊อดชื่นชมกับความน่ารักของปิ่นโตไม้แดงใบนี้ไม่ได้สักที จะตั้งโชว์ก็ได้ ใส่ของก็เข้าที่ ราคา ๒๒๐ บาท สินค้าจาก Fah Thai Wood Products สวนลุมไนท์บาซาร์ สุโขทัย ซอย 2 ห้อง A ๓๘๗-A ๓๘๘ โทร. ๐-๑๙๐๓-๕๙๓๙, ๐-๒๒๕๒-๘๒๓๓

Recalling the schooldays when you went to school with a lunch box you can't help admiring the cute, red food-carrier - Pinto, which can be a display item or for storage. It is available at 220 baht from Fah Thai Wood Products, Suan Lum Night Bazaar, Sukhothai Soi 2, Room A 387 - A 388, Tel. 0-1903-5939 and 0-2252-8233.



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Festive Calendar



๑๐-๑๓ มิถุนายน ๒๕๔๗
June 10-13, 2004

จากความสำเร็จอย่างเกินคาดเมื่อปีที่ผ่านมา การท่องเที่ยวแห่งประเทศไทย และบริษัท เอ็น ซี ซี แอนเนนซ์เม้นท์ แอนด์ ดีเวลลอปเม้นท์ จำกัด ผู้บริหารศูนย์การประชุมแห่งชาติสิริกิติ์ จึงมีโอกาสร่วมกันอีกครั้งในการจัดงาน Amazing Thailand Grand Sale Fair 2004 เป็นครั้งที่ ๓ มหกรรมงานแสดงสินค้าและบริการท่องเที่ยวครั้งใหญ่ที่สุดในรอบปี โดยมีผู้นำสินค้าคุณภาพจากผู้ประกอบการชั้นนำลดราคาพิเศษตั้งแต่ ๑๐-๕๕ เปอร์เซ็นต์ โดยงานจะมีขึ้นในระหว่างวันที่ ๑๐-๑๓ มิถุนายน ๒๕๔๗ เวลา ๑๐.๐๐ น.-๒๐.๐๐ น. ห้องเพลนารี ฮอลล์ และโซนซี ชั้น ๑-๒ ซึ่งสินค้าในงานจะมีทั้ง เสื้อผ้า เครื่องประดับ เครื่องหนัง รองเท้าแต่งบ้าน ینگแรม ที่พัก สายการบิน และแพคเกจทัวร์ เป็นต้น สอบถามข้อมูลเพิ่มเติมได้ที่ ๐-๒๒๒๙-๓๐๐๐ ต่อ ๔๐๒๑, ๔๐๒๒, ๔๐๒๓, ๔๐๒๔, ๔๐๒๕ โทรสาร ๐-๒๒๒๙-๓๑๑๑

The Tourism Authority of Thailand and NCC Management & Development Company, managing arm of Queen Sirikit National Convention Center, is organizing the "3" Amazing Thailand Grand Sale Fair 2004". This grand, annual event will be marked by the sale of quality products including clothing, accessories, leather goods, home furniture, and feature hotel and resort accommodations, airlines and tour packages from top manufacturers and companies in the kingdom. Special discounts ranging from 10 to 15% will be on offer. The fair will take place between June 10th and 13th 2004 from 10 a.m. to 8 p.m. in the Plenary Hall and Zone C, 1st and 2nd floors. For further information, please call 0-2229-3000, extension 4021, 4026, 4034, 4042 or facsimile 0-2229-3191.

มิถุนายน-กรกฎาคม ๒๕๔๗
June-July, 2004

ชมความสวยงามของเทศกาลดอกกระเจียวบาน ที่อุทยานฯ ป่าหินงาม ซึ่งกำลังเป็นที่นิยมมากในช่วง ๒-๓ ปีที่ผ่านมา ภายในอุทยานมีแหล่งท่องเที่ยวที่น่าสนใจอยู่มากมาย อาทิ ลานหินงาม ซึ่งเป็นลานหินมีรูปร่างแปลกตา ในพื้นที่กว่า ๑๐ ไร่ เกิดจากการกัดเซาะของเนื้อดินและหิน จึงมีรูปลักษณ์ที่แตกต่างกัน และที่พลาดไม่ได้คือ ดอกกระเจียว หรือเรียกอีกชื่อหนึ่งว่า บัวสวรรค์ มีสีชมพูอมม่วง เป็นดอกไม้ประจำชุมชนเขาพังเหยแห่งนี้ เมื่อถึงฤดูฝน ดอกกระเจียวสีชมพูอมม่วงจะบานสะพรั่งเต็มท้องทุ่งหญ้า สร้างความประทับใจอย่างมิรู้ลืมให้กับผู้มาเยือน ก่อนไปเยือนลองสอบถามข้อมูลเพิ่มเติมดูก่อนได้ที่ สำนักงานการท่องเที่ยวแห่งประเทศไทย โทร. ๐-๒๒๕๐-๕๕๐๐

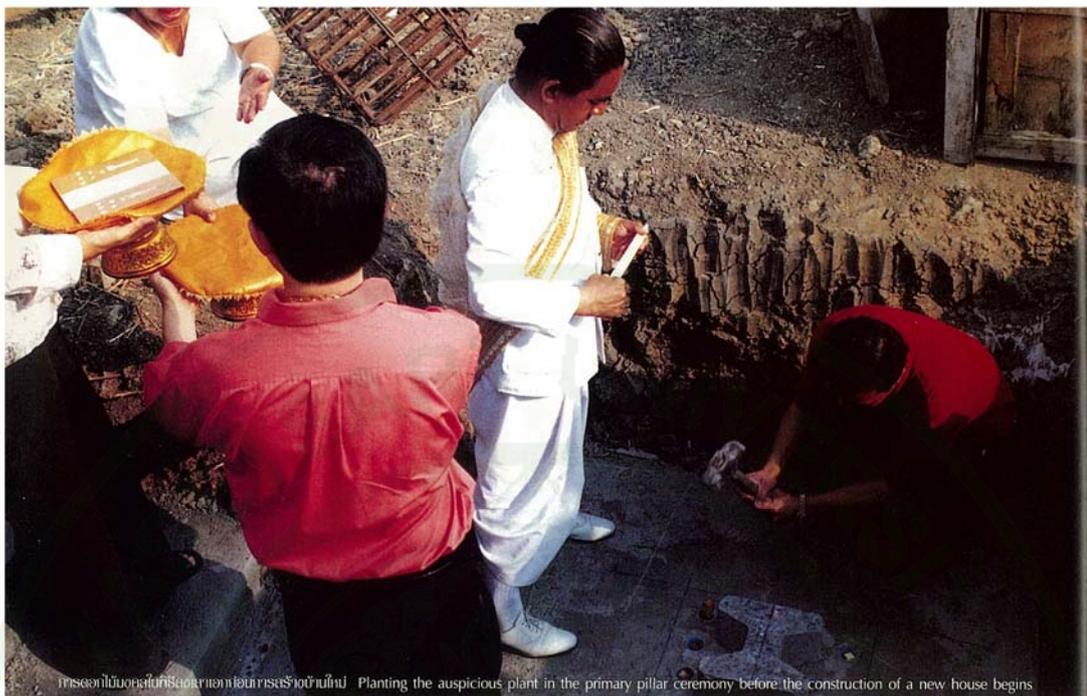
Celebrate the humid season enjoying the sight of blooming Dok Krajiw (famous local flowers) at a festival in Paa Hin National Park in Thep Sathit District of Chaiyaphum Province. Lan Hin Ngam (beautiful stone) is also found in this park on over 1,600 square meters of land. Dok Krajiw (or Bua Sawan, lotus of paradise) is a famous, local plant existing only on Pung Hoei Mountain. In the rainy season, Dok Krajiw's violet-pink color makes an impressive sight. Before traveling, don't hesitate to call the TAT on 0-2250-5500 for more information.

๑๙-๒๑ มิถุนายน ๒๕๔๗
June 19-21, 2004

จังหวัดเลยร่วมกับการท่องเที่ยวแห่งประเทศไทย กำหนดจัดงานประเพณีบุญหลวงและการเล่นมีตาโชน ประจำปี ๒๕๔๗ ณ อำเภอด่านซ้าย จังหวัดเลย สำหรับงานบุญหลวง ถือว่าเป็นงานบุญใหญ่ประจำปีของท้องถิ่น โดยรวมเอา "งานบุญพระเวส" และ "งานบุญบังไฟ" เข้าไว้เป็นงานบุญเดียวกัน โดยในงานบุญหลวงนี้จะมีการละเล่นมีตาโชนช่วยสร้างความสนุกสนานรื่นเริง และเป็นการแสดงออกถึงวัฒนธรรมประเพณีอันดีงามที่ภาคภูมิใจ ซึ่งยึดถือปฏิบัติกันมาตั้งแต่ครั้งบรรพกาล สอบถามข้อมูลเพิ่มเติมเพิ่มเติมได้ที่ ศูนย์ประสานงานการท่องเที่ยวจังหวัดเลย โทร. ๐-๕๒๒๘๑-๒๘๑๒ และ ๐-๕๒๒๘๑-๑๔๐๕

Loei Province, together with the Tourism Authority of Thailand, will host the annual, traditional Bun Luang and Phi Ta Khon Festival (ghost procession) 2004 at Dan Sai District, Loei Province. Bun Luang is a traditional merit-making event that combines "Bun Phra Wes" (listening to the Mahajati sermon) with "Bun Bung Fai" (rocket festival). Listening to the Mahajati sermon is considered highly meritorious. Bun Bung Fai is held to worship the city guardians and ensure the gods send plenty of rain for the rice-planting season. There is also a Phi Ta Khon procession, which brings joy to the festival, a beautiful, cultural and traditional show dating from ancient times. Please contact the Tourism Center, Loei Province on 0-42281-2812 and 0-4281-1405 for more information.





การปลูกรูปไม้ในเสาเข็มก่อนเริ่มก่อสร้างบ้านใหม่ การปลูกรูปไม้ในเสาเข็มก่อนเริ่มก่อสร้างบ้านใหม่ Planting the auspicious plant in the primary pillar ceremony before the construction of a new house begins

Thai ways of life, and daily beliefs have, since ancient times, been closely related. Auspicious timing, for Thais, is believed linked to future fortunes; hence such beliefs are enmeshed in everyday lives. For example, belief in the color of their daily attire; belief in having a haircut, or of getting married, and the choice of plants they want to grow.

Beliefs relating to constructing a building and a home involve auspicious elements before the commencement of work, in particular the foundation-laying ceremony. The nine auspicious plants used in the ceremony are believed to promote good fortune for their owners or residents, particularly buildings of importance, including temples, viharas, preaching halls, town halls, ministries and government offices important to the country.

These are the nine auspicious trees and plants used in a foundation-laying ceremony in Thailand:

Chaiyapruək (pink cassia) is an evergreen tree with a brown bark trunk and a parasol-shaped canopy. It produces oval-shaped leaves. The color of its flowers

change from pink to deep red as they mature, before turning pale as they wither and fall. The word "Chaiyapruək" is believed to be an auspicious name bringing victory, fortune, power and supremacy to the tree's owners.

Rajapruək (yellow cassia), alternatively known as Koon or Lomlaeng in certain localities, bears bright-yellow inflorescences that produce long pods of some 20-60 cm in length. Generally grown as a house decorative plant, it is perceived second only to Chaiyapruək in propitiousness, as a person's luck comes full cycle with honor following fortune, victory, power and supremacy.

A deciduous plant five to ten meters tall, **Thonglang (coral tree)** is noted for its thorny branches. The coral tree comes in a variety of subspecies including Thonglang Lai, Thonglang Daeng and Thonglang Bai Mon. The term "Thonglang" means silver, gold, freight or any other possessions. Once you have become a "somebody", it is said, esteem should follow naturally.

See Suk bamboo is classified as a thorny bamboo, despite its smooth surface. Standing some 10-18 meters tall and 8-12 cm

in diameter, this kind of bamboo is common to every region although it tends to be more widespread in central and southern Thailand where dense clumps help secure river embankments from soil erosion. Given the yellow-gold color of its mature trunks, See Suk bamboo is another auspicious plant embodying happiness, prosperity and good health.

Kankrao (tembusu) grows to some 25-meters in height. With its dark brown bark it carries deep grooves and is covered in thick, glossy dark green leaves. Its amber flowers are held together in inflorescences that exude a pleasant, gentle scent that lasts for seven days before suddenly turning quite foul. The definition of "Kankrao" refers to a protective shield keeping a house safe from harm while bringing it stability.

A shrub, **Songbadan (alternatively Treungbadan)** stands three to five meters high and has feather-like leaves that alternately grow with four to ten pairs of oval-shaped auxiliary leaves. It flowers year-round with yellow flowerets shooting from the leaf axil and tips of the branch. Songbadan refers to stability and strength.

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Teak tree has a round top and smooth grayish-brown bark. Its single leaf is 20-30 cm long. The underside has a lighter shade of color. Teak trees flower with large sprays of flowerets around September-January. The plant used in preconstruction ceremonies underlines honor and awe and teak has become a present-day economic plant commanding high prices.

* (54) **Payung (Simese rosewood)** is a large deciduous plant whose leaves share similarities with Pradoo. The flower is white and the wood is light brown in color, strong and refined with a narrow-striped motif. Hence, Payung has become popular for use as a building material. The name itself means a status support.

* (60) Standing 15-30 meters tall, **Kanoon (jackfruit tree)** is a large plant with dark green leaves. It produces medium-sized fruits that provide thick and very sweet edible meat. The term "Kanoon" is suggestive of back up or support. Of the nine auspicious plants and trees, Kanoon is the one best known among homeowners as it is popular as a household plant believed to support power, money and sponsors.

Significantly, the definitions of the nine auspicious plants are sequentially arranged. This is because in the preconstruction ceremony they are planted clockwise at the bottom of the hole prepared for the foundation stone. As the plants are placed in a circle, Kanoon is planted right at the center.

* (61) In addition to the nine auspicious plants used in preconstruction foundation-laying ceremonies, **Dao Ruang** (African marigold) is also favored as a plant to foster fortunes since it is believed to bring prosperity to homeowners. Tamarind, planted in the compound of a house, is believed to invoke awe; while the **Yaw** tree mimics the same word whose definition suggests admiration. **Mayom** (star gooseberry), meanwhile, evokes popularity, and **Chaimongkol** brings good luck to its owners.

As can be seen, all the trees and plants chosen own much to their auspicious names and meanings. Thus, people believe that planting or using these plants in important ceremonies can only bring good things to life emulating the properties of each plant. ❧

อ้างอิง: ศาตราจารย์สุจิตต์ วัฒนวิไลย, กรุงเทพฯ : พิมพ์ครั้งที่ ๕, ๒๕๒๙, ๒๕๔๘.

Reference: Saovaluck Sulsamai, *The Fascination of Thai Plants*. Bangkok : 5th edition, Maticchon Publishing, 2001.

กิตติพงษ์

ภาพหนึ่งพันล้านวิวที่มาแฉะ



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The special feature of Celadon, in the Sangkhalok style, is that it is produced in jade green and the glaze is in ivory design throughout, making it fine and precious.

T E 53

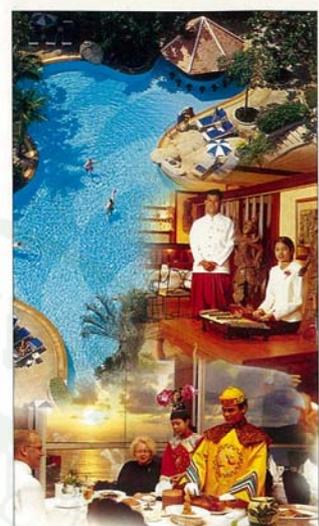
The art of making delicate, blue-green Celadon began in the Kingdom of Siam more than 700 years ago. The word "Celadon" is derived from the Sanskrit language and means glazed stones. Originally, it was believed that Thailand had imported the culture from China for producing Celadon glazed ceramic ware, as stated in an article written by Prince Damrong Rajanubhap.

An excerpt from the article states that King Ramkhamhaeng the Great of the Sukhothai Kingdom paid a visit to China in 1330, bringing a number of Chinese potters to install kilns at Sawankhalok in Sukhothai. Hence, glazed ceramic ware became known as Sangkhalok and was produced in great quantities in Sukhothai.

Later, historians, archaeologists and related agencies, conducted studies and came up with revised information revealing that King Ramkhamhaeng never visited China; he only sent tributes to the Chinese emperor. More likely, the craft of making Celadon was discovered by Thai people and passed through generations.

Sangkhalok Celadon ware was produced for 300 consecutive years from the Sukhothai Period to the early Ayutthaya Period, after which its popularity declined. However, around 80 years ago, a group of Thai Yai tribal villagers settled in the northern province of Chiang Mai

E 54



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กว่าจะเป็นเรือไทยลำน้อย ต้องผ่านกระบวนการทำที่ต้องอาศัยทั้งความรัก ความมุ่งมั่น และความเชี่ยวชาญ โดยเริ่มจากร่างแม่แบบในกระดาษ และองค์ประกอบต่างๆ ของเรือแต่ละชนิด จากนั้นทาบลงไม้แล้วก็ตัดตามแบบ แล้วค่อยประกอบเข้าด้วยกัน โดยเฉพาะลำเรือจะใช้วิธีการเหลาและขุดลึกเข้าไปในเนื้อไม้ ก่อนจะปูพื้นด้วยไม้กระดานแผ่นเล็ก



เมื่อครั้งที่คนไทยยังใช้การสัญจรทางน้ำเป็นหลักในการเดินทางพาหนะที่สำคัญคงหนีไม่พ้นเรือ ในบรรดาเรือหลากหลายชนิดคงไม่มีใครคาดคิดว่า ในวันนี้เรือพื้นบ้านที่ใช้กันแทบทุกครัวเรือนจะเป็นสิ่งที่หายาก จนบางชนิดไม่อาจพบเห็นแล้วในปัจจุบัน

เพราะความเป็นคนรักการสะสมเรือจำลองมาก่อน ผสมกับการเห็นคุณค่าของสิ่งที่กำลังจะสูญหาย คุณอนันต์ชัย ชุนนิตินันท์ จึงเริ่มเรียนรู้การต่อเรืออย่างจริงจัง อาศัยความรู้ในด้านการออกแบบจากการเป็นสถาปนิกมาใช้ในการสร้างเรือไทยจำลองลำเล็กจากไม้สัก เป็นการสร้างเรือที่มีลักษณะเหมือนเรือจริงทุกประการ เพียงแต่ย่อส่วนจนออกมาสวยงามในด้านองค์ประกอบและมีคุณค่าด้านประวัติศาสตร์ เพราะบางลำหาไม่ได้แล้วในปัจจุบัน

กว่าจะเป็นเรือไทยลำน้อย ต้องผ่านกระบวนการทำที่ต้องอาศัยทั้งความรัก ความมุ่งมั่น และความเชี่ยวชาญ โดยเริ่มจากร่างแม่แบบในกระดาษ และองค์ประกอบต่างๆ ของเรือแต่ละชนิด จากนั้นทาบลงไม้แล้วก็ตัดตามแบบ แล้วค่อยประกอบเข้าด้วยกัน โดยเฉพาะลำเรือจะใช้วิธีการเหลาและขุดลึกเข้าไปในเนื้อไม้ ก่อนจะปูพื้นด้วยไม้กระดานแผ่นเล็ก นับเป็นผลิตภัณฑ์ที่มีคุณค่า จนได้รับคัดเลือกเป็นสินค้าหนึ่งตำบล หนึ่งผลิตภัณฑ์ หรือ OTOP ของเขตหนองแขม

ผลิตภัณฑ์เรือไทยจำลองมีหลายชนิด อาทิ เรือขลุ่ย เรือเอี่ยมจุ่น เรือมาดประทุ่น เรือหางแมงป่อง เรือหนู ฯลฯ สนใจเยี่ยมชมผลิตภัณฑ์หรือสั่งทำได้ที่คุณอนันต์ชัย โทร. ๐-๒๕๓๒๑-๖๑๑๘

Years ago, boats were important forms of transportation among Thai people who depended mainly on water transport for their very survival. Consequently, Thais devised different types of boats to suit their needs. Today, it is hard to believe that traditionally built boats, used extensively by households throughout Thailand, have become quite rare.

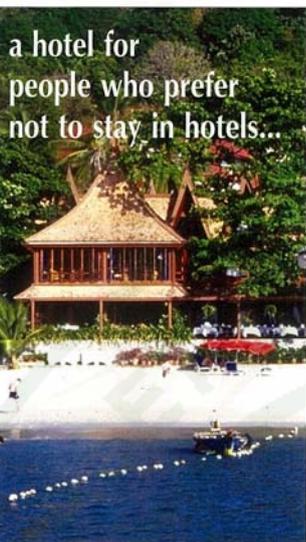
Concerned about this, and aware of the intrinsic value of Thai boats, Khun Ananchai Chunnitinand seriously applied himself to learn how Thai boats were constructed, using his knowledge as an architect to fabricate miniature boats from teakwood. They look like the real ones, but are scaled down. Yet they are fine examples and of historical significance.

Making good quality, miniature boats requires passion, determination and expertise. The process begins by drawing patterns of all parts of the boats, cutting pieces of wood against the patterns and then assembling the parts. Work involves hollowing out the hull of the boat before laying a small plank inside and then assembling the various sections to complete the boat.

These fine examples of miniature Thai boats have been selected for promotion under the "One Tambon, One Product (OTOP)" program of Nong Khaem District in Bangkok.

There are a variety of miniature boats produced including Aiam Jun, Mat Prathun, Hang Maeng Pong, and Mu. Interested persons may contact Mr. Ananchai on 0-2421-6118. ☎

๑. เหลาไม้เพื่อทำองค์ประกอบของเรือ
Pieces of wood are smoothed to make parts of a boat
๒. ใช้กาวทาก่อนจะประกอบเรือ
Glue is used before all parts are assembled
๓. นอกจากความเชี่ยวชาญแล้วยังอาศัยความมุ่งมั่นในการประกอบเรือ
Apart from expertise, making miniature boats also requires determination
๔. เรือไทยจำลองย่อส่วนมาจากเรือจริง จึงงาม ด้วยสัดส่วนที่ลงตัว
Beautiful, miniature Thai boats scaled down from the real ones



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สี่เส้นสะดุดตาจากห้องอาหารริมทะเลที่ตั้งอยู่บนเนื้อที่ของโรงแรม อมารี ตรัง บีช รีสอร์ท อำเภอสิเกา จังหวัดตรัง คงทำให้ใครหลายคนที่เดินเล่นอยู่ ณ บริเวณหาดขางกลางต้องนึกถึงอาหารมื้อเย็นขึ้นมาบ้าง Crabs & Co Restaurant คือหนึ่งใน ๓ ห้องอาหารของโรงแรมที่ได้รับความนิยมยิ่ง เพราะนอกจากจะบริการอาหารไทยรสชาติจัดจ้านตามสูตรโบราณแบบดั้งเดิมแล้ว บรรยากาศที่สวยงาม ภายในร้าน รวมถึงการดูแลอย่างใกล้ชิดของพนักงาน ยังเป็นอีกหนึ่งการต้อนรับที่ประทับใจจนยากจะลืมอีกด้วย

เพียงก้าวเข้าสู่ประตูห้องอาหารคุณก็จะได้เห็นการตกแต่งที่สวยงาม โดดเด่น เน้นสีส้มแดงเป็นโทนหลัก ผันทั้งทุกมุมปรับให้ดูร่อนแรงด้วยภาพเขียนสี รูปปั้น หอย ปู ปลา ทว่ายิ่งมองก็ยิ่งเพลิน ด้านหน้าเป็นทะเลเปิดโล่ง สำหรับผู้ที่ชื่นชอบการเสด็จจากธรรมชาติ และหากมองออกไปที่ริมหาดยามเย็นคุณก็อาจจะได้เห็นพระอาทิตย์ตกน้ำที่สวยงามอีกมุมหนึ่ง คุณสิทธิศักดิ์ สังข์แก้ว ผู้จัดการฝ่ายอาหารและเครื่องดื่มเล่าว่า บริการที่ห้องอาหาร Crabs & Co Restaurant เน้นความสะดวกและสะอาดลูกค้าส่วนใหญ่ที่เข้ามาใช้บริการเป็นชาวต่างชาติจากหลากหลายประเทศ โดยมีเมนูยอดนิยม ได้แก่ อาหารทะเลซีฟู้ด ต้มยำกุ้ง ผัดไทย ปลาเผา แกงเลียงนึ่งเห็ด เป็นต้น

สำหรับอาหารแนะนำจานแรกคือ ปูดำผัดพริกไทยดำ กลิ่นหอมจางๆ จากเครื่องเทศไทยชวนให้น้ำย่อยในกระเพาะอาหารทำงานเร็วขึ้น ปูดำต้มซีฟู้ดรวมปรุงรสกับหอมหัวใหญ่ พริกไทยดำ และพริกหวาน เสริฟมาในจานที่ตกแต่งอย่างสวยงามด้วยผักสดนานาชนิด รสชาติเผ็ดร้อนเล็กน้อย ต้มยำกุ้ง เป็นอีกจานที่จัดอยู่ในเมนูอาหารยอดนิยม เซฟใหญ่ให้กุ้งลายเสือตัวโต กับกุ้งเขี้ยวสดๆ จากทะเล ต้มรวมกับเครื่องต้มยำ จำพวกข่า ตะไคร้ หอมแดง มะเขือเทศ เพิ่มกลิ่นหอมชวนใจด้วยใบมะกรูดสีเขียวสด รสชาติออกเปรี้ยว เค็ม เผ็ด จัดจานหวาน อร่อย ในจานกระเบื้องเซรามิก ขาวนวลโบสถ์ห้าย ดูกล้ายจะเป็นเมนูที่ปราศจากพริกนานาชนิดที่สุดแล้ว หมูใส่รัง อาหารง่าย ๆ แต่ให้ความอร่อยดีเลิศ ทำจากหมูสับปั้นเป็นก้อนกลมท้นด้วยเส้นหมี่ข้าว นำไปทอดให้สุกกรอบ เสริฟพร้อมน้ำจิ้มบ๊วยรสหวานอมเปรี้ยว

Crabs & Co Restaurant เปิดให้บริการมือออร์อวยยามเย็นทุกวัน ตั้งแต่เวลา ๑๘.๓๐ น. - ๒๓.๓๐ น. สนใจสอบถามรายละเอียด และสำรองที่นั่งได้ที่ ๐-๗๕๒๐-๕๘๘๘

The striking colors of the restaurant by the sea in the compound of Amari Trang Beach Resort, Sikao District, Trang Province, surely remind many people taking a leisurely, pre-dinner stroll on the beach of Chang Lang that it is time to eat. Crabs & Co Restaurant is one of the hotel's three popular eateries. In addition to serving spicy Thai food from authentic recipes, the cozy ambiance of the restaurant beckons, and the attention of the staff is another welcoming gesture worth remembering.

Stepping inside the restaurant you encounter the fine, striking décor predominantly orange and red. Paintings portraying lobsters, shells, crabs and fish - the fruits of the sea - help accentuate the wall. The longer you observe the paintings, the more amusing they become. An open terrace in front is designed for nature-lovers. Beyond the terrace, one may be fortunate enough to catch a beautiful sunset. Crabs & Co Restaurant, according to its Food and Beverage Manager, Sitthisak Sangkeaw, is emphatic about convenience and hygiene. Most patrons are foreigners from different countries who make seafood, Tomyam Goong (Hot and sour shrimp soup), Phad Thai (Thai fried rice noodles), grilled fish and Gaeng Liang Noppakao (Vegetable and prawn soup) the most popular items on the menu.

Stir-fried black crab with black pepper is the first recommended dish on the menu. Its gentle aroma never fails to enhance the appetite. The sizeable black crab, stir-fried with onion, black pepper and capsicum, comes nicely decorated with vegetables in a platter. Tomyam Goong is another popular dish with diners. Huge tiger prawns and fresh banana prawns straight from the seabed are cooked with Tomyam ingredients, including galangal, lemon grass, shallot, tomato and fresh green kaffir lime for aromatic impact. The dish is known for its sour, salty and spicy, as well as sweet, flavors. Moo Sarong served in a white ceramic dish seems to be less threatening, with little trace of any chill. It is a simple but immensely delicious dish made from pork balls wrapped in noodles before being deep-fried and served with sweet and sour sauce.

Crabs & Co Restaurant opens daily between 6.30 p.m. - 11.30 p.m. Call 0-7520-5888 for information and reservations. ☞

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invented hanging lanterns and lanterns for court functions. Hanging lanterns, in particular, gave rise to the decorative mobiles that we know today.

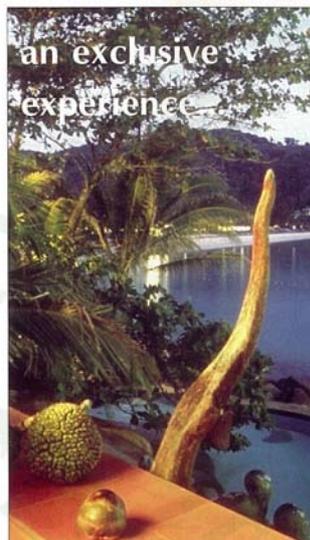
The same Journal also suggests that contests were held for hot air balloons and hanging lanterns during court functions. In addition, evidence shows that Thai women have since learned about hanging mobiles with subsequent steps taken to enhance their looks and shapes.

The golden age of fresh flowers emerged in the reigns of Kings Rama IV and Rama V due to the large number of concubines. Competitions were rife among the different pavilions to showcase their expertise in fresh-flower decorations for court purposes. New designs and shapes were invented with enhanced beauty and detailed handicrafts.

Fresh-flower mobiles serve decorative purposes for buildings on special occasions, including court and religious functions, festivals, auspicious events and even funerals. Moreover, they were once popular as decorative items in residences, most of which were mansions belonging to wealthy people and courtesans. Because fresh-flower mobiles were generally used at different religious functions, they were also identified as religious offerings. But when it came to religious functions, the craftsmanship would be of the finest, motivated by personal devotion.

Fresh-flower mobiles are normally found hanging from door entrances, windows and between drawn curtains, from ceilings and in front of a pyre, the prow of a boat, corners or porches, which allow for easy sighting. They normally enhance the beauty of the place and their sweet scents refresh the air in a room and the people in the surrounding area.

There are three types of traditional floral mobiles: small medium and large; each with a name as beautiful as its looks; Puang Kaew,



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Fresh, floral mobiles are floral handicrafts that are exquisite, valuable and aesthetic in value, underlining the inherent wisdom of Thai women

Krachao Sidá, Phad Nah Nang and Klin Takaeng, etc. Typically, there are two patterns: a flat pattern with different structures including triangles, squares, ladders, fans and stars. Round mobiles are called differently as Puang Klang, Puang Kaew and Koam Chin.

The decorative patterns, however, are divided into three categories.

Thai Praneel Sip, the classic pattern, is a full decorative pattern complete with a small bunch (Uba), daisy chain (Fuang) and Dok Tad Hoo. The design calls for stringing and other interlacing touches to make beautiful floral laces like Takhai Nah Chang, Phu Kjin, Vimar Phra Indara and Puang Klang, among others.

Thai Applied Patterns can be seen in lanterns of different detail. Certain details are dropped with the scale of decorative patterns reduced for stringing or interlacing convenience for such items as hanging lanterns, Chinese lanterns and western lanterns, and so forth.

Modern Patterns involve impromptu floral arrangements for mobiles using natural, fresh flowers. These mobiles are generally ovalshaped.

Three types of flowers are specified for fresh-flower mobiles, the quantities and types depending largely on the types of the mobiles themselves. However, crown flowers are always reserved for the motifs and small bundles (Uba), Dok Pud (Thai flower) for nets and white champaka or sonchampa champak for knobs.

Planning ahead is essential in making fresh-flower mobiles. Initially, patterns must be decided, taking into account the type of preferred structure, which can be either flat or round. Once the structure is agreed upon, it is time to look at details, namely Uba- what kind of Uba for the mobiles; single or dual mobiles or Thai Uba? The pattern is then strung together and Uba is threaded to hide any seams in the structure. The shape for this purpose could be heart shaped or star shaped.

กว่าหนึ่งพันล้านปีมาแล้ว



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There are several kinds of popular motifs used in conventional fresh-flower mobiles, still adhering with tradition.

Takhai Nah Chang rests on a single linear line and is probably the least complex. It is used to beautify places and the foreheads of elephants in ritual ceremonies such as the celebration of Royal Elephants!

Pu Kirin is a floral tassel with a bulging middle and tapering head and tail. Its presence in a room helps enhance the room's ambiance, and the sweet scent is relaxing to people in the room. **Pu Kirin** comes in several sizes from three to seven layers. On auspicious occasions, the number of layers is always an odd number; at funerals, even numbers are used.

Viman Taen is a double-layered square akin to the shape of the window with an isosceles **Takhai Nah Chang** on top and small squares with strung flowers in the four corners.

The looks of doors and windows are enhanced with **Vimarn Phra Indara** in addition to **Takhai Nah Chang**. There can be an **indara** motif in the midst of the window-like rectangle between the upper and lower gables, although this is not mandatory.

Puang Klang is a six-pointed star, sandwiched by two circled layers. Hibiscus is used for the **Uba** and decorated with crown flowers in progressive motifs. The star **Uba** descends in a triangle of **Nah Chang** motif, ornate in all corners with frilled **Uba** and round **Tad Hoo**. Crown flowers in the upper part form a cord that holds the frilled **Uba** together.

Given the nature of fresh flowers, the beauty of the mobiles only lasts a couple of days till the flowers wither. That is why alternative materials like synthetic crown flowers, fabric **Dok Pud** (Thai flower), or paper, are used to replace fresh flowers in mobiles that hang as permanent decorative objects for days and can be reused when the opportunity arises.

Fresh-flower mobiles today are handicrafts worthy of preservation, representing, as they do, artistic floral arrangements that require a masterly skill to produce a magnificent, decorative item. This reflects inherited folk wisdom of Thai women artisans, able to turn ordinary flowers into creative, floral works of art.

It is heartening, therefore, to learn that several educational institutes are incorporating fresh-flower mobiles into the curriculum of housekeeping science. It seems, therefore, that this branch of artistic endeavor by Thailand's fairer sex, will pass on from generation to generation, thus averting its certain fall into oblivion. ☺

Reference: Maneerat Chandanasapin, *Fresh-Flower Mobiles*. Bangkok : Amarin Printing, 1985. Special thanks: Rajamangala Institute of Technology, Chotavej Campus, telephone 0-2282-8531-2

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Moreover, it is the site of Phra Bahd Somdej Phra Phuttalertlanapalai Museum, which boasts a magnificent array of traditional architecture with a group of five buildings, each with displays of artifacts and King Rama II's personal effects. The displays clearly reminisce one of the beautiful traditions of an age long gone.

The jetty behind the park on the banks of the Mae Klong River offers a small gazebo where one can sit and relish the river's quiet flow and surrounding scenes. Next to the jetty, a teakwood double-decker boat, used to receive Her Royal Highness Princess Maha Chakri Sirindhorn when she last visited the park, sits on a stand.

Moving on, and backtracking on the road to Samut Songkhram, you should continue your journey for some three kilometers to exit onto highway 35. Then, make a left turn and travel for approximately five kilometers before you cross the Somdej Phra Phuttalertlanapalai Bridge to arrive at the Don Hoi Lot Wetlands, a tourism attraction well known to Bangkokians who like to spend their weekends taking advantage of the idyllic scenery and delicious seafood. Don Hoi Lot offers a rich sea crop of mollusks, including Hoi Lot (worm shells) that tourists can buy and take home. It is also the country's major hub for a wide range of seafood, with shops offering products from the sea and for consumption at seaside restaurants. At Don Hoi Lot it will be unforgivable if you miss the famous local dish - Hoi Lot Phad Cha (Hoi Lot stir-fried), a favorite among Thais.

And if you fancy joining the locals of Bangchakreng in a hunt for razor clams, then you will be well advised to come in summertime between March and May. Normally, villagers go down the beach looking for razor clams at low tide. The mudflats make a perfect habitat for these crustaceans. Don Hoi Lot is a delta where the Mae Klong River converges with the sea, resulting in muddy wetlands, and is the only place in Thailand where razor clams are found.

After a delicious meal of seafood at Don Hoi Lot, we return to Amphawa using the Samut Songkhram - Bang Nok Khwaek route to visit the Church of the Virgin Mary. Known locally as Bang Nok Khwaek Church, it was built over a century ago and is located some four kilometers north of Bang Khonthi district along the route to Bang Nok Khwaek. This Gothic-style Catholic Church was constructed in 1850 and decorated with stained glass windows.

The church looks majestic from the outside, but is also ornate in the inside, graced with beautiful paintings from France and sculptures of scenes from the Holy Bible. Formerly, it was the center of worship for devout Catholics from western and southern regions of the country. Adjacent to the church is Daruna Nukroh School. Most students here are of Buddhist denomination; occasionally, catholic teachers have to lead Buddhist prayers with these students. There is a perfect hideaway at the back of the church and school, which faces the Mae Klong River.

A little distance from the church, across Somdej Phra Sri Suriyanedara Bridge, to the left, we find Bang Kung Camp, once a navy camp occupying the mouth of Mae Klong River. Although deserted more than two centuries ago, the site continues to attract visitors with its Pok Phid Ubosot, an attractive brick structure that dates back to the Ayutthaya Period. Today, it is one of the sites featured in the Tourism Authority of Thailand's "Unseen Thailand" promotion. The most striking characteristic of the structure is the gigantic roots belonging to Bodhi and banyan trees, which manage to hold the entire Ubosot together. Inside the pagoda is the Buddha image of Luang Po Nilmanee and other mural paintings featuring stories about the Lord Buddha.

Our last port of call in Samut Songkhram is Yisan Community, an ancient settlement since the Ayutthaya Period. The present-day Yisan Community still retains the charm of traditional livelihood. Located in Tambon Yisan, Amphawa District, approximately 20 kilometers from downtown Samut Sakhon on highway 35 towards Phetchaburi Province, the community on the embankment of Yisan canal next to the mouth of the Gulf of Siam is noted for its self-sufficiency livelihood.

The land in general is a section of mangrove forest that gives local people their main occupation - making charcoal from wood collected from the mangrove forest. While most people are prepared to spend the day in Yisan Community, the community offers home stay services to visitors who would like to stay longer and learn more about the local ways of life and nature.

Located on the banks of Yisan Canal, most of the houses in Yisan Community were built following traditional architecture. If you happen to be in the neighborhood early in the morning, you may want to rent

- ๑ เขาวัง หรืออุทยานประวัติศาสตร์วังสราญรมย์
- ๒ พระราชวังสนามจันทร์
- ๓ สวนของโรงเรียนพระตำหนักสวนจิตรลดา
- ๔ เขาวังอันเนื่องมาจากราชโอรส
- ๕ บ้านเพน Pavilion, a fine example of European architecture in Phetchaburi
- ๖ สวนของโรงเรียนพระตำหนักสวนจิตรลดา
- ๗ An indoor theatre inside Maru Kitayawan Royal Pavilion
- ๘ เขาวังอันเนื่องมาจากราชโอรส

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นางสุวรรณมัจฉากับหนุมาน

ค่อยๆ ปรากฏกายขึ้นอย่างสวยงามบนริ้วรอยกระดาษ
เมื่อคนทำบรรจุกระดาษที่ทำจากกระดาษหนังสือพิมพ์ลงบนบล็อก ภาพอันงดงามนี้รู้จัก
กันในนามภาพกระดาษบุมน้ำ

Suwannamatcha and Hanuman

gradually appear when Sa paper made from newsprint is pressed on a block



นางสุวรรณมัจฉากับหนุมาน ค่อยๆ ปรากฏกายขึ้นอย่างสวยงามบนริ้วรอยกระดาษ เมื่อคนทำบรรจุกระดาษที่ทำจากกระดาษหนังสือพิมพ์ลงบนบล็อก ภาพอันงดงามนี้รู้จักกันในนามภาพกระดาษบุมน้ำ

คุณสมเกียรติ บุญขาว อดีตครูอัตราจ้างหลังจากลาออกจากงาน ได้เข้าอบรมการทำกระดาษภาพบุมน้ำ พร้อมอาศัยพื้นฐานในทางศิลปะจากการเคยสอนวิชาศิลปะ มาสร้างผลงานจากกระดาษที่ทำจากเศษเล็กเศษน้อยของหนังสือพิมพ์เก่าๆ ที่ไม่ใช้แล้ว ซึ่งเดิมกระดาษภาพบุมน้ำของคุณสมเกียรติวางขายที่ร้านของเพื่อนที่จังหวัดกาญจนบุรี เป็นที่ชื่นชอบของนักท่องเที่ยวต่างชาติ และหลังจากที่ส่งเข้าประกวดในโครงการสินค้าหนึ่งตำบลหนึ่งผลิตภัณฑ์ และได้รับคัดเลือกให้ได้รางวัลระดับห้าดาวของเขตประเวศ ทำให้คุณสมเกียรติเริ่มทำงานศิลปะด้านนี้อย่างจริงจัง

ขั้นตอนการทำภาพกระดาษบุมน้ำ เริ่มจากหาล้างงานที่แกะจากภาพลายไทย บล็อกที่ทำต้องเป็นบล็อกบุมน้ำ เพราะต้องอัดกระดาษเข้าไปในรอยบุมน้ำ ขั้นตอนต่อมาคือทาบแผ่นกระดาษลงบนแผ่นบล็อกและใช้ฟองน้ำชุบน้ำจางเบียกกระดาษลงไปบนบล็อก จนลดความค่อยๆ ปรากฏอย่างชัดเจน จากนั้นลอกแผ่นกระดาษออกมาตากให้แห้ง ลงพื้นด้วยสีดำ รอจนสีแห้ง จึงใช้ฟองน้ำบิดสีฝุ่นที่บดลงไป สีฝุ่นจะใช้สามสี คือ เงิน ทอง นาค ขั้นตอนสุดท้ายคือนำภาพกระดาษบุมน้ำมาใส่กรอบไม้ ข้อดีของภาพกระดาษบุมน้ำนี้คือ ถูกน้ำก็ไม่ละลาย และสีไม่ลอก่อน

ภาพกระดาษบุมน้ำจะเน้นลายไทย เรื่องราวไทยๆ อาทิ ภาพพราหมณ์ ภาพนางอัปสร ภาพนางสุวรรณมัจฉา ภาพวิถีชีวิตไทยในชนบท สนใจซื้องานศิลปะที่ทรงคุณค่าหรือสอบถามรายละเอียดได้ที่ คุณสมเกียรติ โทร. ๐-๙๕๓๕-๔๖๔๘

Suwannamatcha and Hanuman, two characters in the Ramakian (Thai version of the Indian epic Ramayana), gradually appear when Sa paper, made from newsprint, is pressed onto a block. This kind of paper, with embossed, printed pictures.

After resigning from his teaching post, Khun Somkiat Boonkhao decided to attend a training course on making embossed, printed pictures on paper. He used to teach art study and create embossed, printed pictures from small pieces of old newsprint. Originally, Khun Somkiat put his Sa paper with embossed, printed pictures for sale at his friend's shop in Kanchanaburi Province.

This form of artistic creation has become a firm favorite among foreign visitors and was selected as a five-star product of Pravet District in a "One Tambon, One Product" competition. After winning, Khun Somkiat started to work seriously on producing embossed, printed pictures.

The process starts by shaping a Thai design into a indented block over which a piece of paper is overlaid and a wet sponge used to press the paper into the block until the design appears, gradually and clearly. Later, the paper is removed and dried. A black color is painted onto the paper and then a paintbrush used to apply tempera. Three colors, silver, gold and Nak (alloy of gold, silver and copper) are normally used for brushing.

The final step is to place the embossed, printed picture into a wooden frame. The advantage of these kinds of pictures is they don't dissolve in water and the color doesn't come off easily.

An embossed, printed picture is usually crafted in a Thai design, featuring popular figures and scenes such as the royal chariot, the heavenly damsel Suwannamatcha, and examples of rural Thai lifestyle.

Persons interested in buying these highly valued, artistic creations may contact Khun Somkiat, tel. 0-9535-4648. ☞

๑ ลงรองพื้นด้วยสีดำ The background is painted in black.

๒ ลงสีดำให้ทั่วทั้งแผ่น Black color is painted throughout the whole paper.

๓ ผสมสีฝุ่นโดยใช้แว็กซ์เป็นตัวประสาน Tempera color is mixed with wax as an ingredient.

๔ ใช้ฟองน้ำบิดสีฝุ่นลงบนภาพบุมน้ำ A paintbrush is used to brush tempera color on embossed printed pictures.

BIOGRAPHICAL DATA

Name	Kamolwan Eomtongin
Date of Birth	14 th April 1980
Place of Birth	Bangkok
Background of Education	Bachelor of Arts, English Major, French Minor Silpakorn University
Place of Residence	35/13 Group 2, Tiwanon RD., Thasai, Muang, Nonthaburi 11000

