



**COMMUNITY BASED HERITAGE TOURISM (CBHT): A KEY SUCCESS FACTOR OF  
CULTURAL HERITAGE CONSERVATION OR THREAT?  
A CASE STUDY OF PHUTHAI VILLAGES IN NORTHEAST THAILAND**

**By  
Jinnapas Pathumporn**

**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree  
DOCTOR OF PHILOSOPHY  
Program of Architectural Heritage Management and Tourism  
(International Program)  
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The Graduate School, Silpakorn University has approved and accredited the Thesis title of “Community Based Heritage Tourism (CBHT): A Key Success Factor of Cultural Heritage Conservation or Threat? A Case Study of Phuthai Villages in Northeast Thailand” submitted by Ms. Jinnapas Pathumporn as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism

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JINNAPAS PATHUMPORN : COMMUNITY BASED HERITAGE TOURISM (CBHT):  
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The aim of this study was to explore issues of the authentic ethnical identity of the Phuthai people in northeast Thailand and the success of their tourism management by reference to physical evidence, historical documents and comparative study of five Phuthai villages in northeast Thailand and one Phutai village in Savannakhet, Laos. The research results found that the Phuthai is a major ethnic group settled around the Phu Phan mountain range in northeast Thailand. Their cultural heritage has been retained and passed down from time through time, especially in terms of the Phuthai ethnic identity as Animist-Buddhist which had become imbued with the influence of Buddhism religion and Lan Xang culture during the time of their sheltering from Muang Thean or Sip Song Chu Tai in Vietnam to that of Muang Vang Ang Kam in Laos since 1791. Even though they had sheltered from Laos to northeast Siam on many occasions between 1824-1844 as the largest human migration beyond the Mekong river, they could still retain their beliefs, culture and patterns of everyday life as Animist-Buddhist due to the fact that these significant movements were based on their ethnic pride and the prestige of their social status, which became aspects of their interesting cultural heritage for outsiders and inspired many organizations to assist them in developing the community based heritage tourism now found in many villages of four provinces: Kalasin, Sakon Nakhon, Nakhon Phanom and Mukdahan. Their tourism programs and the activities offered to visitors are patterned products such as Palang dinner, cultural shows and home-stay accommodation. Moreover, the existing tourism management has brought them socio-cultural impacts such as economic conflict, changes to their culture and lifestyle or diminution in their locality pride. Therefore, a conclusion can be drawn from the findings of this dissertation which clearly shows that the current community-based heritage tourism revealed in the case studies indicates essential threats to cultural heritage conservation. However, the best practice for turning the threat back to a key success factor is to be concentrated on real cooperation, participation and integration between the local people and their supporters for preparing a contextualized and customized cultural heritage conservation and tourism development plan particular for each specific place and engaging the local communities to participate in each development process, starting from the knowledge-providing step, the planning, decision making, implementing, the gaining of economic advantage and well-being, and then, finally, evaluating the outcomes.

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Program of Architectural Heritage Management and Tourism Plan 2.1  
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## Chapter 1

### Introduction

#### 1. Statement of the problem

Heritage tourism or cultural heritage tourism is an important issue for visitors as an alternative tourism form for responsible tourists and can be used as a means for safeguarding heritage significance and creating socio-economic benefits for the local communities where heritage occurs (UNESCO Bangkok Office, 2006). This type of tourism links tourism and cultural heritage. The National Trust for Historic Preservation (2008) provides the following definition:

*“Cultural heritage tourism is traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present.”*

Even though heritage tourism can be a key concept for protecting cultural heritages, it also affects the particular life of local residents in the host communities, especially their society and culture (Smith, 2006:51). This is the case with tourism management in a Phuthai tourism village in northeastern Thailand which this thesis is examining.

The Phuthais<sup>1</sup> in northeastern Thailand are the same group as Phu Tais or Tai people (including Black Tai, White Tai, and Red Tai)<sup>2</sup>, an ethnic group in the Tai-Kadai language family, originating at Dien Bien Phu (in Northwestern Vietnam) which was the center of Sip Song Chu Tai territory or the Twelve Tai Chiefs comprising of Phong Tho, Lai Chau, Dien Bien Phu, Thuan Chau, Son La, Mai Son, Yen Chau, Moc Chau, Tuan Giao, Phu Yen, Nghia Lo, and Than Uyen (Yimraywat, 2001:15). Due to the water shortages and the Yunnanese invasions, they decided to move to Muang Vang (a district of Savannakhet province of Laos) before migrating to Thailand. In 1826, because of King Anuvong’s campaign, Muang Vang was wrecked. Therefore, they were persecuted and so they sheltered to northeastern Thailand, which was the biggest human moving beyond the Mekhong River of the region. The movement and settlement of the Phuthais are described in Ethnic Groups of Mainland Southeast Asia (Lebar et al, 1964:228):

*The term Phuthai is used by some writers as a generic term for upland Tai who have migrated out of the area of Hua Phan in northeastern Laos and the Sip Song Chu Tai in northwestern Tonkin and are today found in pockets throughout northern Laos, and for communities of Tai speakers, also upland Tai emigrants, in extreme northeastern Thailand who are only recently removed from Laos people who were, or who still maintain ties with, the upland Tai.*

---

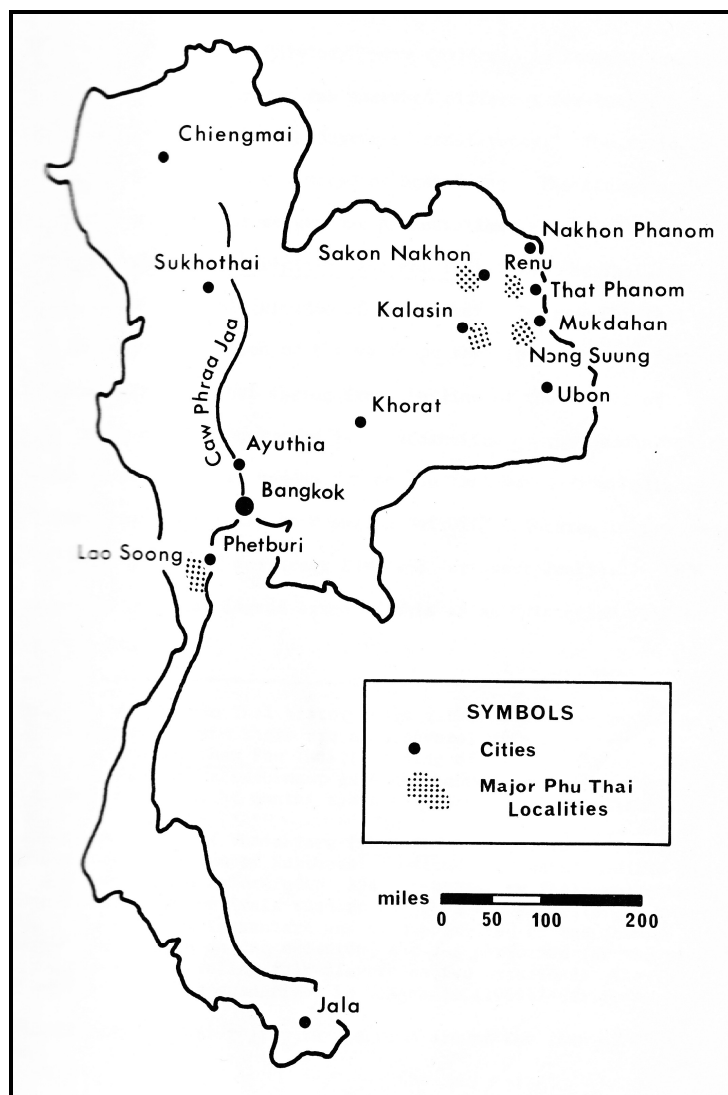
<sup>1</sup> In this study, the definition of the Black Tai minority group living in northeastern Thailand is Phuthai.

<sup>2</sup> Some sources use the term Phu Tais as Hill Tribes due to the fact that they always settled down on low plains surrounded with mountain ranges and rivers, the same as Sip Song Chu Tai. (Jaithieng, 1)

The Phuthais, all of whom were Black Tai, moved to Thailand as captives (Pitiphat, 1997:6) and refugees from wars (Phramahamontree Khunthisaro, 2005:43) since the reign of King Taksin in 1778-1779 and the war between Siam (Thailand) and Lan Xang. In that time the King defeated Vientiane, Luang Phra Bang, and Sip Song Chu Tai and ordered the conscription of the Black Tai to Phet Buri Province, their first settlement in Thailand (Thaisongdumphet, 2006), this was due to the fact that the geography of Phet Buri looks like Sip Song Chu Tai and was near the Royal Palace.

Then, in 1792, King Rama I ordered conscription of the Black Tai and Lao Phuan during the war with Phuan and Dien Bien Phu (Thirathinnarat, 1999:12). They were also sent to reside in Phet Buri.

In 1830-1847, during the reign of King Rama III, the Siamese made war with the Yunnanese in Sip Song Chu Tai (Mahidol University, 2007). Otherwise, the Black Tai were conscripted to Phet Buri and Northeastern Thailand. In 1884 (in the reign of King Rama V), Sip Song Chu Tai (which was the dependency of Thailand) was reinvaded by the Yunnanese therefore some of the Black Tai fled to Thailand, and this was their final movement (Phramahamontree Khunthisaro, 2005:43).



**Figure 1: Map of Phuthais in Thailand**

(Source: Kirch, Anthony Thomas. *Phu Thai Religious Syncretism: A Case Study of Thai Religion and Society*. Diss. Harvard U, 1967: 37.)

The Phuthais living in northeastern Thailand can be found in large numbers around the Phuphan mountain range in Sakon Nakhon, Nakhon Phanom, Mukdahan, and Kalasin province in about 474 villages (Theerasatsawat, 1995). They had developed their own unique ethnic identity by mixing their original beliefs (similar to the Phu Tai in Sip Song Chu Tai) with Lao culture from the time of their habitation in Muang Vang: for example, the Phuthais have religious rituals involving the twelve-month traditions similar to Laos and still retain spirit rituals (Jaithieng, 2007:10).

Hence, the distinct ethnic identity of the Phuthais represents a major tourism attraction, using host communities as community-based heritage tourism. However, this is likely to lead to tourism impacts on the Phuthai villages.

According to Nilkhot (2004), who studied the effect of tourism on Phuthai culture, the Phuthais in Khok Kong community present their ethnic uniqueness through traditions, performances, life style, and rituals. They use their cultural heritage as a show or tourism activity for visitors to help them to earn more income and increase cultural pride. But this has led to change in relationships within the community because of unequal distribution of economic benefits and disruption to the integrity of rituals.

The aim of this research is to study ways to balance tourism development and cultural heritage conservation of the Phuthai tourism village in Ban Pao village, Mukdahan province using the concept of sustainable community based heritage tourism management as a key success factor for preserving their Phuthai ethnic identity, cultural heritage significance and authenticity; also providing long-term economic benefits to stakeholders; supporting local residents' quality of life; and being a model of sustainable tourism management through appropriate interpretation and utilization of valuable resources for other heritage sites.

## **2. Research Objectives**

The aim of this research is to find a key success factor to balance tourism development and cultural heritage conservation of the local people in Ban Pao Phuthai Cultural Village and Agro Tourism and thereby guiding them towards sustainable tourism development. Consequently, the research objectives are:

- 1) To find out the authentic ethnic identity of the Phuthai people in Ban Pao village, Mukdahan province
- 2) To study the role of tourism management and cultural heritage conservation in Ban Pao cultural village and agro tourism in northeastern Thailand.
- 3) To analyze tourism impacts and changes to cultural heritage in the heritage site.
- 4) To set up a future management plan of sustainable community based heritage tourism for the heritage site.

## **3. Research Questions**

The research questions that this study needed to answer for fulfilling the aims and objectives are categorized into four topics with related sub-questions as followed:

1. What is the original authentic identity of the Phuthai ethnic group?
  - a. Who are the Black Tais and the Phuthais?
  - b. Where are the settlement areas of the Black Tai and the Phuthai in Thailand?
  - c. What are the similarities and the differentiations between these two ethnic groups?
  - d. What is the identity and authenticity of the Phuthai in Bao Pao village?

2. What is the current cultural heritage conservation in Ban Pao village?
  - a. What do the local residents in Ban Pao village understand about their significant heritage resources?
  - b. Do they have any conservation plans for their heritage?
  - c. Can the Phuthai in Ban Pao retain their identity?
3. Is it interpreted correctly through tourism activities? Any changes occurred due to the tour program provided for tourists?
  - a. How can they develop the tourism in the village?
  - b. How does tourism development affect cultural heritage conservation?
4. How to sustain and balance tourism development and cultural heritage conservation? And Can local communities be engaged with heritage conservation and tourism management in sustainable ways?

#### **4. Study Boundaries**

##### **4.1 Scope of the study**

This study is qualitative research that focuses on socio-cultural impacts of tourism development on cultural heritage significance and authenticity of the traditional Phuthai community in Ban Pao Cultural Village and Agro Tourism, Ban Pao sub-district, Mukdahan province in northeastern Thailand, which experiences heritage tourism.

The gathering of all relevant data and information is using guiding topics for documentary research: the key concept of cultural heritage conservation and cultural heritage tourism; impacts of tourism development on cultural heritage; sustainable cultural heritage conservation and tourism; community based heritage tourism; and history, culture, similarities and differentiations of the Black Tais, the Phu Tais and the Phuthais, together with field trips, in-depth interviews with the local communities and relevant stakeholders in five Phuthai villages in northeast Thailand and one Phu Tai village in Vilabuly district, Laos.

Finally, the analyzing of all significance issues is based on comparing analysis from significant documentary and primary evidences investigated between the six case studies. The essential criteria for the comparison are related to the Phuthai ethnic identity; Animist-Buddhist religion; changes of the Phuthai ethnic identity; and community uniqueness and tourism development in each site.

#### **4.2 Study Site**

This research is concentrated on Ban Pao village, which is promoted as a Phuthai cultural tourism village, in Bao Pao sub-district, Nong Sung district, Mukdahan province, northeast Thailand, to be compared with other five villages as followed:

- 1) Ban Muang Luang, a Phu Tai village in Vilabuly district, Savannakhet province, Laos;
- 2) Ban Phu, the neighboring village of Ban Pao, in Ban Pao sub-district, Nong Sung district, Mukdahan province;
- 3) Ban Renu, well-known as the center of the Phuthai Town, in Renu sub-district, Renu Nakhon district, Nakhon Phanom province;
- 4) Ban Khok Kong, the first Phuthai cultural tourism village in northeast Thailand;
- 5) Ban Non Hom, the only Phuthai Katak which was developed as tourism village, in Non Hom sub-district, Muang district, Sakon Nakhon province.

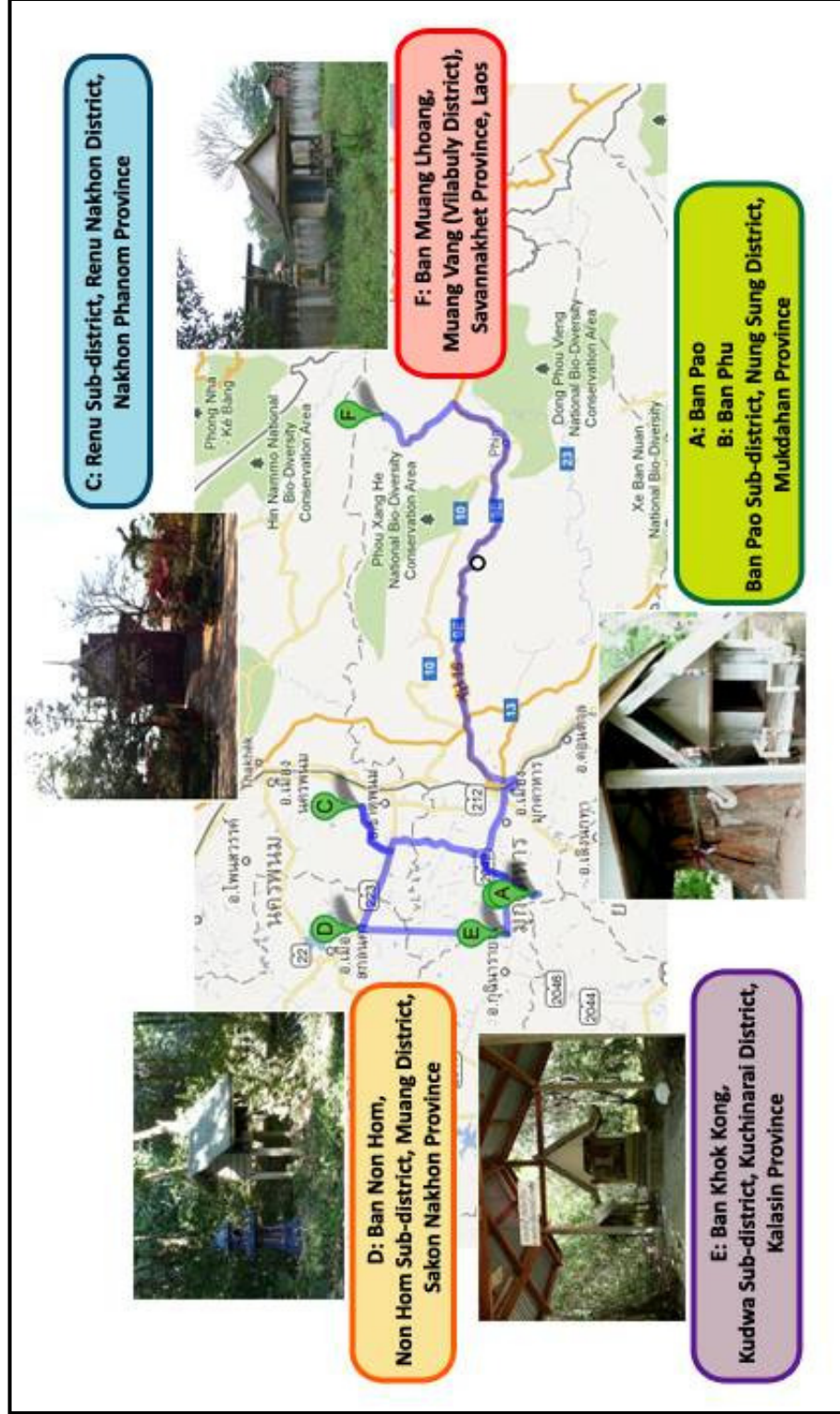


Figure 2: Map of Six Study Sites  
 (Source: Simulation, <http://maps.google.com>)

## **5. Research methodology**

This study uses documentary and survey research within a conceptual framework and research methodology as follows:

### **5.1 Conceptual Framework**

According to the diversity of heritage resources, including tangible and intangible heritage, and their authenticity and cultural heritage significance, which have been transmitted to the current and future generations and have been changed through time, conservation plans and applications are needed.

To reach the goals of the cultural heritage conservation, one needs guides or trainers, appropriate methodologies, and budget. Therefore, tourism is believed to be an effective instrument for motivating and involving stakeholders, benefiting all of the heritage conservation sector, tourism business sector, and local communities. Tourism can provide income which becomes a source of funds for heritage protection. Benefits of tourism development also can attract all stakeholders and engage their participation with all activities - not only tourism development but also conservation processes, especially local residents in the host communities who are owners of the cultural heritage. In addition, tourism can be used as an effective means for interpreting and enhancing the recognition of cultural heritage significance and authenticity. As a result, tourism development in heritage areas is frequently encouraged.

On the other hand, if tourism development occurs without clear understanding and awareness, especially on the heritage's authenticity, it can produce negative effects and become a threat instead. Consequently, it is very necessary to find the key solution of this problem which is sustainable community based heritage tourism (see figure 3).

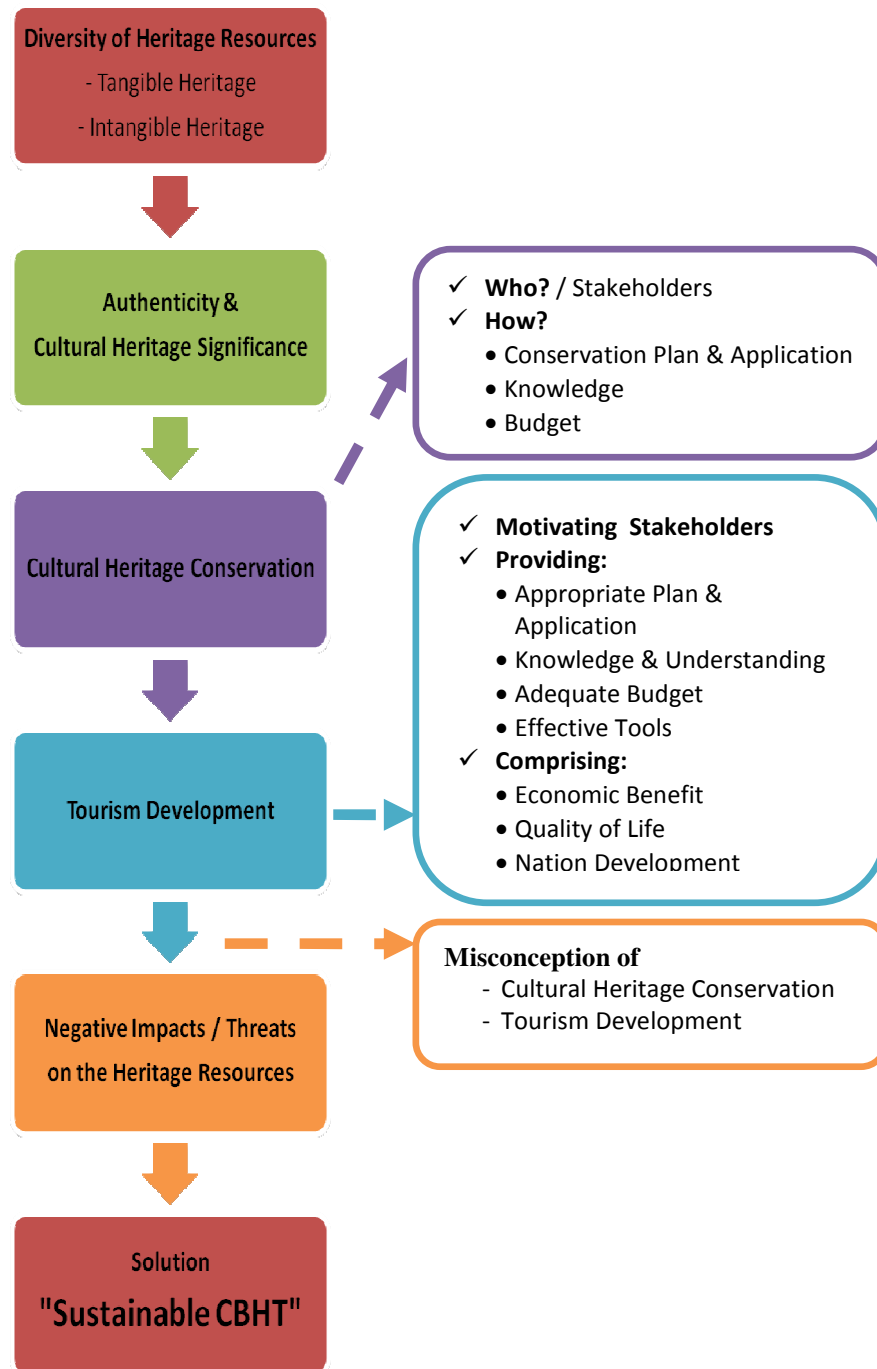


Figure 3: Conceptual Framework of the Study

## **5.2 Data Collection**

The aim of this research is to find the key success factors that can be used to sustainably balance tourism development and cultural heritage conservation of Ban Pao Phuthai cultural village and agro tourism which is needed to understand the site clearly before the planning suggestion. Therefore, the important relevant data and information collecting process would be adapted from the model of heritage place management of Pearson and Sullivan (2001: 131) as same as Figure 4 the Process of Data Collection, which based on three important parts: historical documentary evidence, physical evidence and comparing analysis; following with the assessment of cultural significance and defining of the key success factors analyzed from tourism impacts, threats and opportunities; and then proposing of the sustainable community based heritage tourism management plan.

The investigating of relevant documentary and physical evidences for the comparing analysis between the six villages would be collected as followed:

- 1) Documentary evidences are collected from two guiding major topics, which are the key concept of cultural heritage conservation and tourism and the history and culture of the Phuthai ethnic groups:
  - The key concept of cultural heritage conservation and cultural heritage tourism including impacts of tourism development on cultural heritage, sustainable cultural heritage conservation and tourism and community based heritage tourism;
  - The history of the Black Tai in Sip Song Chu Tai, the Phu Tai in Muang Vang and the Phuthai ethnic groups in Northeast Thailand, their society, culture, architectural style, and heritage values for describing their cultural heritage significance and authenticity.

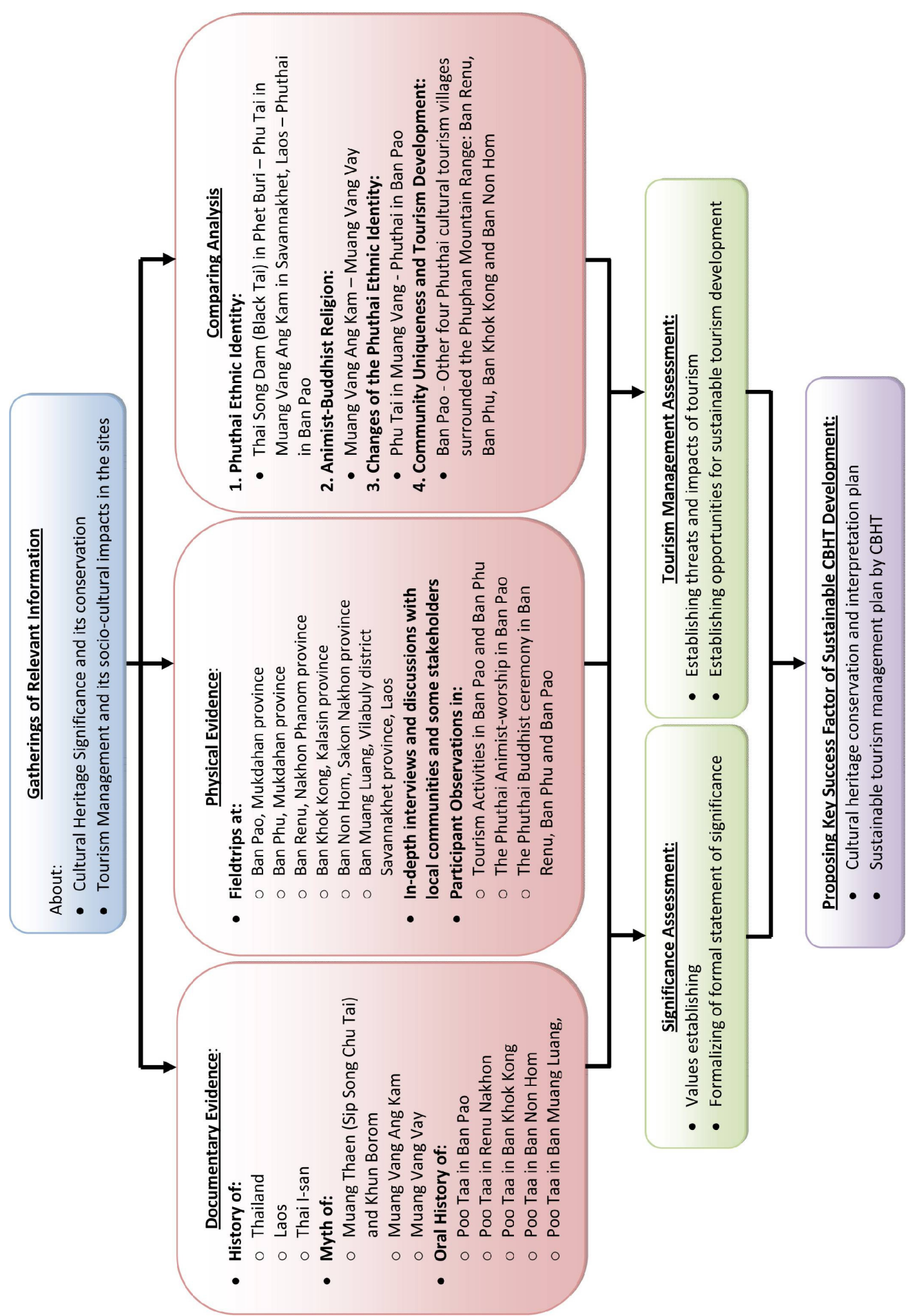


Figure 4: The Process of Data Collection

- 2) Physical evidences are collected from the fieldtrips, in-depth interviews with 37 key informants and participant observations in the six study sites as followed:
- Fieldtrips, including site surveys and revisiting, in the six villages since February 2009 – November 2011
  - In-depth interviews and discussions with 37 key informants and some local villagers from the six villages:
    - Ban Pao: involving 21 key informants and stakeholders who are the Chief Executive of the sub-district administration organization (SAO), the head of the agricultural academic section of the local municipality, the village headman, agro tourism and home stay committees, Phuthai elders, the host of Liang Phi Faa ritual, Phuthai villagers, and the abbot of Wat Phu Pha Khao;
    - Ban Phu: discussion with the establisher of Ban Phu home-stay committees who is the key person of tourism development and home stay group in Ban Phu Phuthai cultural village, the neighboring village in the same sub-district but which has developed tourism separately;
    - Ban Khok Kong: in-depth interview with two key informants of the cultural heritage conservation and tourism development in the village, who are the village headman and Mor Yao;
    - Ban Non Hom: in-depth interview with the youngest Mor Yao who works as a teacher and the head of the Phuthai cultural conservation group;
    - Ban Renu: interview with the temple officiator, monks and some of the Phuthai people in the communities.
    - Ban Muang Luang, Vilabuly district, Laos: in-depth interview with five Phu Tai villagers in Ban Muang Luang, four Laotians and some of the Lao people in Savan Market, Kaysone Phomvihane district and in Xepon Market, Xepon district, Laos.
  - The questions and structures for in-depth interviews follow these essential topics: 1) Cultural Heritage: history of the villages, society, culture, life styles and architectural style, identity of the ethnic group, the existing cultural heritage conservation, and the role of local communities and people's participation in cultural heritage conservation; 2) Tourism development and its impacts: process of tourism development in the sites, role of the host community and other stakeholders in tourism development, targeted tourism, local culture and cultural heritage interpretation represented through tourism activities, social and cultural impacts of tourism development,

effect of tourism development on cultural heritage conservation, and attitudes and expectations of the local residents; and 3) Changes in cultural heritage: change of physical remains of heritage architectures and the absorption from external culture, modernization, and tourism on their belief, way of life, and social relationship.

- Participant observations in tourism activities of Ban Pao and Ban Phu village, the animist-ritual called 'Liang Phi Faa' related with the Phuthai belief in Ban Pao, and Buddhist ceremonies on the Buddhist Lent day in Ban Renu, Ban Phu and Ban Pao.

3) Comparing Analysis is concentrated on four essential criteria which are:

- The Phuthai identity by comparing Thai Song Dam (Black Tai) in Phet Buri; the Phu Tai in Muang Vang Ang Kam, Savannakhet, Laos; and the Phuthai in Ban Pao;
- Animist-Buddhist religion by comparing the original belief of the Phu Tai in Muang Vang Ang Kam and the Phuthai in Muang Vang Vay;
- Changes of the Phuthai ethnic identity by comparing the Phu Tai in Muang Vang and the Phuthai in Ban Pao;
- Community uniqueness and tourism development by comparing Ban Pao with other four Phuthai villages around the Phuphan mountain range: Ban Renu, Ban Phu, Ban Khok Kong and Ban Non Hom.

### **5.3 Data Analyzing**

The analyzing of all significant issues is based on the summarizing of primary data, from the in-depth interviews and participant observation, together with secondary information from the historical documentary research as well as inventory and comparison of the roles of tourism development and cultural heritage preservation of Ban Pao Cultural Village and Agro Tourism with the other four case studies of Phuthai tourism villages around the Phuphan Mountain range: Ban Phu Phuthai cultural village (the neighbor village), Khok Kong Phuthai cultural village in Kalasin, Phuthai Non Hom in Sakon Nakhon, and Phuthai Renu in Nakhon Phanom: including one more Phu Tai village in Muang Vang, Laos, to find out about the cultural significance, authenticity, identity, and threats to their heritage, which will explicate the significant key success factors of balancing cultural heritage conservation and tourism development in the sustainable way and to propose a sustainable management plan for community based heritage tourism for Ban Pao village.

## **6. Structure of the Dissertation**

Chapter 1 is the presentation of the significance of this research, its aims and research methodologies to reach those aims.

Chapter 2 is the reviewing of all concepts related to cultural heritage and its conservation together with the finding of how cultural tourism links with the conservation and also the tourism impacts on the heritage and the hosts. Moreover, it analyzes the effective appropriate solution for balancing the cultural heritage conservation and tourism development which is sustainable community based heritage tourism.

Chapter 3 is the study of the Black Tai and Phuthai ethnic groups, their history, movement and current habitation, identities, similarities and differentiations between them.

Chapter 4 is the relevant information from investigating the Phuthai in Ban Pao: its context, heritage resources, culture, society, belief, everyday life, cultural landscape, a case study of the significant ritual, and tourism development including its impacts.

Chapter 5 is the gathering of related information about history, cultural significance, community uniqueness and tourism development of four more Phuthai cultural tourism villages around the Phuphan mountain range: Ban Renu, Ban Phu, Ban Khok Kong and Ban Non Hom.

Chapter 6 is the comparing analysis between the six case studies about the Phuthai ethnic identity, Animist-Buddhist religion, Changes of the Phuthai ethnic identity and community uniqueness and tourism development: together with the conclusion of the research findings and the proposed sustainable management plan for community based heritage tourism that specifies appropriate actions for Ban Pao village and can be used as a pathway for other sites.

## **7. Glossary**

Tai	or Tai people is an ethnic group in the Tai-Kadai language family, originating at Dien Bien Phu (in Northwestern Vietnam) which was the center of Sip Song Chu Tai territory or the Twelve Tai Chiefs comprising of Phong Tho, Lai Chau, Dien Bien Phu, Thuan Chau, Son La, Mai Son, Yen Chau, Moc Chau, Tuan Giao, Phu Yen, Nghia Lo, and Than Uyen (Yimraywat, 2001:15). The Tais presume to cover Black Tai, White Tai, and Red Tai.
Black Tai	is an ethnic group of the Tais in the Tai-Kadai language family.
Thai Song Dam	is the Black Tai people who had sought shelter from Sip Song Chu Tai in Thailand directly since 1779. Their

settlement is in Phet Buri province. They are often called 'Tai Song Dam' because of the unique dressing style of this ethnic group. The word 'Song' means 'Trouser' and 'Dam' means 'Black', so their name comes from the Tai who wear black trousers. Sometimes, the Black Tai are called 'Lao Song'. The word 'Lao' in this case does not mean Lao who live in Laos PDR, but refers to all immigrants from various lineages who moved to Thailand included Lao Vieng and Lao Phuan. Consequently, the Black Tai in Phet Buri can be called Tai Dam, Tai Song Dam, Tai Song, Lao Song, or Lao Song Dam.

Phu: According to different pronunciations of each ethnic group, therefore the meanings of this word can be Hill or People.

Phu Tai/Phutai (or ភ្នំតៃ, ផ្ទៃតៃ) According to the different meaning of the word 'Phu', there are two different definitions of 'Phutai': 1) Hill Tribes (ភ្នំតៃ); 2) Tai people (ផ្ទៃតៃ).

Phuthai (or ភ្នំតៃ, ផ្ទៃតៃ) means Black Tai people who moved from Sip Song Chu Tai to Laos (in 1791) before migrating to northeast Thailand after 1826. They are often called as Phuthai mentioned specifically on their resident location in Thailand: 1) Hill Tribes in Thailand (ភ្នំតៃ); 2) Tai people in Thailand (ផ្ទៃតៃ).

Muang Thean is Muang Thanh city of Dien Bien Phu district, Dien Bien province in Northwestern Vietnam. In the Black Tais' myth, they believe that Muang Thean was the center of Sip Song Chu Tai, their original hometown, and their souls after death will be back there.

Ub-had or Ubprarat means the position of a viceroy.

Ratchabut means the position of a son of a governor.

Kromkan means a class of soldiers.

Ban means house or village.

Wat means temple.

Muang means city or province.

## Chapter 2

### Literature Review

The study of 'Community Based Heritage Tourism: A Key Success Factor for Cultural Heritage Conservation or Threat?' is an application for finding the appropriate way to use tourism for conserving and sustaining heritage resources. Therefore, to understand all involved concepts, it is very necessary to clearly review the concepts of cultural heritage conservation and tourism development before implementing. This chapter is divided into five major issues as follows:

1. Cultural Heritage Conservation
  - a. Understanding What is Heritage
  - b. Heritage Typologies
  - c. Cultural Heritage and Authenticity
  - d. Cultural Heritage Conservation
2. Relationship between Cultural Heritage and Cultural Tourism
  - a. Cultural Tourism and Heritage Tourism
  - b. Cultural Heritage and Tourism Interpretation
  - c. Benefits of Tourism Development
3. Impacts of Tourism Development on Cultural Heritage
4. Sustainable Cultural Heritage Conservation and Community Based Heritage Tourism (CBHT)
5. History and Culture of the Black Tai and Phuthai Ethnic Groups

#### **1. CULTURAL HERITAGE CONSERVATION**

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This section presents an overview and definition of the term heritage, its typologies and significance and how to conserve it in the right and sustainable way.

##### **1.1 Understanding What is Heritage**

In the present day, 'Heritage' is a popular topic that is concerned and discussed widely. The meaning of heritage according to the definition of Hardy (1988, referred by Timothy and Boyd, 2003:2) is, "*heritage is linked to the past that it represents some sort of inheritance to be passed down to current and future generations, both in terms of cultural traditions and physical artifacts*".<sup>1</sup> While he found the different dimensions of 'heritage', as was commented by Tunbridge and Ashworth (1996:1-3), are that heritage is:

- a synonym for any relic of the past;
- the product of modern conditions that are attributed to, and influenced by, the past;

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<sup>1</sup> Timothy, Dallen J. & Boyd, Stephen W. 2003. **Heritage Tourism**. London: Pearson Education Limited, 2.

- all cultural and artistic productivity produced in the past or present;
- includes elements from the natural environment that are survivals from the past, seen as original, typical and appropriate to be passed on to future generations;
- a major commercial activity, loosely recognized as the heritage industry, that is based on selling goods and services with a heritage component;
- adopted by political extremism where heritage is used to disguise ethnic or racial exclusivism.<sup>2</sup>

The presence of heritage, which was passed down from generation to generation similar to history, is a confusing issue for some site managers who need to deal with the resources. Consequently, the differentiating between heritage and history is needed. To separate 'History' and 'Heritage', Burra Charter mentions 'values' in the assessment of places, that means *"those beliefs which have significance for a cultural group – often including, but not limited to, political, religious and spiritual, and moral beliefs"*.<sup>3</sup> Furthermore, Ken Taylor (2004) also explained that *"the growth in popular heritage consciousness relates to the values people put on knowing about the history of events, place, and people through time, and not just distant history but the present. A notable phenomenon of this movement is that it is not centered solely on physical places or objects but is inclusive of their meanings."*<sup>4</sup>

To estimate the values of a heritage place, cultural significance is a helping concept by reaching and comprising aesthetic, historic, scientific, and social value or including other approaches such as interpretation, association, integrity value and local distinctiveness of the place that is essentially happened, transmitted, influenced by or received from generation to generation, and time to time not only past to present but also the future and concerning 'inherent values'.<sup>5,6</sup>

## **1.2 Heritage Typologies**

Although heritage is anything valuable that people nowadays have received from the previous generation, it also can be grouped into various categories such as:

- 1) Classifying heritage by physical characteristics, heritage can be found as comprising two types<sup>7</sup>:

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<sup>2</sup> Timothy, Dallen J. & Boyd, Stephen W. **Ibid.**, 3-4.

<sup>3</sup> Australia ICOMOS. 1999. **Burra Charter**. Available at [http://australia.icomos.org/wp-content/uploads/BURRA\\_CHARTER.pdf](http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf)

<sup>4</sup> Ken Taylor. 2004. **Cultural Heritage Management: A Possible Role for Charters and Principles in Asia**. International Journal of Heritage Studies: Vol. 10, No. 5, December 2004, pp. 417-433.

<sup>5</sup> Australia ICOMOS. **Ibid.**, 12.

<sup>6</sup> Locum Consulting. 2008. **Heritage and Tourism**. Available at [www.locum-destination.com/pdf/LDR2\\_Heritage\\_tourism.pdf](http://www.locum-destination.com/pdf/LDR2_Heritage_tourism.pdf)

<sup>7</sup> Timothy, Dallen J. & Boyd, Stephen W. **Ibid.**, 3.

- a. Tangible heritage is every touchable object including tangible movable and immovable resources
  - b. Intangible heritage which is untouchable e.g. belief, life style, tradition or myth.
- 2) Dividing according to the identity of heritage resources, heritage can be found comprising various types as follows<sup>8,9</sup>:
- a. Natural heritage
  - b. Original or Living cultural heritage
  - c. Built heritage or environment
  - d. Industrial heritage
  - e. Archaeological resources;
  - f. Personal heritage
  - g. Dark heritage
  - h. Intangible heritage;

Generally, heritage resources can be categorized extensively into four main typologies which are cultural heritage, natural heritage, built heritage and mixed heritage.

### **1.3 Cultural Heritage and Authenticity**

Cultural heritage is one of heritage types that can be found generally in the Asia-Pacific region such as in elaborate performing arts, indigenous knowledge, languages, handicrafts, decorative arts, music, archeological artifacts, cuisine, and heritage attractions.<sup>10</sup> According to the definition of Association of Southeast Asian Nations, the meaning of 'Cultural Heritage' in the ASEAN Declaration on Cultural Heritage in Bangkok, Thailand on 24-5 July 2000 is that "*Cultural Heritage means:*

- *significant cultural values and concepts;*
- *structures and artifacts;*
- *sites and human habitats;*
- *oral or folk heritage such as folkways, folklore, languages and literature, traditional arts and crafts, architecture, and the performing arts, games indigenous knowledge systems and practices, myths, customs and benefits, rituals and other living traditions;*
- *the written heritage;*
- *popular cultural heritage.*"<sup>11</sup>

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<sup>8</sup> Timothy, Dallen J. & Boyd, Stephen W. *ibid.*, 3.

<sup>9</sup> Locum Consulting. *ibid.*

<sup>10</sup> The Global Development Research Center. ***ibid.***, Available at <http://www.gdrc.org/heritage/heritage-06.html>

<sup>11</sup> Association of Southeast Asian Nations. 2000. **ASEAN Declaration on Cultural Heritage, Bangkok, Thailand, 24-25 July 2000.** Available at <http://www.aseansec.org/641.htm>.

Later, Pearson and Sullivan (2001:4) also explained that *“Cultural resources are the result of humanity’s interaction with or intervention in the natural world or its natural resources. In its broadest sense, the term ‘cultural resources’ include all the manifestations of humanity: buildings, landscapes, artifacts, literature, language, art, music, folkways, and cultural institutions are all cultural resources.”*<sup>12</sup>

Thus, a cultural heritage resource is an output of humanity’s manifestations and development that represents societies’ or communities’ human and nature relationships through time particularly. It also comprises essential types of both tangible and intangible resources<sup>13</sup> as follows:

### 1) Tangible cultural resource

This type of cultural heritage resources is focused on their actual physical aspects which are the essential remains of heritage sites, places, areas or objects, cultural assets or other touchable resources under historical, locational, and period elements<sup>14</sup>, which represent the past through location and setting, form and design, material and substance, use and function, or even tradition and technique.<sup>15,16</sup>

### 2) Intangible cultural resource

For intangible cultural heritage, resources need to be discussed about immaterial aspects which are memory, feeling, sense, or meaning attached in and signified through the tangible properties such as the essence of artistic expression, values, spirit, emotional impact, religious context, historical associations, arts, festivals, dances, sounds, music, smiles, food, tastes, dresses, creative processes, and more formal parts of the area’s heritage<sup>17,18</sup> that can make tangible heritage valuable. For example, ‘intangible assets’ might include art, dance, music etc. expressed through festivals, market fairs, exhibitions, competitions, and other aspects of the local culture and religion.<sup>19</sup>

Obviously, it is so hard to separate a tangible resource from an intangible resource completely. It is the fact that they both are add-ons to each other as composition. Moreover, referring to the definition of heritage, that is valuable things

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<sup>12</sup> Pearson, Michael & Sullivan, Sharon. 2001. **Looking After Heritage Places: the basics of heritage planning for managers, landowners and administrators**. Australia: Melbourne University Press. 4.

<sup>13</sup> The Nara Document on Authenticity. Ibid. 22

<sup>14</sup> China Principles Ibid. 15.

<sup>15</sup> Hoi An Protocols. Ibid 10

<sup>16</sup> The Nara Document on Authenticity. Ibid 23

<sup>17</sup> Hoi An Protocols. Ibid.10

<sup>18</sup> The Global Development Research Center. 2007. **Heritage Conservation: Developing a Heritage Conservation Strategy**. Available at <http://www.gdrc.org/heritage/heritage-02.html>

<sup>19</sup> The Global Development Research Center. **Ibid**. Available at <http://www.gdrc.org/heritage/heritage-06.html>

or concepts that are passed down from the past, Ken Taylor (2004: 420-421) recommended that site managers should not concern themselves only the iconic places or objects but also their meanings to understand cultural heritage resources' authenticity which are their values that are attached and in which can be personal and collective memory, what has occurred, where and when in history, who was involved, and why they did things the way they did that fascinate people and can interpret itself as the sense of ordinary places.<sup>20,21</sup>

The term 'Authenticity' was explained in Hoi An protocols as *"Authentic cultural assets are passed through time and communities by un-interrupted transmission, evolving but retaining the essential qualities that make them authentic."*<sup>22</sup> It is usually understood in terms of a matrix of dimensions of authenticity which is composed both of physical criteria and its meaning or value that can signify, indicate, evoke or express origination, reality, and Identity.<sup>23,24</sup> Therefore, site managers need to place emphasis on the measurement of heritage's value and authenticity step by step as follows:

**1) Discovering essential criteria from the culture and heritage of societies or communities that expressed and existed for the current generation as 'inheritance' related to historical roots by concerning important historical elements of a heritage site, which include<sup>25</sup>:**

- Significant events or activities associated with historic figures,
- Significant undertakings in science and technology, production, transportation, and commerce,
- Traditional institutions,
- Ethnic groups and religious,
- Family and society,
- Literature and the arts,
- Folk customs and trends of a period,
- Other historical attributes of particular significance.

**2) Analyzing the authenticity of both tangible and intangible resources especially their historically authentic aspects:<sup>26</sup>**

To understand heritage resources' authenticity, it is very necessary to collect credible and various related information sources about these cultural properties and then consider the values attributed to them. Site managers should concentrate on

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<sup>20</sup> Ken Taylor. Ibid. 420.

<sup>21</sup> Ken Taylor. Ibid. 421.

<sup>22</sup> Hoi An Protocols. Ibid. 13.

<sup>23</sup> Australia ICOMOS. Ibid. 3.

<sup>24</sup> Hoi An Protocols. Ibid. 10-13.

<sup>25</sup> China Principles Ibid. 15.

<sup>26</sup> China Principles Ibid. 15.

their ordinary aspects including external and internal factors which are intrinsic criteria, originality from un-interrupted transmission, or subsequent characteristics changed from evolution through time but retaining the essential qualities of the cultural heritage and meaning. The external factors may include physical remains such as form and design, materials and substance, use and function, traditions and techniques, or location and setting; large complexes of buildings or historic precincts within villages and townships; landmarks and historic landscapes; actual location of commemorative places; and other tangible aspects, while the internal factors include immaterial or essential qualities, spirit and feeling, or sense of ordinary places. These sources together are used for examining the authenticity referring to their original creation, unique cultural characteristics, accepted conditions of adaptation and changing through history, retention of overall historic appearance, etc.<sup>27</sup>

However, it is not possible to use fixed criteria to be the trial of authenticity judgments according to the differentiation of cultures, recognition of the specific nature and context from culture-to-culture, or even within the same culture.<sup>28</sup>

### **3) Assessing the value and significance of those resources**

Cultural significance of heritage resources, derived from their authenticity<sup>29</sup>, includes aesthetic, historic, scientific, social, and spiritual value of those resources.<sup>30</sup> It can be accessed by using five W and one H question words (what, where, when, why, how and who) to define what human involvement there has been with both of tangible and intangible ideals. Due to the fact that many heritage sites cannot be separated completely between tangible and intangible cultural heritage resources, a heritage area can be a combination of aesthetic, social, spiritual, and historic values from:

- 'What the local people in the site did': representing tangible objects occurred in that site such as landscapes, buildings, artifacts, literature or monuments, and intangible interactions such as ceremony or ritual, which can be historical criteria;
- 'Where they did': representing tangible cultural heritage such as areas, landscapes, setting or buildings;
- 'When they did': representing their history, story, period or age of both tangible and intangible outcomes;
- 'Why they did things': representing their beliefs or influential myths;
- 'How they did': representing both of tangible and intangible resources such as the processes, methods, materials, knowledge, or local wisdom.
- 'Who involved with': representing all stakeholders involved.

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<sup>27</sup> Hoi An Protocols. Ibid.10

<sup>28</sup> The Nara Document on Authenticity. Ibid. 22.

<sup>29</sup> China Principles Ibid..7.

<sup>30</sup> Hoi An Protocols. Ibid..7

#### **4) Defining the degree of cultural significance, measuring and choosing the potential places to be conserved.**

According to Pearson and Sullivan (2001:6-17), even though the conservation of cultural heritage resources is important, not every place needs to be conserved, so that conservers need to look for characteristics which represent that the places are potential places or exhibit significant ideals such as value, scarceness or non-renewability.<sup>31</sup> Similarly the Hoi An Protocols mentioned the degree of significance that *“can be assessed on the basis of the representativeness, rarity, condition, completeness and integrity and interpretive potential of resources.”*<sup>32</sup> Furthermore, site managers and conservers should consider the importance of that significant value which is ‘public value’ or ‘community heritage value’ and also the level of its importance, at local, national or international level, for conserving.

#### **5) Preserving the heritage resources with respect to authenticity retention.**

Cultural heritage conservation refers to all measurement carried out for revealing the authenticity of entire heritage sites or objects, safeguarding, preserving, retaining and interpreting all the significance elements of those tangible and intangible, irreplaceable heritage resources for future generations.<sup>33,34,35,36</sup> The process of cultural heritage conservation is starting with revealing and analyzing heritage resources’ authenticity which has been expressed and has existed through time, such as physical remains of heritage sites, irreplaceable resources, intellectual humankind, historic settings, intrinsic historical characters and all attached values including historical, spiritual, and aesthetic values.

The second step is preparing an appropriate conservation plan for safeguarding the potential cultural significance and authenticity of both tangible and intangible heritage resources. The aim of this cultural heritage conservation plan is preservation of the physical remains of the sites, their historic setting and also the sense of origination. For the standards of conservation practice in Asia, the Hoi An protocol has suggested that it explicitly address issues of identification, documentation, safeguarding, and preservation of the authenticity of the heritage site. Furthermore, it is very necessary to engage local communities’ and other stakeholders’ participation and negotiation, to find a reconciliation of their differing legitimacy claims and cultural values and incentives as in a ‘negotiated state of

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<sup>31</sup> Pearson, Michael & Sullivan, Sharon. 2001. **Looking After Heritage Places: the basics of heritage planning for managers, landowners and administrators.** Australia: Melbourne University Press. 6-17.

<sup>32</sup> Hoi An Protocols. Ibid.10.

<sup>33</sup> Hoi An Protocols. Ibid.10.

<sup>34</sup> China Principle Ibid. 4.

<sup>35</sup> China Principles Ibid. 17.

<sup>36</sup> McKercher, Bob. & Du Cros, Hilary. 2002. **Cultural Tourism: the partnership between tourism and cultural heritage management.** USA: the Haworth Press, Inc. 44.

mind<sup>37</sup> to balance their own requirements with their fundamental cultural values, in order to underpin locally-based, long-term social and economic development.<sup>38</sup>

Referring to the primary objective of conservation which is the safeguarding of authenticity in the heritage site<sup>39</sup>, the suggestion of the Nara Document on Authenticity is that “responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently to that which cares for it” and that this is needed in the cultural heritage conservation principles.<sup>40</sup> Therefore, the effective cultural heritage conservation should be:

### 1) Retention and interpretation of tangible and intangible cultural heritage

The methodology of cultural heritage conservation should concern the integration of the preservation of the intangible cultural heritage together with the safeguarding of sites and monuments by respecting the existing fabric, use, associations of their physical remains and the meaning or sense of the place, which is considered and judged within the cultural contexts to which they belong.<sup>41,42,43,44</sup> However, it does not mean that the resources cannot be changed. In fact, change sometimes may be necessary to retain cultural significance. The requirement of a cautious approach of changing as much as necessary but a little is possible. This changing includes modern additions, alterations or losses that constitute a small proportion of the sites but remain familiar with the existing. On the other hand, changing can reduce cultural significance of the resources, for example imitations and artificiality of those resources should be avoided. The guideline for expectant changing is the cultural significance of the resources and their appropriate interpretation.<sup>45,46</sup>

However, the cultural heritage conservation is not only to focus on the protection and enhancement of cultural and heritage diversity which is an essential aspect of human development, its authenticity and intrinsic historical character<sup>47</sup>, but

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<sup>37</sup> Hoi An Protocols. Ibid. 5.

<sup>38</sup> RikPonne, Steven Schipani, MontiraHorayanguraUnakul. 2008. **Tourism at World Heritage Sites in the Asia Pacific: Contributing to Poverty Reduction and Sustainable Development**. Austrian: Studienverlag. 345.

<sup>39</sup> Hoi An Protocols. Ibid. 5.

<sup>40</sup> The Nara Document on Authenticity. Ibid. 22.

<sup>41</sup> Hoi An Protocols. Ibid. 5.

<sup>42</sup> Australia ICOMOS Ibid. 3.

<sup>43</sup> The Global Development Research Center. **Ibid**. Available at <http://www.gdrc.org/heritage/heritage-02.html>

<sup>44</sup> The Nara Document on Authenticity. Ibid. 23.

<sup>45</sup> Australia ICOMOS Ibid. 6.

<sup>46</sup> China Principles Ibid.15.

<sup>47</sup> The Nara Document on Authenticity. Ibid. 22.

also concern about the faithful interpretation and retention of its values to the public and future generations to understand and be aware on its significance, with conservation through appropriate means.<sup>48,49</sup> For a place that includes physical remains and meanings of different periods and different culturally significant aspects, Burra Charter (1999) has suggested that site managers should emphasize the interpretation of one period or aspect that is at the heart of all significances and values, while the others should be removed or diminished.<sup>50</sup>

## 2) Social Benefits

The effective conservation plan on potential cultural significance can bring the local communities' sense of belonging due to their ownership of the essential cultural heritage and make them proud and aware in their locality or urban identity, that also can engage them to participate in the conservation process through the locally based planning, implementing and benefit earning apart from the preservation of local heritage assets.<sup>51,52</sup> The local communities' expectations on their well-being, quality of life, and human security provided from the conservation plan act as the incentive for their intentions.

## 3) Networking opportunities

The working on cultural heritage conservation is not the responsibility of the site managers or conservatories only, other stakeholders such as local communities, government and local authorities or even private sectors also need to be interested in and work together as this will be the best chance for discussing about the significant values of their resources, dealing with the appropriate methods, participating in the implementation, and sharing advantageous results equally and without any conflict.

## 4) Economic development

The conservation plan will succeed if it is linked with economic development, which is the source of the budget for the preservation program and beneficiaries' reward such as through job opportunity, poverty alleviation, income generation, and chances for country development.<sup>53</sup>

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<sup>48</sup> China Principles Ibid. 17.

<sup>49</sup> Australia ICOMOS Ibid. 15.

<sup>50</sup> Australia ICOMOS Ibid. 6.

<sup>51</sup> The Global Development Research Center. **Heritage Conservation: Developing a Heritage Conservation Strategy**. Available at <http://www.gdrc.org/heritage/heritage-04.html>

<sup>52</sup> The Global Development Research Center. **Ibid**. Available at <http://www.gdrc.org/heritage/heritage-01.html>

<sup>53</sup> The Global Development Research Center. **Ibid**. Available at <http://www.gdrc.org/heritage/heritage-05.html>

### 5) Integration of overall development goals

The successful conservation plan needs to reach the goal of heritage retention and interpretation for the future along with the purpose of long-term social and economic development and distribution in a sustainable way.

### 6) Sustainability

The conservation plan needs to be concerned about long-term sustainable advantages outcomes for all involved factors and stakeholders comprehensively. For example, tangible and intangible heritage resources should be conserved for the current and future generations; local communities can gain both of social and economic benefit; government sectors can fulfill promised policies and develop the country; private or business sectors can invest sustainably and profitably.

### 7) Localized, Contextualized and Customized Application

Besides that, the conservation plan also needs to be particularly designed for the specific place or community where the significant heritage occurred. It should be localized, contextualized and customized emphatically addressing the site in order to create the appropriate plan and application which is consistent with all the characteristics of the place, the sense of the place, the needs of all stakeholders, and all compatible goals.<sup>54</sup>

## 2. CULTURAL HERITAGE CONSERVATION AND CULTURAL TOURISM

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This section is about the relationship between cultural heritage conservation and cultural tourism, why we need tourism in the cultural heritage conservation and its benefits.

### 2.1 Cultural Tourism and Heritage Tourism

Tourism according to the definition of WTO means: *“Tourism is defined as the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited. The use of this broad concept makes it possible to identify tourism between countries as well as tourism within a country. ‘Tourism’ refers to all activities of visitors, including both ‘tourists’ (overnight visitors) and ‘same-day visitors’”*.<sup>55</sup>

According to tourists’ various purposes of travelling, such as to relax, to see things, to learn about culture or to entertain themselves, and diversity of tourism

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<sup>54</sup> The Global Development Research Center. **Ibid.** Available at <http://www.gdrc.org/heritage/heritage-09.html>

<sup>55</sup> Page, Stephen J., 2005. **Tourism Management: Managing for Change.** 2<sup>nd</sup> Ed., Oxford: Elsevier Butterworth-Heinemann. 7.

resources, there are many differences in tourism activities depending on their individual style and motivation, which can be divided into two major types, as mass and niche tourism.<sup>56</sup>

‘Mass Tourism’ is the travelling of large numbers of tourists to particular places or for usual activities, while ‘Niche Tourism’ is the travelling of small numbers of tourists to different interesting destinations or for specific tourist motivation such as cultural tourism.<sup>57</sup>

The terms of ‘Cultural Heritage Tourism’ and ‘Heritage Tourism’ are often *either lumped together or used interchangeably under the more generic category of ‘Cultural Tourism’*<sup>58,59</sup> which means “*traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present. It includes cultural, historic, and natural resources*”.<sup>60</sup> Cultural heritage tourism is a special interest or purposeful travelling<sup>61</sup> which has three essential characteristics as follows:

### **1. Cultural heritage and tourism attractions**

According to the definition of cultural heritage tourism as travelling to heritage attractions or destinations, its tourism attractions are cultural heritage resources or outputs of humanity’s manifestations and development that represent societies or communities’ human and nature relationships through time, including tangible and intangible cultural heritage such as<sup>62</sup>:

- 1) cultural diversities,
- 2) human heritage, philosophy,<sup>63</sup>
- 3) art, music, drama, languages, literatures , gastronomy, handicrafts, dress,
- 4) historical elements, historic sites, ruins, famous landmarks, archeological sites, history, sense of places,
- 5) religious festivals and pilgrimages,
- 6) architectures, museums,
- 7) institutions of another region or country,<sup>64</sup>

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<sup>56</sup> Novelli, Marina. 2005. **Niche Tourism: contemporary issues, trends and cases**. UK: Keyword Group. 1.

<sup>57</sup> Novelli, Marina. Ibid. 5-6.

<sup>58</sup> Misiura, Shashi. 2006. **Heritage Marketing**. UK: MPG Books Ltd. 94.

<sup>59</sup> Novelli, Marina. Ibid. 112.

<sup>60</sup> National Trust for Historic Preservation. 2005. **Cultural Heritage Tourism Fact Sheet**. [www.nationaltrust.org/heritage\\_tourism/Dec05\\_CHT\\_FactSht.pdf](http://www.nationaltrust.org/heritage_tourism/Dec05_CHT_FactSht.pdf) Feb 7, 2008

<sup>61</sup> Cedworks. Ibid

<sup>62</sup> Wall, Geoffrey & Mathieson, Alister. 2006. **Tourism: change, impacts and opportunities**. England: Pearson Education Limited. 261.

<sup>63</sup> WTO cited in Timothy, Dallen J. & Boyd, Stephen W. Ibid., 1.

<sup>64</sup> WTO cited in Timothy, Dallen J. & Boyd, Stephen W. Ibid., 1.

- 8) living cultures, festivals, events, traditions,
- 9) complete cultures or sub-cultures (old or primitive),
- 10) work environment and technology,<sup>65</sup> and
- 11) natural diversities<sup>66</sup>

## **2. Cultural heritage interpretation and tourist motivation**

The travelling motivation of heritage tourists is to visit and experience heritage attractions or landscapes through cultural tourism activities, to learn about the history, heritage and lifestyles of the host communities by having contact with them, and to understand the cultural significance through its interpretation. The heritage tourist's interesting resources include real heritage attractions, cultural expressions, and the uniqueness of cultures, heritage objects, places and people. At the same time, these tourists are still seeking and expecting to be entertained, which is the reason that site managers and tourism marketers need to find the appropriate way to interpret the cultural significance and attract tourists as 'edutainment tourism'.<sup>67,68,69,70</sup> Therefore, cultural heritage tourism nowadays is believed to be an effective heritage interpretation instrument and one cannot exactly separate them.<sup>71</sup> In this issue, Marina Novelli (2005) has noticed that 'cultural authenticity' of the heritage resources may not be the tourists' prime motivation for visiting<sup>72</sup>. Also, Cheryl M. Hargrove (2008) has suggested that "to counter increased competition and manufactured 'heritage' experiences, destinations often join together to create theme tours and trails that link sites like a string of pearls."<sup>73</sup> Consequently, these opinions might affect site conservators and marketers' inconsistent understanding about the interpretation of cultural heritage or the creation of artificial culture or theme parks according to the reference of Ken Taylor to the argument of Richard Engelhardt (UNESCO Regional Advisor for Culture in Asia and the Pacific) about tourism development and cultural heritage conservation, to the effect that:

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<sup>65</sup> Walter Jamison (Jamison, Walter, "The Challenge of Cultural Tourism", ICOMOS Canada Bulletin Vol 3 No 3, 1994.) cited in Utah Division of State History. 1995. **Preserving Our Past Through Heritage Tourism: Developing a Heritage Industry**. 3. Available at [http://history.utah.gov/heritage\\_tourism\\_toolkit/general\\_information/documents/htplan.pdf](http://history.utah.gov/heritage_tourism_toolkit/general_information/documents/htplan.pdf) Aug 04, 2007

<sup>66</sup> ICOMOS International Cultural Tourism Charter. Ibid. 5.

<sup>67</sup> Cheryl M. Hargrove. **Heritage Tourism**. Available at <http://crm.cr.nps.gov/archive/25-01/25-01-4.pdf>

<sup>68</sup> Utah Cultural Heritage Tourism. "Welcome to Cultural Heritage Tourism" <http://culturalheritage.utah.gov/>

<sup>69</sup> Cedworks. Ibid.

<sup>70</sup> Wall, Geoffrey & Mathieson, Alister. Ibid., 261.

<sup>71</sup> Taylor, Ken. Ibid., 417.

<sup>72</sup> Novelli, Marina. 2005. **Niche Tourism: contemporary issues, trends and cases**. UK: Keyword Group. 117-118.

<sup>73</sup> Cheryl M. Hargrove. Ibid.

*“... to preserve heritage only because you want to sell it some foreign visitors is completely, completely the wrong strategy – it will never work. It will only lead to the simple deterioration and falsification of the heritage and every one will end up unhappy and poorer for it ... My opinion is that the preservation of heritage and culture has nothing whatever to do with tourism. If you are preserving heritage as a tourism product, this is not the preservation of heritage, this is the development of a tourism product; and perhaps you would be more well advised to develop a theme park from scratch out of concrete.”*

### **3. Community enhancement and other stakeholders' benefits**

The destinations of cultural heritage tourists are the places where cultural heritage occurred so that the local communities, as the hosts in the destinations, are challenged to provide tourists the uniqueness and differentiation of their authentic place, culture, society, lifestyle or other heritage resources. This is their opportunity for establishing, reinforcing and interpreting their identity or urban recognition, contributing to the conservation and restoration of cultural heritage resources, perpetuating local lifestyles and quality of life, and together developing the local economy and society in terms of investment, job creation, infrastructure and facility construction, and education providing which is supported by heritage tourists' spending.<sup>74,75,76,77,78</sup> Heritage tourism also can motivate and engage related professionals and involve stakeholders to work together for the development of the tourism industry and country.<sup>79,80</sup>

### **3. IMPACTS OF TOURISM DEVELOPMENT ON CULTURAL HERITAGE**

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Tourism seem to be the successful instrument that can generate all the positive benefits to both the heritage and stakeholders; cultural significance finding, awareness rising, budget and profit providing, well-being life improving, or even participation engaging, whereas the negative impacts are ignored.

Hoi An Protocols mention that the heritage of Asia is under increasing threat from various forces such as population growth, environmental degradation, rural-to-urban migration, urban redevelopment, infrastructure construction, modernization,

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<sup>74</sup> Cedworks. Ibid.

<sup>75</sup> Utah Cultural Heritage Tourism. Ibid.

<sup>76</sup> Wikipedia. **Heritage Tourism**. Available at [http://en.wikipedia.org/wiki/Heritage\\_tourism](http://en.wikipedia.org/wiki/Heritage_tourism)

<sup>77</sup> Misiura, Shashi. 2006. **Heritage Marketing**. UK: MPG Books Ltd. 136

<sup>78</sup> Taylor, Ken. Ibid. 419.

<sup>79</sup> Utah Division of State History. 1995. **Preserving Our Past Through Heritage Tourism: Developing a Heritage Industry**. 3. Available At

[http://history.utah.gov/heritage\\_tourism\\_toolkit/general\\_information/documents/htplan.pdf](http://history.utah.gov/heritage_tourism_toolkit/general_information/documents/htplan.pdf)

<sup>80</sup> Misiura, Shashi. Ibid., 10.

the loss of knowledge, industrialization and globalization of both the economies of the region and the traditional socio-cultural fabric, de-contextualization and the loss of a unique sense of place.<sup>81,82</sup>

Moreover, ICOMOS International Cultural Tourism Charter (1999) mentioned that an essential threat to heritage is 'cultural tourism' which includes the wrong path to development, poor management, and the very process of restoration and presentation for tourism purposes.<sup>83</sup>

All the threats, especially tourism development, have often resulted in negative effects on the authenticity of the heritage resources such as<sup>84</sup>:

### **1. Loss of integrity and changes of physical forms**

Accordingly, all the threats from internal and external factors such as urban renewal, tourism development or people's perceptions can affect the heritage resources or places' integrity as follows:

- Dismemberment of heritage sites, with resultant loss of integrity;
- Dilapidation and structural deterioration of the fabric of the region's built environment to the point where it can no longer adequately support the human uses for which it is intended;
- Replacement of original components with counterfeit and non-indigenous technologies and materials;

### **2. Loss of sense of the place, meaning, and its values**

Not only are there changes of those physical forms, but also the effects on intangible values of the resources are as follows:

- Loss of the sense of place of the region's heritage sites, through inappropriate reconstruction processes which homogenize their unique characteristics.
- Disenfranchisement of heritage from the traditions of community use.
- Absence of clear definitions of what constitutes the heritage.
- Lack of regulatory controls.
- Inadequate financing and incentives all currently compromise heritage conservation work in Asia.

The causes of those threats are not only from changing times, peoples' recognitions, perceptions and needs changing, and environmental change but also tourism development and its benefits. The positive outcomes from tourism motivate

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81 Hoi An Protocols. Ibid. 4.

82 Hoi An Protocols. Ibid. 14.

83 ICOMOS International Cultural Tourism Charter. Ibid. 5.

84 Hoi An Protocols. Ibid. 4.

local people and other involved sectors such as business investors and government organizations to focus on the resources. Sometimes the purpose of their involvement is not clear as to whether they want to preserve the cultural heritage or to create a new cultural tourism product, referring to the explanation of Hoi An Protocols that *“these are symptomatic of the greatest danger to longer-term safeguarding of the heritage in Asia, which is inadequate public understanding of the need to conserve the heritage and inadequate localization of stewardship responsibility over heritage resources.”*<sup>85</sup> Therefore, it is generally seen that local people try to welcome all tourist types who have different travelling purposes and behavior without concern that no tourism destination or resource can respond to all tourist target markets.

Those threats from tourism development can be categorized into 3 impact groups which are economic impacts, environmental impacts, and social and cultural impacts.<sup>86</sup>

### 1. **Economic impact**

The positive economic benefits of tourism, the source of huge budgets for every level of development, are tourists' direct expenditure on goods and services and indirect expenditure such as through taxes and employment. While the serious negative impact is the conflict between beneficiaries, who are seeking for their own maximum profit from the tourists, and the conflict from tourist-host negotiations.

### 2. **Environmental impact**

For environmental impacts, there are only negative impacts according to the numbers of tourists, as mass tourism presents an imbalance to the destinations' carrying capacity. To deal with tourism impacts on the environment and ecosystem, it is very necessary to consider major influences from different types of tourist destinations such as rural-urban locations or sensitive-insensitive ecosystems; the scale of tourism such as mass or niche markets; the tourist typologies and their travelling purposes; the expected tourism activities and the level of tourist-host interaction in those activities; probable infrastructure and facilities for tourism; the tourism destinations' life cycle; and the tourism season.<sup>87</sup>

### 3. **Socio-cultural impact**

Culture is manifestation of the explicit and implicit behavior of individuals of a specific group, and the products or processes of that behavior, through which people make sense of themselves and their lives. Culture, the distinctive achievement of human groups which is acquired and transmitted by symbols, includes patterns, norms, rules, standards, values, ideas and tradition which find expression in behavior,

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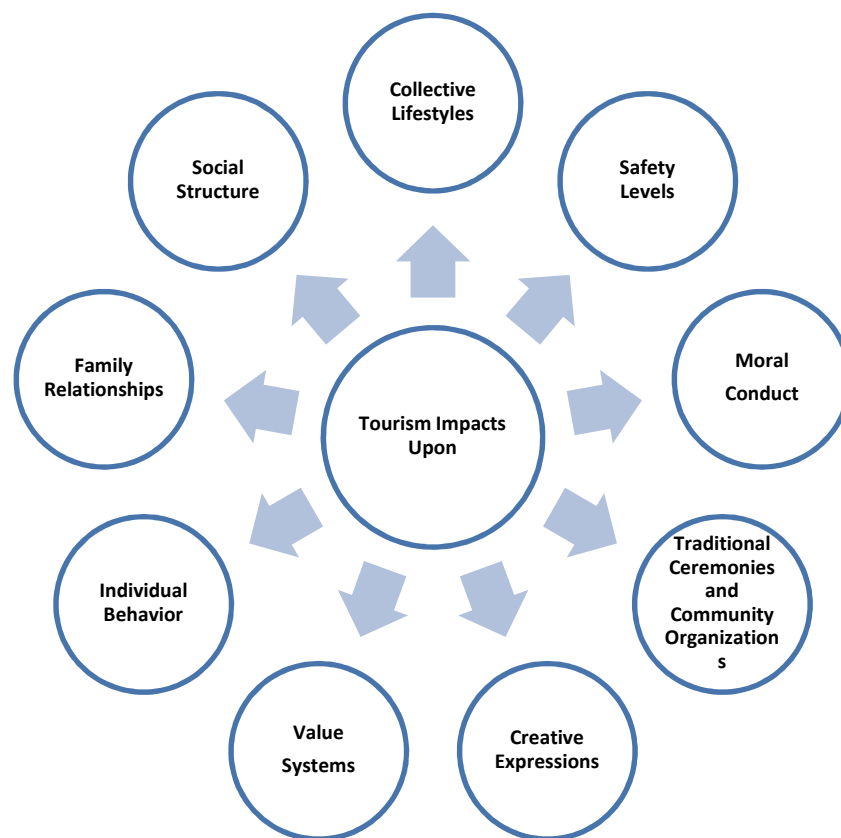
<sup>85</sup> Hoi An Protocols. Ibid.

<sup>86</sup> Page, Stephen J., 2005. **Tourism Management: Managing for Change**. 2<sup>nd</sup> Ed., Oxford: Elsevier Butterworth-Heinemann. 311-326.

<sup>87</sup> Page, Stephen. Ibid. 30-31.

social relations and artifacts. It is very strong to attract and satisfy cultural tourists who are searching and experiencing the exotic authenticity and meanings that are overlapped and integrated in the embodiment of indigenous culture. Due to the cultural tourists' motivation, it leads local people to create cultural manifestations developed specifically for tourist consumption as a tourism product (for example a theme of heritage tourism and ethnic tourism)<sup>88</sup>, which is risky as it is likely to miss the aim of heritage preservation and interpretation.

The emphasis on tourism development can be the very important reason for social and cultural impacts effecting the host communities' culture, social values, quality of life and lifestyle, which comes from their attempt to create an interesting tourism product and wrong-way management. The social and cultural impacts are related to both of positive and negative effects on their collective lifestyles, safety levels, moral conduct, traditional ceremonies and community organizations, creative expressions, value systems, individual behavior, family relationships and social structure (see Figure 4: Socio-cultural Impacts of Tourism).<sup>89,90</sup>



**Figure 5: Socio-cultural Impacts of Tourism**

(Source: Simulation, Page, Stephen J., 2005. *Tourism Management: Managing for Change*. 2<sup>nd</sup> Ed., Oxford: Elsevier Butterworth-Heinemann. 319.)

<sup>88</sup> Wall, Geoffrey & Mathieson, Alister. Ibid., 259-260.

<sup>89</sup> Page, Stephen J., Ibid. 319-322.

<sup>90</sup> Wall, Geoffrey & Mathieson, Alister. Ibid., 227.

The critical threats of tourism development on the host residents' society and culture normally come from<sup>91,92</sup>:

- 'Cultural drift' from different tourist-host relationship perspectives and the contact between two societies with different cultures;
- The cultural and economic distances and differences between tourists and hosts;
- Local residents' perceptions and attitudes towards tourists and tourism impacts;
- Tourists' requirements, unassociated with the hosts' acceptable changes, in the social structure and cultural adaptation;
- The rapidity and intensity of tourism development;
- The degree of host investment in the delivery of tourist services and products;
- Over development and modification comparing with the destination's ecological carrying capability.

#### 4. SUSTAINABLE CULTURAL HERITAGE CONSERVATION AND COMMUNITY BASED HERITAGE TOURISM (CBHT)

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Hoi An Protocols defined the term of 'Sustainability' of cultural heritage conservation that *"it refers to the preservation and management of cultural heritage in such a way as to ensure that its fabric and values are safeguarded for the benefit of future generations"*.<sup>93</sup> Whereas, RikPonne, Steven Schipani, Montira Horayangura Unakul (2008: 345) mention the utilizing of the resources sustainably, as *"a key factor that is essential to sustainable utilization of the Asia-Pacific region's cultural resources is the ability to strike a balance between safeguarding on the one hand and wise use on the other"*. The recommended tool which can balance the preserving and using of heritage resource is community based heritage tourism (CBHT) development, which can provide the best benefits for all, by involving sectors apart from the heritage, especially local communities who are the owners of the resources and the hosts for tourism managing. The CBHT development focuses on the sustainable managing process for heritage protection and tourism development under the local communities' participation and their long-term socio-economic incentives from such as their alleviate poverty.<sup>94</sup> Moreover, the Global Development Research Center

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<sup>91</sup> Wall, Geoffrey & Mathieson, Alister. Ibid. 233-234.

<sup>92</sup> Wall, Geoffrey & Mathieson, Alister. Ibid. 260-266.

<sup>93</sup> Hoi An Protocols. Ibid. 9.

<sup>94</sup> RikPonne, Steven Schipani, Montira Horayangura Unakul. 2008. **Tourism at World Heritage Sites in the Asia Pacific: Contributing to Poverty Reduction and Sustainable Development**. Austria: Studienverlag. 345-347.

(2007) has proposed that not only the two sustainability goals of heritage protection and local development are necessary, but also ecological concern.<sup>95</sup>

The outcomes of the effective and successful sustainable community-based heritage tourism can provide:

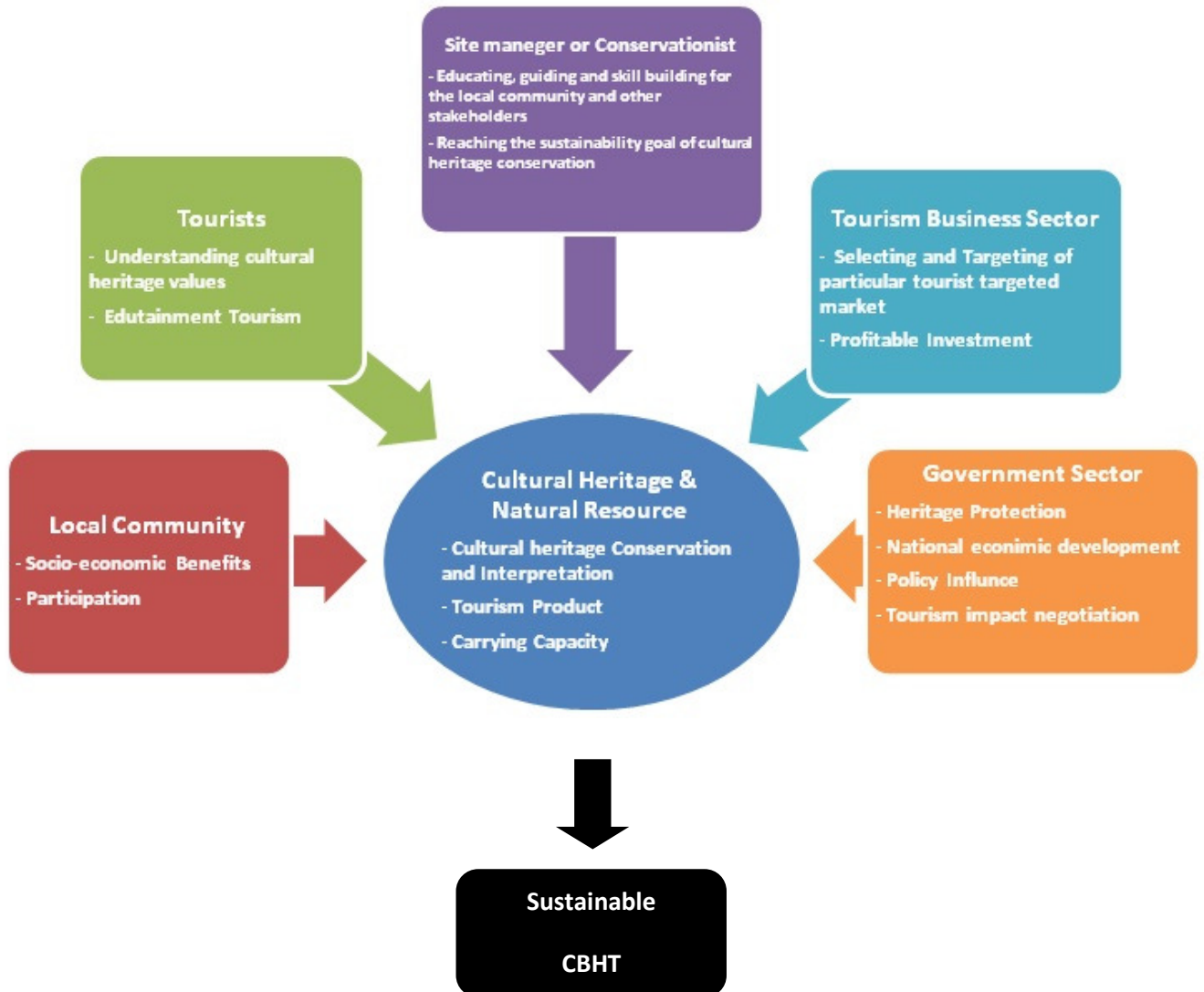
- 1) Retention and interpretation of cultural heritage significance and authenticity;
- 2) Creation of cultural heritage and tourism attractions;
- 3) Social benefits;
- 4) Opportunity for educating and building local skills;
- 5) Networking opportunities.
- 6) Economic development, local revenue, job creation, entrepreneurial investment, and financial resource generating;
- 7) Integration of overall development goals;
- 8) Policy influencing;
- 9) Particular appropriate conservation and tourism management plans;
- 10) The growing of demand for heritage tourism;

According to these great expectations, who are the key players and stakeholders in heritage conservation and tourism management will be question.

Referring to the goals to address both the hosts' benefits and site protection by tourism, the major key players and components for this practice should be the heritage and ecological resource, the local community, and tourists. Besides this, other related sectors will include: the site manager who provides appropriate preservation; the private or business sector who has the best information about tourists' demands and about marketing techniques; the public or government sector who is the key decision maker, also should be engaged (see Figure 5: Role of Stakeholder in Community Based Heritage Tourism Management).

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<sup>95</sup> The Global Development Research Center. **Ibid.**



**Figure 6: Role of Stakeholder in Community Based Heritage Tourism Management**

## **Chapter 3**

### **The Phuthai**

Referring to the aim of this dissertation focusing on the study of the ethnic identity of the Phuthai ethnic group in Ban Pao village, Mukdahan, Thailand for preserving and developing as sustainable community based heritage tourism: therefore, it is very necessary to find out and clearly understand who are the Phuthais and their life, culture and society to define their exact ethnic identity which is valuable for preserving as essential cultural heritage of the minority.

The structure of this chapter is divided into five parts started from the documentary research on historical evidences to find out the definition of the Phuthai which is related to their originality and history since Sip Song Chu Tai to Muang Vang until the northeast Thailand; the second part is the study about the original identity of the Black Tais who are the root of the Phuthai People; then, analyzing of their history of the movement to Thailand and how they became 'Phuthai'; the fourth part is to define their settlement in northeast Thailand; the final part is an interesting case study of the Phu Tais in Ban Muang Luang, a Phu Tai village in Muang Vang (Vilabuly district, Laos) which is always referred to, for comparing analysis with Ban Pao village and other Phuthai cultural tourism villages in Thailand in term of cultural significance and tourism management in the next chapter.

All of the relevant information gathering in this chapter is from credible documentary evidences such as history record of Thailand, Laos and Thai I-san; myths and annals of Sip Song Chu Tai, Black Tai minority and the Phuthais; a field trip and in-depth interviews with local people, both of the Laotians and the Phu Tais, in Kaysone Phomvihane, Xepone and Vilabuly districts on 28-29 November 2011 for defining their ethnic identity and significant issues of each historical time line.

#### **1. Who are the Phuthai?**

Thailand is a country that combines multi-ethnic groups such as Karen, Kui, Khmu, Khmer, Brao, Haw, Chong, Nyakur, Moken, Sakai (Senoi), Semang, Kha (Kha Htin), Tai Khoen, Black Tai (Lao Song or Thai Song Dam), Tai Lue, Siamese, Tai Yuan, Tai Yong, Tai Yo, Shan, Palaung, Phuan, Hmong (Meo), Mlabri, Mon, Lahu, Mien (Yao), Laotian, Lao Khrang, Lao Gao, Lisu, Lawa (Lau) and Phuthai dispersed in all regions.<sup>1</sup>

In northeast region of Thailand, the Phuthai are one of two major ethnic groups, which are the Tai Kuey or Suay speaking the Mon-Khmer language and comprising the Tai Yhor, Tai Saek, Tai Lao, and Phuthai people speaking the Tai-Lao language, settled down in the region.<sup>2</sup> They are the same lineage with the Black Tais in Sip Song Chu Tai the same as Thai Song Dam. Regarding to the historical evidence research the Phuthais who were the Black Tais migrated from Sip Song Chu Tai to

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<sup>1</sup> Princess MahaChakriSiridhorn Anthropology Centre. **Ethnic Groups in Thailand**. Retrieved September 15, 2008. <<http://www3.sac.or.th/ethnic/Content/Order.html>>.

<sup>2</sup>Lo-hitkhul, Thirapab. **Tai in Southeast Asia**. Bangkok: Manager, 1995: 97.

Muang Vang (or Muang Vang Ang Kham or Vilabuly district in Savannakhet province of Laos) in 1791 because of the Yunnanese invasions and water shortages before sheltering to Thailand during the sedition in Muang Vang around 1824-1825 and the incidents of King Anuvong in 1826. While, the Thai Song Dam people, inhabited Phet Buri province and its vicinities in the central region of Thailand, were forced to move to Thailand directly as war captives since 1779. Although the Thai Song Dam people and the Phuthais are of the same lineage as the Black Tai in Sip Song Chu Tai but they were called in different names and meanings.

The term of 'Phuthai', comprising of two words 'Phu' and 'Thai', has two meanings. Referring to the statement of Thanwa Jaithieng (2007:1) about the meaning of name of Phu Tai people, he stated that *"the term Phu Tais should mean 'Hill Tribes' due to the fact that they always settled down on low plains surrounded with mountain ranges and rivers, the same as Sip Song Chu Tai"*. Whereas, Lebar et al. (1964:228) stated about the Phuthais in Ethnic Groups of Mainland Southeast Asia<sup>3</sup> that:

*"Phuthai, from Phu, meaning 'people', is a lowland term for various Tai-speaking populations in northeastern Laos. More specifically, the term is used by some writers as a generic term for upland Tai who have migrated out of the area of the Hua Phan in northeastern Laos and the Sip Song Chau Tai in northwestern Tonkin and are today found in pockets throughout northern Laos, and for communities of Tai speakers, also upland Tai emigrants, in extreme northeastern Thailand who are only recently removed from Laos-people who were, or who still remain ties with, the upland Tai, e.g. the White Tai and Black Tai. Those in the Udon-Roi Et area are sometimes called Lao Khao (Kao), a reference to the White Tai element. The Phuthai in Thailand, estimated at 70,000 to 100,000, usually go through an intermediate stage of living among the Laotian Tai in the lowlands of Laos before migrating on beyond the Mekong."*

Hence, it can be said that the arguments about the meaning of their name because of the meaning of the word 'Phu' which can be 'Hill' or 'People', while the meaning of 'Thai' and sometimes used as 'Tai' is generally mean as 'Thai or Tai people'.

But for the meaning of the term 'Thai Song Dam', who are the same lineage and natives from Sip Song Chu Tai, is still retained their significant characteristic from their ethnical dress as always in black color. Regarding to the statement of Burusphat (1997), in Encyclopedia of Ethnic Groups in Thailand: Tai Song Dam, found that:

*"The Black Tai in Phet Buri are often called 'Tai Song Dam' because of the unique dressing style of this ethnic group. The word 'Song' means 'Trouser' and 'Dam' means 'Black', so their name come*

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<sup>3</sup> Lebar et all. Ibid., 1964:228.

*from the Tai who wear black trousers. Sometimes, the Black Tai are called 'Lao Song'. The word 'Lao' in this case does not mean Lao who live in Laos PDR, but refers to all immigrants from various lineages who moved to Thailand included Lao Vieng and Lao Phuan. Consequently, the Black Tai in Phet Buri can be called Tai Dam, Tai Song Dam, Tai Song, Lao Song, or Lao Song Dam. Whereas the Black Tai who resided in Northeastern Thailand are called Phuthai."*

Even though, there are some different issues between these groups according to the differentiations of migrations to Thailand such as the periods and the routes taken, which influenced on their names, culture or significant characteristics. For the same clarifying, in this study will define them as followed:

- *Thai Song Dam* means Black Tai people who had sought shelter from Sip Song Chu Tai in Thailand directly since 1779;
- *Phu Tai* means Black Tai people who moved from Sip Song Chu Tai to Laos in 1791
- *Phuthai* means Phu Tai people (Black Tai people who moved from Sip Song Chu Tai to Laos in 1791) who moved to Thailand after 1824.

## **2. The Black Tai: the Root of Phuthai People**

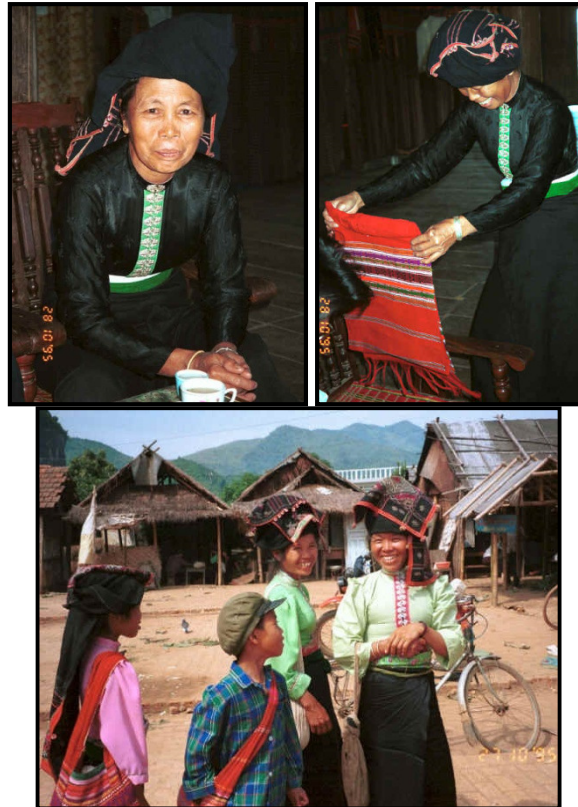
Black Tai, an ethnic group in the Tai-Kadai language family, domiciles at Muang Thean (or Muang Thanh city of Dien Bien Phu district, Dien Bien province in Northwestern Vietnam) built by Khun Borom.<sup>4</sup> Muang Thean was center of Sip Song Chu Tai territory or the Twelve Tai Chiefs who comprised Phong Tho, Lai Chau, Dien Bien Phu, Thuan Chau, Son La, Mai Son, Yen Chau, Moc Chau, Tuan Giao, Phu Yen, Nghia Lo, and Than Uyen<sup>5</sup> as independent political cities.<sup>6</sup>

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<sup>4</sup>Jumsai, M.L. Manich. **History of Laos**. 4<sup>th</sup> ed. Bangkok: Chalermnit, 2000: 12.

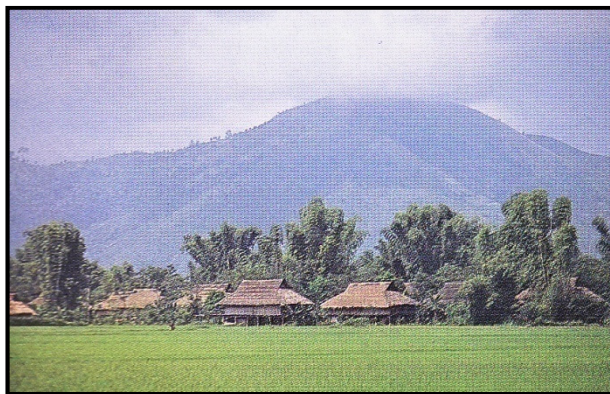
<sup>5</sup>Yimraywat, Phattiya. **History of Sip Song Chu Tai**. Bangkok: Sangsan, 2001: 15.

<sup>6</sup>Lo-hitkhul, Thirapab. **Tai in Southeast Asia**. Bangkok: Manager, 1995: 60.



**Figure 7: The Black Tai in MuangThean or Dien Bien Phu**

(Source: *Tribal Textiles Info. Black Tai*. Available at [http://www.tribaltextiles.info/Galleries/Black\\_Thai.htm](http://www.tribaltextiles.info/Galleries/Black_Thai.htm),)



**Figure 8: Black Tai's Habitat in MuangThean or Dien Bien Phu**

(Source: *Lo-hitkhul, Thirapab. Tai in Southeast Asia*. Bangkok: Manager, 1995: 76)

The distinctiveness of Black Tai society and culture has been presented through their own writing and speaking language, their unique dressing style that is always black and has become a part of their name in the present day; their settled locations on low plains surrounded with mountain ranges and rivers found wherever they have inhabited because of their strong relationship with their hometown, as Sip Song Chu Tai is located between the Black and the Red Rivers<sup>7</sup>, so that sometimes

<sup>7</sup>Lebar, Frank M., Hickey, Gerald C., & Musgrave, John K. **Ethnic Groups of Mainland Southeast Asia**. Canada: Burns & MacEachern, 1964: 221.

they were called Phu Tai or Hill Tribes.<sup>8,9,10</sup> Rice farming, their original occupation, was based on those locations.<sup>11</sup>

Besides that, the Black Tai also believe in ghosts and their ancestor spirits. Therefore, this belief has had an influence on their way of life for a long time such as in a feudal social system, spirit ritual and architectural style. For example, the Black Tai respect feudalism in their social system and clearly separate the aristocracies from lower classes even in death, according to the observations of Frank M. Lebar et al. (1964), to the effect that:

*“the Black Tai believe that each human has 32 souls which leave the body after death. Some go ‘beyond the sky’, while others remain on the altar of the ancestors. Black Tai social stratification extends to their concept of the afterlife.”<sup>12</sup>*

The Black Tai believe that the upper class would be the city spirit when they died, whereas the lower class would be the household spirit. The Black Tai also divide their spirit rituals into ‘Saen Ban’ (the sacrificial ritual for the city spirit) and ‘Saen Ruen’ (the sacrificial ritual for the household spirit). In addition, their social differentiation can be presented through the ritual for sending some of the souls to the place of the afterlife where the aristocracy’s place (or Ruen Phan) will be pleasanter than the lower’s place (or Lham Doi).<sup>13</sup>

For the influence of the Black Tai’s belief on their architectural style, every house must have a room for their ancestral spirit called ‘Kha Lhor Hong’ and it becomes the place for their rituals.<sup>14</sup>

The Black Tai in Sip Song Chu Tai have a strong ethnic sense; however, they have had weak political power which has been the reason for their status as a dependency variously of China, Vietnam, Luang Phra Bang, Thailand, and France.<sup>15</sup> Finally, they were combined to be a part of Vietnam. Due to the wars, some of them decided to move from Sip Song Chu Tai to the southern region such as to Laos and Thailand, the same as the White Tai and the Red Tai (See Figure 9: Map of Black Tai, White Tai and Red Tai in Sip Song Chu Tai).

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<sup>8</sup>Lebar, Frank M. et al. Ibid., 228.

<sup>9</sup>Jaithieng, Thanwa. **History of Phuthai Ethnic Group in Upper Northeastern Thailand**. Retrieved December 15, 2007: 1. <<http://www.oknation.net>>.

<sup>10</sup> In this case, ThanwaJaithieng proposed that the meanings of the word ‘Phu’ are different due to pronunciations of each ethnic group, for example, the Thais’ meaning of ‘Phu’ is *Hill* whereas the Tais’ meaning is *People*.

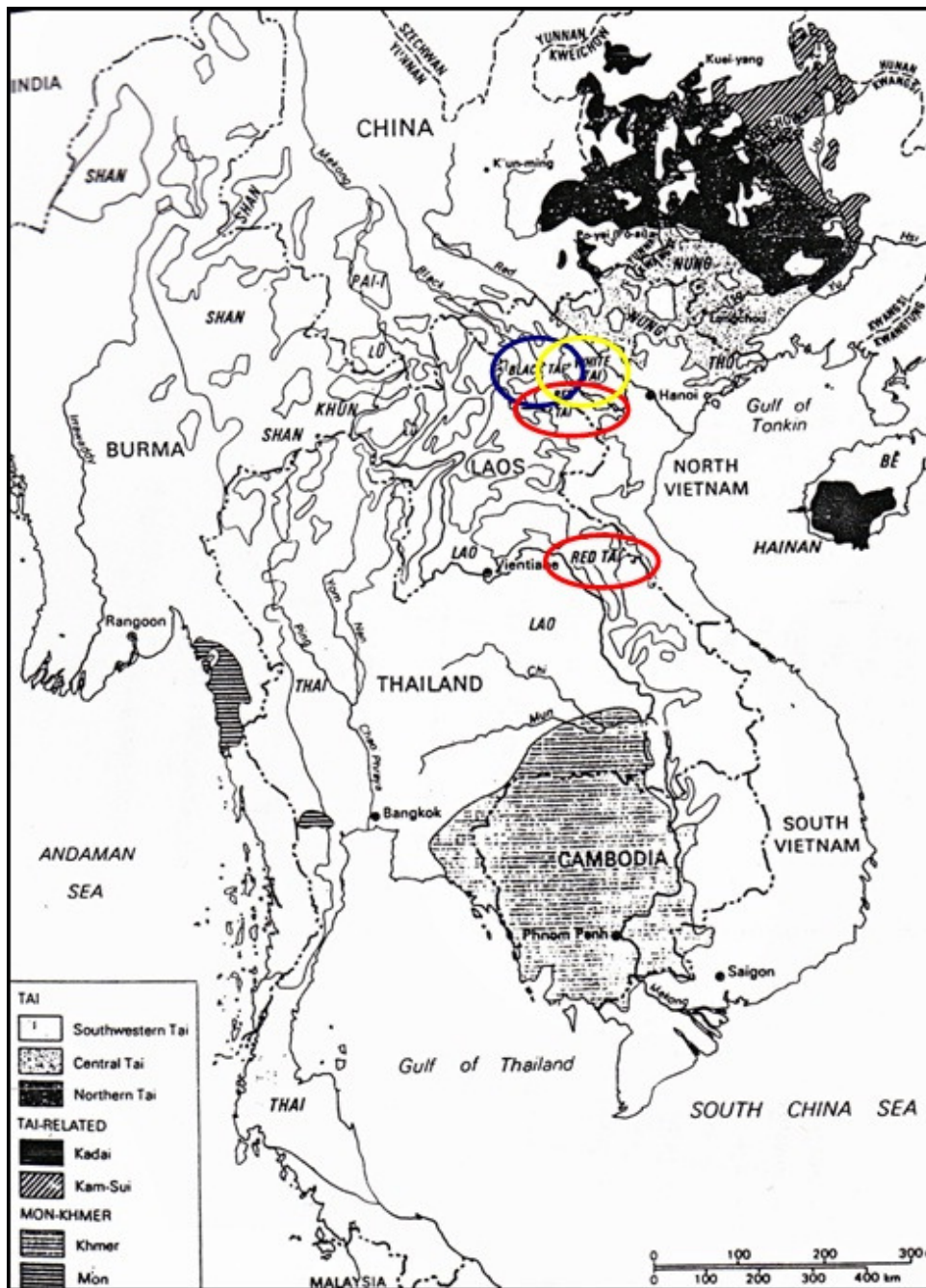
<sup>11</sup>Pitiphat, Sumitra. &Poonsuwan, Samurchai. **Lao Song**. Office of the National Culture Commission in Ministry of Culture, 1997: 9.

<sup>12</sup>Lebar, Frank M. et al. Ibid., 223.

<sup>13</sup>Pitiphat, Sumitra. &Poonsuwan, Samurchai. Ibid., 15.

<sup>14</sup>Yimraywat, Phattiya. Ibid., 222.

<sup>15</sup>Phramahamontree Khunthisaro. “Story of Tai Song in Siam”. **Thai Throng-Dum Thailand foundation**. Nakhon Phrathom, 2005: 43-59.



**Figure 9: Map of Black Tai, White Tai, and Red Tai in Sip Song Chu Tai**

(Source: Simulation, Ramithanon, Chaladchai., Somsawas, Wirada., & Wichasin, Renu. *Tai. Chiang Mai: Ming Muang, 1998: 225.*)

The destinations of the Black Tais' migration were distributed around southern region like Thailand and Laos due to the problems of water shortages and wars. The significant situations affecting them to move to Thailand had occurred since the victory of King Taksin of Thonburi Kingdom on the Kingdom of Lan Xang or Laos in 1779.

### **3. The Phu Tai's Movement to Thailand: Becoming the Phuthai**

The Kingdom of Lan Xang or Laos, a big and strong kingdom of ancient Indochina, had been disunited to become two major kingdoms, Lan Xang - Luang Phrabang and Lan Xang - Vientiane, since 1699.<sup>16</sup> The boundary of the Kingdom of Luang Phrabang in northern Laos covered Muang Houaphan (or Xam Nua of Laos) and Sip Song Chu Tai (or Muang Thanh of Dien Bien Phu of Vietnam), while Vientiane administrated Muang Phuan (or Muang Xieng Khouang of Laos)<sup>17</sup> and southern Laos.<sup>18</sup> Until 1713, a third kingdom of Laos had occurred in the south region, which was Champasak.<sup>19</sup> Finally, in 1779, all three kingdoms of Laos,<sup>20,21</sup> including their colonies<sup>22</sup> became dependent on the Kingdom of Thonburi (Siam or Thailand) under the control of King Taksin (1767-1782) (See Figure 4: Map of the Kingdom of Siam after 1757).

Populations of Lan Xang and its colonies were forcibly moved to Siam (Thailand) as captives<sup>23</sup> and refugees from wars<sup>24</sup>, including Black Tai people of Sip Song Chu Tai following King Taksin's victory over Lan Xang. The Black Tais were sent to settle in Phet Buri Province due to the fact that the geography of Phet Buri looks like Sip Song Chu Tai and it was near the Royal Palace. They were called 'Lao Song' or 'Thai Song Dam', according to their unique dressing style which was always in black color, and confined to be laborers of food and weaponry<sup>25</sup> in Tha Rang area (in Ban Lhaem district), which was their first settlement in Thailand.<sup>26</sup>

<sup>16</sup>Jumsai, M.L. Manich. Ibid., 86.

<sup>17</sup> Mor. Sriburapha. **Tai Dam Ramphan**. Bangkok: Bannakit, 1979: 13-15.

<sup>18</sup>Theerasatsavat, Suwit. **History of Laos (Histoire Du Laos)**. Research. KhonKaen U., 1998: 12.

<sup>19</sup>Theerasatsavat, Suwit. Ibid., 26.

<sup>20</sup> Department of Fine Art. **LatthiThamnoemThangThang**. Bangkok: KhlangWitthaya, 1963: 357-374.

<sup>21</sup>Theerasatsavat, Suwit. Ibid., 10.

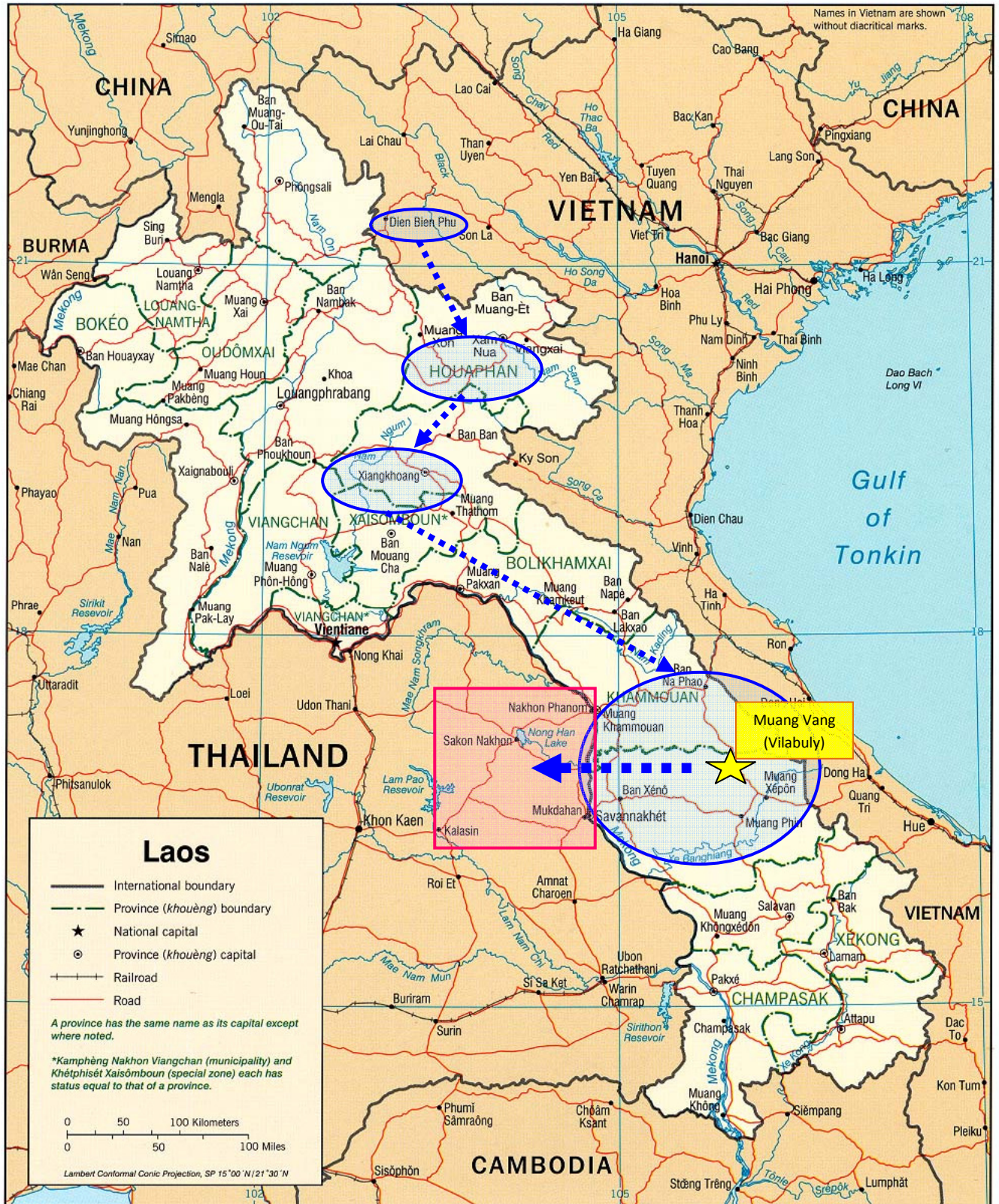
<sup>22</sup>Theerasatsavat, Suwit. Ibid., 28.

<sup>23</sup>Pitiphat, Sumitra. &Poonsuwan, Samurchai. Ibid., 6.

<sup>24</sup>PhramahamontreeKhunthisaro. Ibid.,43-59.

<sup>25</sup>Thirathinnarat, Chettha. **Tai Dam Cultural Center in PhetBuri**. Bachelor Study of Architecture.Silpakorn U., 1999: 12.

<sup>26</sup>Thaisongdumphet. **History of Tai Song Dam**. 2006. Retrieved December 15, 2007. <<http://www.thaisongdumphet.is.in.th/?md=content&ma=show&id=5>>.



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**Figure 10: Map of the Phuthais' Migration Route**

(Source: Simulation, [http://www.lib.utexas.edu/maps/middle\\_east\\_and\\_asia/laos\\_pol\\_2003.jpg](http://www.lib.utexas.edu/maps/middle_east_and_asia/laos_pol_2003.jpg).)

In 1791, Yunnanese invaded the area of northern Laos covering Sip Song Chu Tai and terrorized the inhabitants.<sup>27</sup> There were also problems of water shortages<sup>28</sup> so that Tao Ka lead some Black Tai people to migrate to Vientiane under the rule of King Anurut (1791-1816)<sup>29</sup> of Vientiane which was the colony of Siam. They were allowed to settle at Muang Vang (or Muang Vang Ang Kham or Vilabuly District in Savannakhet province, Laos).<sup>30</sup> In here, this Black Tai group was called as Tai Phu related to their settlement location, whereas they called themselves as Phu Tai which means Tai people.



**Figure 11: Vilabuly District, Savannakhet Province, Laos**

(a) The Gold and Copper Mine

(b) The Phu Tai Town in Vilabuly

(Photograph 28.11.2011)

Thenceforth in Siam, when King Rama I heard about the invasion of the Yunnanese in Sip Song Chu Tai, he sent his army to defeat them in 1792 and ordered the sheltering of the Black Tai and Lao Phuan (People of Muang Phuan or Xieng Khouang of Laos) to Siam as the second group.<sup>31</sup> They were all sent to reside in Phet Buri.

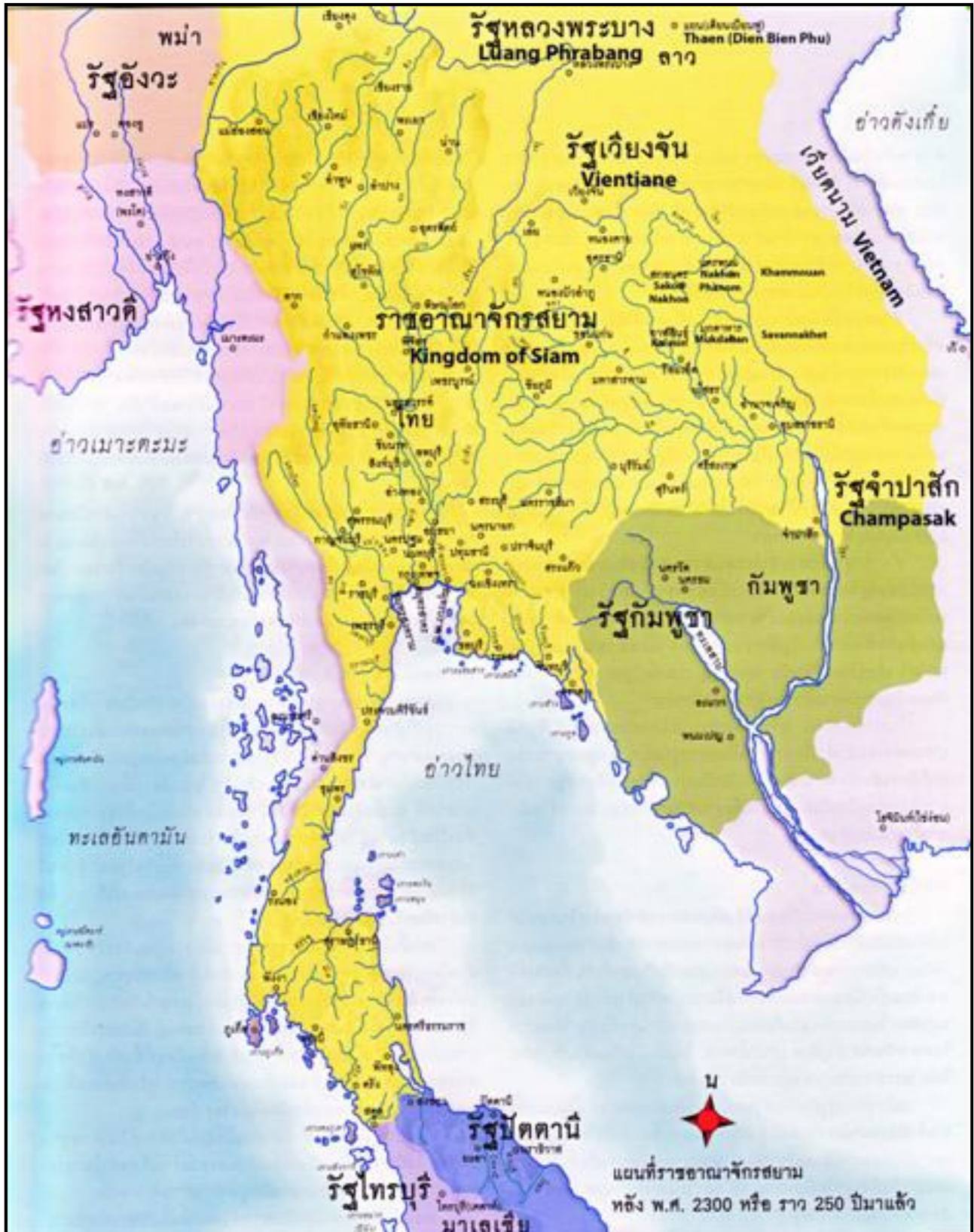
<sup>27</sup>Thongsavangrat, Thawin. **History of Phuthai and Phuthai People of MuangRenuNakhon**.3<sup>rd</sup> ed. NonthaBuri.1986: 5.

<sup>28</sup>Ninvong, Bunyarong. **Kingdom of Thailand and Kingdom of Lan Chang and Haw Invasion**. Bangkok: Thanet Press, 2005: 70.

<sup>29</sup>Wikipedia. **King of Laos**. June 13, 2008. Retrieved September 20, 2008. <<http://th.wikipedia.org>>.

<sup>30</sup>Thongsavangrat, Thawin. *Ibid.*, 5&23.

<sup>31</sup>Thirathinnarat, Chettha. *Ibid.*, 12.



**Figure 12: Map of the Kingdom of Siam after 1757**

(Source: Simulation, Vongthet, Sujit. *Historic Maps of Thailand (Siam)*. NonthaBuri: MathichonPakkred, 2007: 47.)

From those incidents, it could be observed that there were two major migrant routes of the Black Tai which were 1) the refugee route from northern Laos to Phet Buri province of Thailand, where they were called 'Thai Song Dam or Lao Song' because of their black dress; and 2) the migration route to Muang Vang in Laos, lead by Tao Ka, before being forcibly moved to northeast Thailand in 1826, where they called themselves 'Phu Tai', which means Tai People, while the Lao people called them 'Tai Phu', which means the Tai who lives on hills or hill tribes, and became 'Phuthai' when they sheltered to Thailand finally.<sup>32</sup>



**Figure 13: Thai Song Dam in Phet Buri Province of Thailand**  
(Photograph 26.12.2007)



**Figure 14: Phuthai in Kalasin Province of Thailand**  
(Photograph 01.03.2008)

<sup>32</sup>The Black Tai who moved from Sip Song Chu Tai to Vientiane were called in various names with various meaning referring the meaning of the word 'Phu' which means 'People' or 'Hill' such as the name as 'Phu Tai' (or ภูไท, ฝูไท in Thai) has two different meaning: 1) Hill Tribes (ภูไท or Tai Phu); 2) Tai people (ฝูไท). When the Phu Tai people from Laos migrated to Thailand, they called themselves as 'Phuthai' which means Tai people in Thailand (ฝูไทย).

In 1826, King Anuvong (1805-1828)<sup>33</sup> of Vientiane, a dependency of Siam since 1779, had rebelled against King Rama III with the help of the Emperor of Vietnam.<sup>34</sup> Therefore, King Rama III of Siam ordered three Siamese generals: Jao Phraya Thamma; Phra Ratchavarin; and Phra Mahathep, to expel the Vietnamese out of Laos and to herd the people<sup>35</sup> of northern Laos, central Laos, southern Laos, and the area that made up the boundary of Vietnam and Siam<sup>36</sup> such as Muang Houaphan, Muang Phuan, Muang Xieng Khouang, Muang Xieng Kham, Muang Xieng Khee, Muang Kapong, Muang Khamkeut, Muang Khammouan, Muang Mahachai, Muang Phin, Muang Phong, Muang Nong, Muang Thaphon (Xepon), Muang Katak (Phabang), Muang Chumporn, Muang Vang (Vang Ang Kam), and Muang Phalan.<sup>37</sup> Even though the three generals could defeat the Vietnamese, they were resisted by the local inhabitants including the Phu Tais. Thus, Phra Sunthornratvongsa (the governor of Yasothorn - Nakhon Phanom province in that time) suggested that the Laotian governors of each province and heads of other minority villages should persuade their villagers to move to northeast Siam by themselves where they could choose where they wished to inhabit and also be promoted to be governors of their new provinces.<sup>38</sup>

One year later, Siamese armies defeated Muang Houaphan which was also under Vietnam. After that, Siam's generals could pacify the habitants of Muang Phuan and Muang Houaphan to be under the rule of King of Siam.<sup>39</sup>

During the suppressions of Siam, King Anuvong of Vientiane expected that he would be suffering defeat from Siam so he escaped from Vientiane to Vietnam on 19 October 1828 while General Chao Phraya Ratsuphawadee was marching the army to occupy and destroy Muang Vientiane. Finally, King Anuvong was arrested on 21 December 1828 to be sent to Bangkok for punishing and died in 7-8 days after that.<sup>40</sup>

In 1830, Phra Sunthornratvongsa, the governor of Yasothorn – Nakhon Phanom province, could pacify the populations of Muang Phin, Muang Nong, Muang Thapone (Xepon), Muang Mahachai, and Muang Vang to settle in Nakhon Phanom province.<sup>41</sup>

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<sup>33</sup>Wikipedia. **Phra Jao Anuvong**. June 16, 2008. Retrieved September 20, 2008. <<http://th.wikipedia.org>>.

<sup>34</sup>Jumsai, M.L. Manich. Ibid., 195.

<sup>35</sup> The King of Thailand conscripted all people of Laos; especially the populations lived near the boundary of Vietnam because he wanted to cut off the military of Laos and Vietnam. In addition, the large amount of inhabitants could increase number of taxation. (Theerasatsavat, Suwit, 1998: 45 & 98.)

<sup>36</sup>Jumsai, M.L. Manich. Ibid., 209.

<sup>37</sup>Theerasatsavat, Suwit. Ibid., 98.

<sup>38</sup> Na Ubon, Bamphen. 'NakhonPhanom'. **History of 10 Provinces in Zone 4**.KhonKaen: KhonKaen University, 1988: 5.

<sup>39</sup>Thongsavangrat, Thawin. Ibid., 9.

<sup>40</sup>Thongsavangrat, Thawin. Ibid., 9.

<sup>41</sup>Thongsavangrat, Thawin. Ibid., 55.



**Figure 15: Map of the Phu Tai Residential Area in Laos**

(Source: Simulation, Laostravelbiz. *Laos*. [http://www.laostravelbiz/images/map/laos\\_bg.jpg](http://www.laostravelbiz/images/map/laos_bg.jpg), See full size map in Appendix B)

Three years later, General Phra Mahathep occupied Muang Mahachai, Muang Nong, Mauang Phalan, and Muang Chumporn on 11-12 February 1833 and herded some 6,000 people of Laos to northeast Siam<sup>42</sup> so that there were new provinces established around the Phu Phan Mountain Range of Thailand.<sup>43</sup>

Meanwhile, after the King of Siam had been confronted with the campaigns of King Anuvong of Vientiane, the Yunnanese reinvaded Sip Song Chu Tai in 1835-1836. So, the Black Tai (Thai Song Dam) were moved to Phet Buri again.<sup>44</sup>

In central Laos, Siam's armies wrecked Muang Vang, Muang Thaphon, Muang Phin, Muang Ranong, Muang Xiengrom, and Muang Phabang on 31 March 1841.<sup>45</sup> Consequently, the Phu Tais and other groups of those provinces were moved to Kalasin, Nakhon Phanom, and Sakon Nakhon.<sup>46</sup>

<sup>42</sup>Thongsavangrat, Thawin. *Ibid.*, 55.

<sup>43</sup>Theerasatsavat, Suwit. *Ibid.*, 46.

<sup>44</sup>PhramahamontreeKhunthisaro. *Ibid.*, 43-59.

<sup>45</sup>Thongsavangrat, Thawin. *Ibid.*, 16&55.

<sup>46</sup>Thongsavangrat, Thawin. *Ibid.*, 5.



**Figure 16: The Phu Tais in Muang Vang, Laos**  
(*Photograph 28.11.2011*)

In 1842, Siamese armies, lead by General Phra Mahasongkhram, Ub-had<sup>47</sup> of Muang Vientiane, Ratchabut<sup>48</sup> of Muang Kalasin, Phra Phichai Udomdet<sup>49</sup>, Tao Phet and Tao Sai of Renu Nakhon (the Phu Tais called Muang Vang Vay or Muang Vay which was established around 1824-1825 before King Anuvong's rebellion regarding to the Phu Tai's myth), Kromkan<sup>50</sup> Muang Yasothon, and Kromkan Muang Mukdahan, destroyed the places of the Phu Tai, Kha and all minorities in Muang Vang<sup>51</sup>, so as to herd them to Siam.<sup>52</sup> More than 15,700 immigrants were distributed to<sup>53</sup>:

- 1) Sahatsakhan and Kuchinarai district (in Ban Phon, Ban Nongyang, and Nongchang, Phon sub-district), about 1,200 people;
- 2) Kuchinarai district (in Boakhao sub-district, Janlan sub-district, Phulanjang sub-district, Song Ploei sub-district, and Khumkhao sub-district) about 14,521 people;
- 3) Royal Family of Ban Vang settled in Ban Phannanikhom;
- 4) Villagers of Muang Sean settled at Ban Nong Sung and Ban Khamcha-I of Mukdahan district.

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<sup>47</sup>Ub-had or Ubprarat means the position of a viceroy. In that time, the Ub-had of Muang Vientiane had been arrested in Siam.

<sup>48</sup>Ratchabut means the position of a son of a governor.

<sup>49</sup>Phra Phichai Udomdet was the governor of Muang Phulanjang.

<sup>50</sup>Kromkan means a class of soldiers.

<sup>51</sup>Department of Fine Art. *Ibid.*, 357-374.

<sup>52</sup>Thongsavangrat, Thawin. *Ibid.*, 7.

<sup>53</sup>Department of Fine Art. *Ibid.*, 357-374.



**Figure 17: Khamcha-I District, Mukdahan Province, Thailand**  
(*Photograph: 14.07.2011*)

Two years later, in 1844, Phra Mahasongkhram informed King Rama III that they could move 2,458 people from Muang Vang, Muang Thaphon, Muang Ranong, Muang Phin, and Muang Khammouan.<sup>54</sup> In this year, due to the large numbers of the refugees and the growing villages, the King promoted nine growth villages that the Phu Tais were to settle in, to be Muang or Provinces i.e. Muang Renu Nakhon, Muang Phannanikhom, Muang Kuchinarai, Muang Phulanchang, Muang Nong Sung, Muang Senangkhanikhom, and Muang Kham Khoenkaew.<sup>55</sup> (See Table 1: List of the Phuthais' Settlement in Northeast Thailand)

In addition, two more provinces were promoted in the reign of King Rama V which were Muang Varitchaphum (in 1877) and Muang Jampachonnabut (in 1878).<sup>56</sup>

In 1884, during King Rama V's reign, Sip Song Chu Tai was reinvaded by Yunnanese so that the King of Siam with the help of France sent armies to defeat them. Some of the Black Tais fled to Thailand, constituting the last movement of Thai Song Dam. After that, France acquired Sip Song Chu Tai (its area was about 87,000 square kilometers)<sup>57</sup> from Thailand in 1888<sup>58</sup> and also the 3 Kingdoms of Laos in 1893.<sup>59</sup> Thus, the Phu Tai people of Laos sheltering in Thailand were the last groups to do so.

#### **4. Settlement in Northeast Thailand of the Phuthai**

According to the history of the Phu Tais' migration, they had been forcibly moved from Khammouan and Savannakhet districts of Laos, the places they had inhabited for almost a century, to the northeastern region of Thailand following the

<sup>54</sup>Thongsavangrat, Thawin. *Ibid.*, 16.

<sup>55</sup>Jantarasakha, Surajit. **Phuthai Plad Thin**. Bangkok, 1987: 6.

<sup>56</sup>Jantarasakha, Surajit. *Ibid.*, 7.

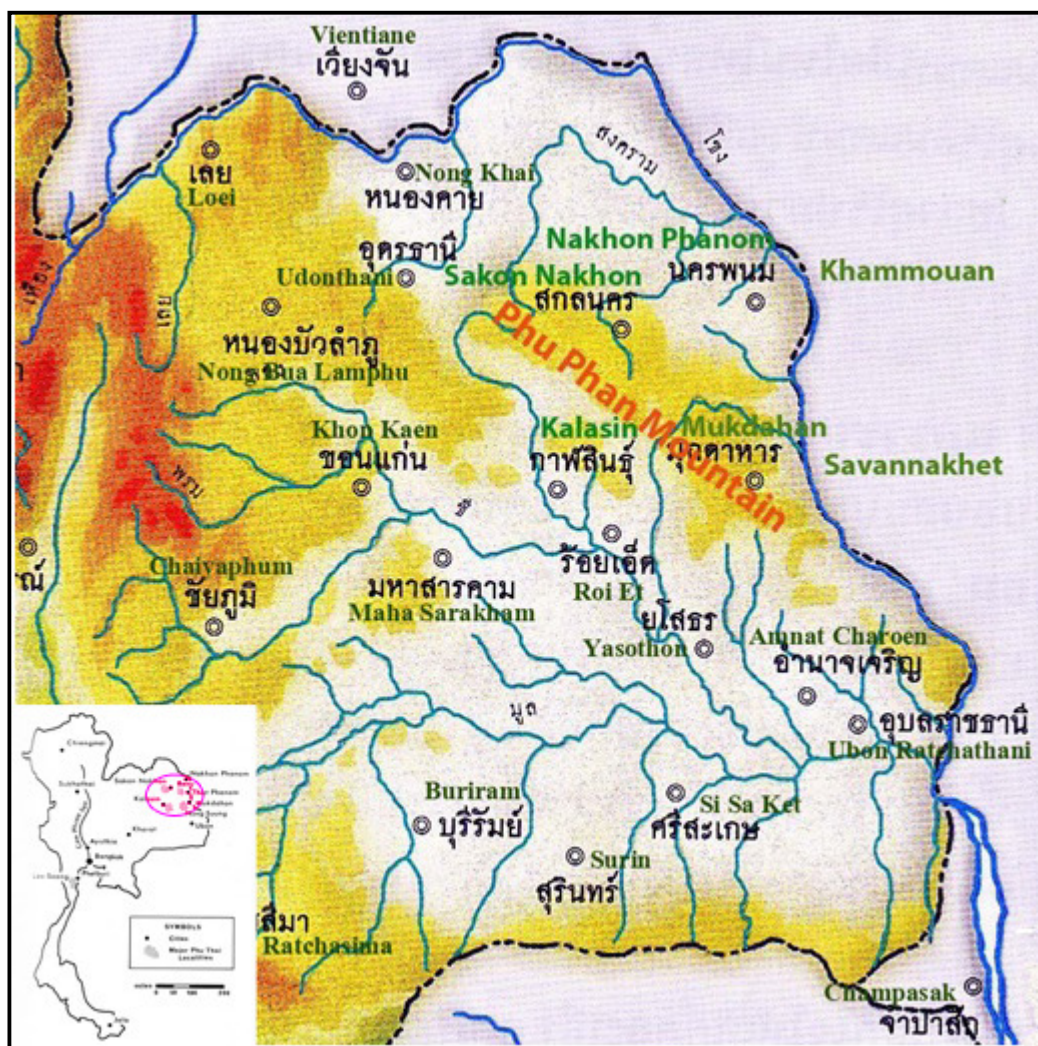
<sup>57</sup>Theerasatsavat, Suwit. *Ibid.*, 146-148.

<sup>58</sup>Phramahamontree Khunthisaro. *Ibid.*, 43-59.

<sup>59</sup>Theerasatsavat, Suwit. *Ibid.*, 28.

rebellion of King Anuvong (in 1826). The Phu Tais themselves could choose satisfying locations to settle down, as in the suggestion of Phra Sunthornratvongsa to King Rama III. They therefore had settled on the low plains around the Phu Phan mountain range, i.e. the areas of Sakon Nakhon, Nakhon Phanom, Mukdahan, and Kalasin provinces. (See Figure 18: Map of the Phuthais' Settlement in Northeast Thailand)

In here, the northeast Thailand, the Phu Tai people sheltered from Laos also were called as Tribal Tais but they named themselves as the Phuthai which means Tai people who live in Thailand.



**Figure 18: Map of the Phuthais' Settlement in Northeast Thailand**

(Source: Simulation, Vongthet, Sujit. *Historic Maps of Thailand (Siam)*. Nonthaburi: MathichonPakkred, 2007: 51.)

After establishing their own villages, King Rama III of Thailand considered that some Phuthai villages were growing and should be promoted to be Muang or provinces administrated by their Phuthai heads. There were 7 new provinces promoted in the reign of King Rama III (in 1844), while other 2 provinces were promoted in King Rama V's time (in 1877 and 1878).<sup>60</sup> (See Table 1: List of the Phuthai Towns in Northeast Thailand, promoted by King Rama III)

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<sup>60</sup>Jantarasakha, Surajit. *Ibid.*, 6-7.

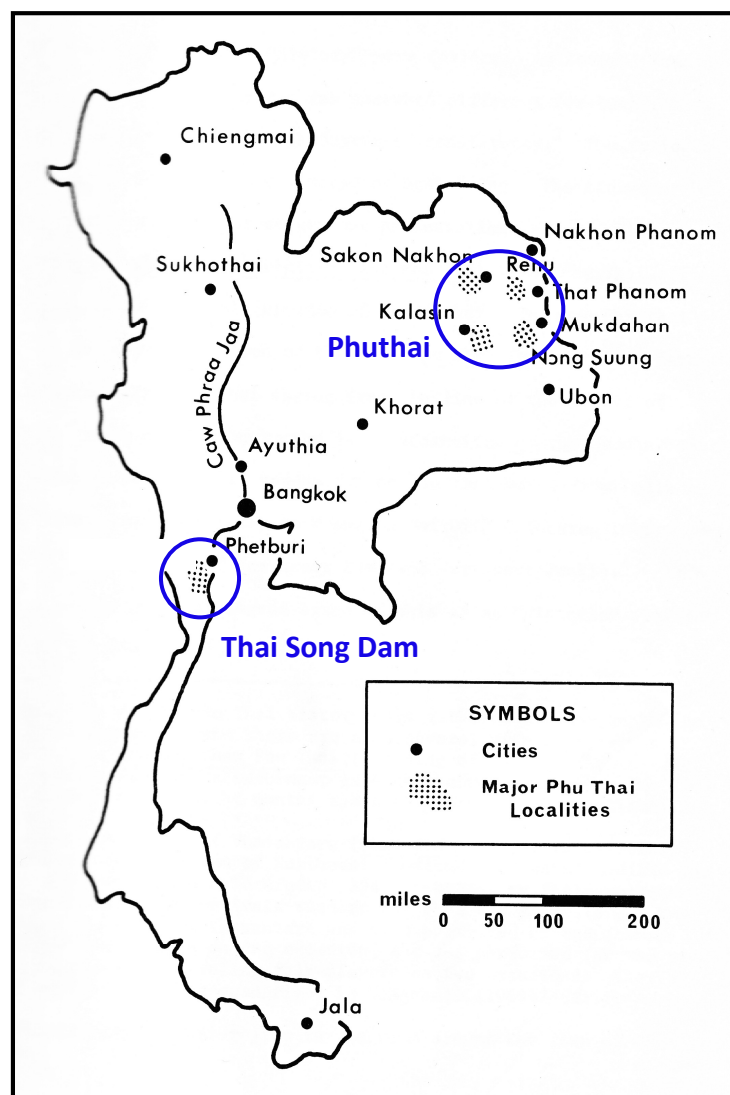
**Table 1: List of the Phuthai Towns in Northeast Thailand, promoted by King Rama III**

Year	Province	Previous Refuge	The First Governor	Present Location	
				District	Province
1844	Muang Renu Nakhon	Muang Vang	Phra Kaewkomol (Tao Sai)	Renu Nakhon	Nakhon Phanom
	Muang Phannanikhom	Muang Vang	Phra Senanarong (Tao Hong Khlang)	Phannanikhom	Sakon Nakhon
	Muang Kuchinarai	Muang Vang	Phra Thibetvongsa (Royal Family of Muang Vang)	Kuchinarai	Kalasin
	Muang Phulanchang	Muang Vang	Phra Phichai Udomdet (Moen Det-udom)	Khaovong	Kalasin
	Muang Nong Sung	Muang Vang	Phra Krisonrat (Tao Sihanam)	Khamcha-I, Nong Sung, Nakae	Mukdahan, Mukdahan, Nakhon Phanom
	Muang Senangkhanikhom	Muang Thaphon (Xepon)	Phra Srisintu Songkhram (Tao Jan of MuangThaphon)	Senangkhanikhom	Ubon Ratchathani
	Muang Khamkhoenkaew	Muang Vang	Phra Ramnarong (Tao Sihanat)	Chanuman	Ubon Ratchathani
1877 (by King Rama V)	Muang Varitchaphum	Muang Kapong, Muang Katak (Phabang)	Phra Surintra Borirak (Tao Promsuwan of Muang Kapong)	Varitchaphum	Sakon Nakhon
1878 (by King Rama V)	Muang Jampachonnabot	Muang Kapong	Phra Bamrung Nikhomkhet (Tao Kaew of Muang Kapong)	Phangkhn	Sakhon Nakhon

(Source: Summary, Jinnapas Pathumporn, 2011)

Black Tai people had moved to Thailand on many occasions because of captures, pacifications, persuasions, and refuges through different circumstances and routes to the central and northeast regions, which was the reason for their different names, Thai Song Dam and Phuthai representing their unique ethnic identity of their dress and habitation.

Their differentiation is not only in their name, but also became some part of their society and culture such as in language, tradition, and religious ritual, differing due to the fact that they used different routes to migrate to Thailand. Thai Song Dam were captured and moved from Sip Song Chu Tai to Phet Buri province of Thailand directly without influence of another culture, whereas the Phuthais migrated to Laos over almost 100 years before moving to northeast Thailand so that Lan Xang culture and Buddhism religion were slowly imbued into their way of life. For example, the Phu Tai people of Laos are Buddhist the same as the Laotians but still retain the animist worship like the Black Tais of Sip Song Chu Tai (see Figure 14: Map of the settlement of Thai Song Dam and Phuthai in Thailand).

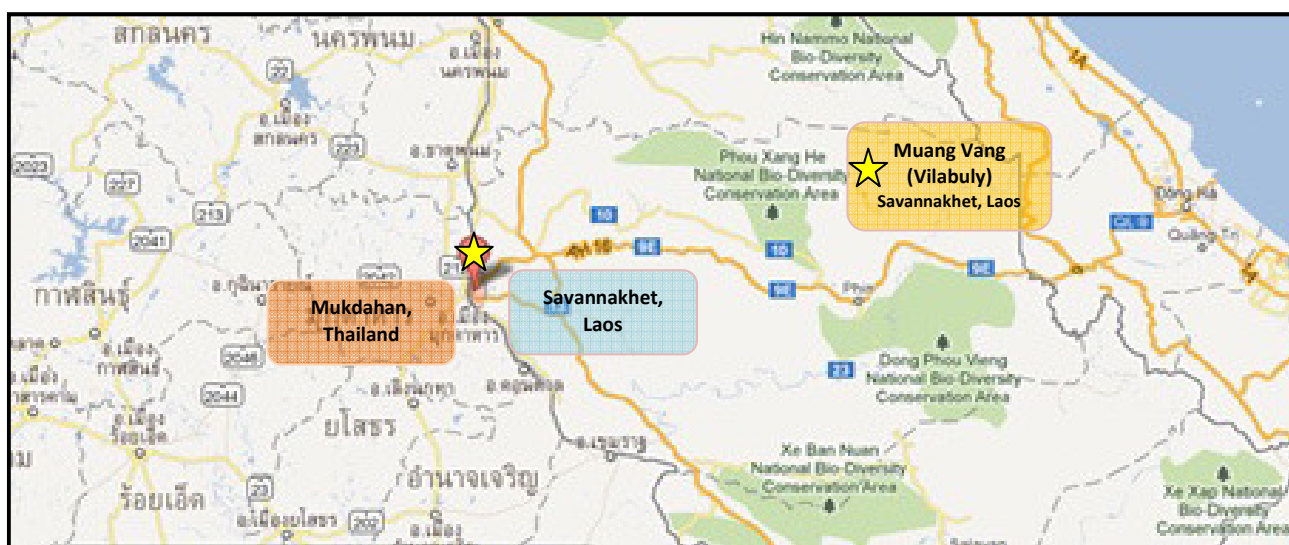


**Figure 19: Map of the settlement of Thai Song Dam and Phuthai in Thailand**

(Source: *Simulation: Kirch, Anthony Thomas. Phu Thai Religious Syncretism: A Case Study of Thai Religion and Society. Diss. Harvard U, 1967: 37.*)

## 5. Phu Tai Muang Vang: Significant History and Culture

According to the history and movement of the Phu Tais, it can be found that their critical ethnic changes have occurred when they moved to Muang Vang in Savannakhet, Laos the Buddhist Kingdom. Hence, the important information investigating, including primary data and documentary research, was related to their exactly settlement location, belief, ritual, language, society and culture to understand how they differ from the Laotian people, the original residents, and whether Lan Xang culture and Buddhism slowly imbues into their life.



**Figure 20: Map of Savannakhet, Laos**  
(Source: Simulation, <http://maps.google.com>)

### 5.1 Context of Savannakhet

Savannakhet province covers the areas of fifteen districts: Kaysone Phomvihane (formerly Khanthabuly), Outhoumphone, Atsaphangthong, Phine, Sepone, Nong, Thapangthong, Songkhone, Champhone, Xonbuly, Xaybuly, Atsaphone, Xayphouthong, Thaphalanxay and Vilabuly.<sup>61</sup> It is the second biggest town of Laos, which is about 21,774 square kilometers<sup>62</sup>, locates in the central Laos opposite Mukdahan province of Thailand. It is also the main gateway from Thailand to Vietnam via the second relationship bridge between Mukdahan and Savannakhet connecting to the route no.9 to Lao Bao border and Dong Ha, Quang Tri province on the lower Gulf of Tonkin in Vietnam. It is bordered Khammouan province in the north and Salavan province in the south. This province has been developed since the French era (Thailand lost the left-hand side of the Mekhong River

<sup>61</sup> Laos Tourism. 2011. **Savannakhet**. Available at <http://www.laostourism.org>

<sup>62</sup> Office of the Board of Investment. 2008. **Lao PDR: Investment Information**. Retrieved 18/9/2551. Available at [http://www.boi.go.th/thai/clmv/2008\\_Lao/Province3.htm](http://www.boi.go.th/thai/clmv/2008_Lao/Province3.htm)

including the area of Savannakhet to France since 1893) and damaged during the Indochina war (1963-74)<sup>63</sup>. However, there are so many French colonial memories such as buildings, church and the road system in Kaysone Phomvihane district, the town center, especially along Si Muang road.



**Figure 21: French Colonial Memories along Si Muang Road, Savannakhet Province, Laos**  
(Photograph 29.11.2011)

Savannakhet is a Buddhist town influence about 2,000 years ago referring to the history of Wat Phra That Ing Hang, the religious symbol of the province and well-known as the twin pagoda of Phra That Phanom of Thailand, which was proposed by Savannakhet Provincial Tourism Department on the interpretation sign in front of the temple that:

*“In the legend of this Buddhist reliquary, it is said that in the time of Buddha, he came to teach people here. He leaned on the Hangna tree while having lunch. Then, King Sumittatum Vongsa, who governed the Sikottabong Kingdom, decided to build this stupa to memorialize and worship the Buddha. He named it Pra That Ing Hang.*

*During the 9<sup>th</sup> century, the Sikottabong Kingdom collapsed and Khmer people became more powerful, so the stupa was converted to a Hindu place of worship dedicated to Shiva. During the reign of Sumintha Thiraracha, the old stupa was rebuilt and one more building added and decorated with sculptures illustrating the beliefs of the Hindu religion, including sexual imagery and history from the Ramayana epic. So the stupa became a symbol of Khmer Hindu power. In that era, it still was called Intraprasarth. The name Ing Hang was restored when Lao power surpassed that of Khmer in the 14<sup>th</sup> century.*

*During his reign, King Pothisarach of Lanexang Kingdom led his subjects to restore That Pranom, That Sikottabong, That Ing Hang, and That Phnh. In 1548, King Saysetthathrach of Lanexang Kingdom added Lao artistic*

<sup>63</sup> Lonely Planet. Ibid., 283.

*motifs to the gate and built the upper section of the stupa. Thus, That Ing Hang was restored to its original role as a Buddhist temple. Each side of the stupa is 9 meters wide and 25 meters high. The second month of the Lao Buddhist calendar (December), was for the celebration of the annual That Ing Hang Festival.”*



**Figure 22: Wat Phra That Ing Hang, Savannakhet Province, Laos**  
(*Photograph 29.11.2011*)

Phra That Ing Hang is the great evidence of the Buddhism religion which has been influence on Laotian people’s belief for twenty centuries up until now. Apart from that the Buddhist temples can also be found generally in the town center and every village, for example, Wat Xaiyaphoum, the largest and oldest temple since 1542 located in the town center by the Mekhong River, is the center of all festive ceremonies and religious rituals of local Buddhist people in Savannakhet.<sup>64</sup>

<sup>64</sup> Lao Tourism Organization. 2008. **Destination: Savannakhet Province**. Retrieved from <http://www.laotourism.org/savannakhet.htm> 18/9/2008



**Figure 23: Wat Xaiyaphoum, Savannakhet Province, Laos**  
(*Photograph 29.11.2011*)

Moreover, Savannakhet is the residential area of many minority groups such as the Lao, Tai Tribes, Meo and Man, Kha, other Tribal groups and foreign minorities such as Chinese and Vietnamese.<sup>65</sup>



**Figure 24: The Laotian People in Savannakhet Province, Laos**  
(*Photograph 28.11.2011*)

## 5.2 Muang Vang Ang Kam

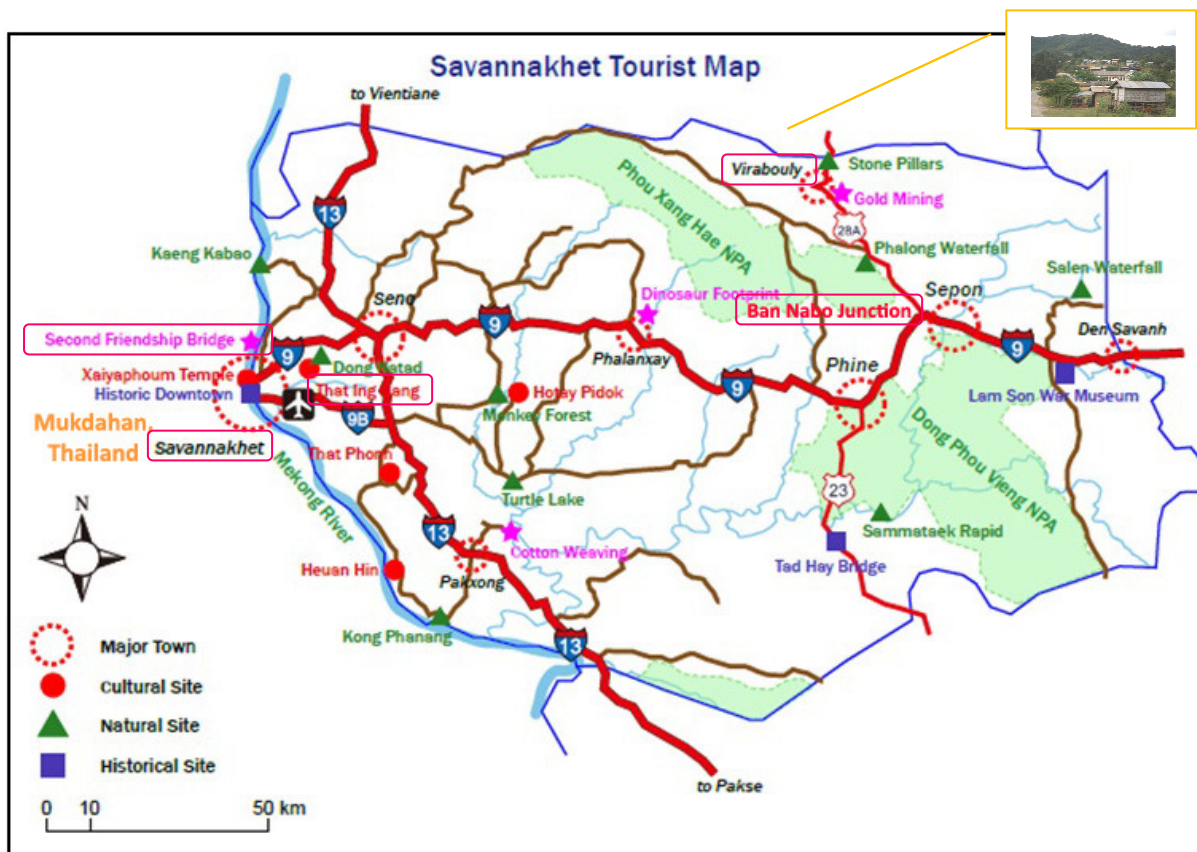
Muang Vang Ang Kam or Muang Vang in short is currently called Muang Vilabuly, a district of Savannakhet province. Referring to the field trip found that it is a distant rural area around 197 kilometers far from the town center in Kaysone Phomvihane district along the route no. 9A or AH16 to Ban Nabo junction in Xepon district and then around 38 kilometers driving continuously after turning left to the route no. 28A to Vilabuly district. The transportation from Kaysone Phomvihane to Vilabuly is not convenience. There is no air-conditioning bus or normal bus provided. For daily travelling of the local people, there is only one local shuttle bus available started from Savan Market

<sup>65</sup> Lebar, Frank M., Laos: its people, its society, its culture. 35-43.

in Kayson Phomvihane district to Xepon district and destination at Vilabuly Market, which estimate 6-7 hours for 240 Kilometers due to the problem from the road work.



**Figure 25: Local Shuttle Bus from Kayson Phomvihane to Vilabuly Market**  
 (Photograph 28.11.2011)



**Figure 26: Map of Savannakhet - Vilabuly**  
 (Source: Simulation, EWECTourism. *Savannakhet Tourist Map*.  
[http://ewectourism.net/78/net\\_download/ProvinceMap.pdf](http://ewectourism.net/78/net_download/ProvinceMap.pdf))

According to the interview with Mr. Veela and some of the Laotian people in Xepon market on 28<sup>th</sup> November 2011 found that the name of Vilabuly district was changed from Muang Vang Ang Kam, meaning as the town of gold, to be Muang Vilabuly or the town of heroes<sup>66</sup> due to the fact that this place was a battlefield of the second Indochina war during 1963-74. Then, its name was changed to be the memorial for all the heroes who sacrificed in the battlefield. However, this district is still well-known for the town of quality gold and copper mines of Laos and still attracting business sectors and investors from many countries.<sup>67</sup>



<sup>66</sup> Muang means Town, Vila from the word Vilaxon means Hero, and Buly means Town or Kingdom

<sup>67</sup> Manager Online. **Indochina**. Available at <http://www.manager.co.th/IndoChina/ViewNews.aspx?NewsID=954000062184>



**Figure 27: Muang Vang Ang Kam (the Town of Gold)**

(a) Nabo Junction

(b) Local Transportation

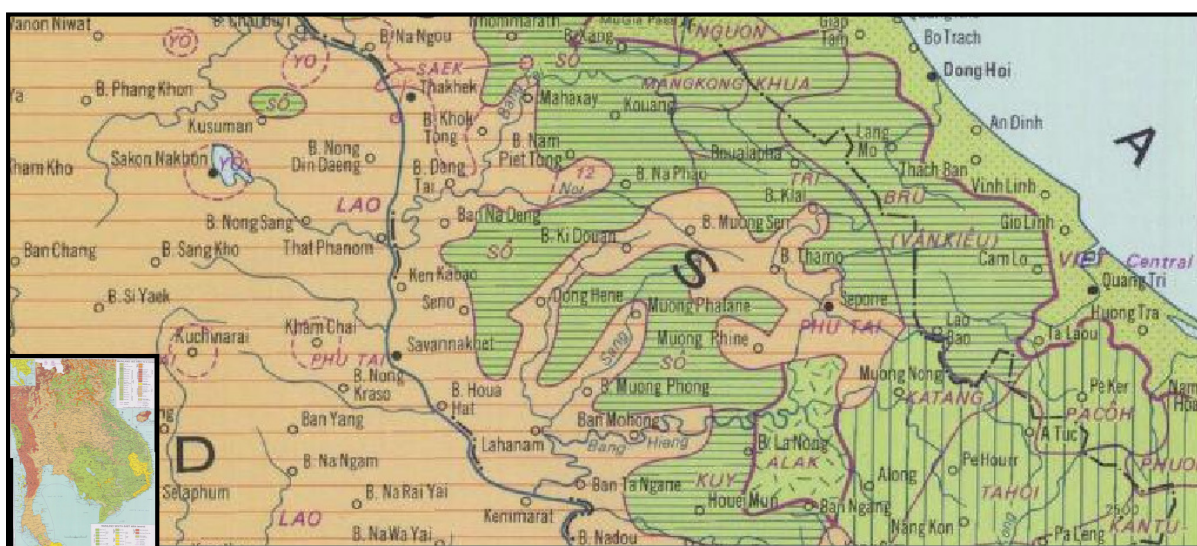
(c) Gold and Copper Mine

(d) Gold from Vilabuly District (Source: *Manager Online. Indochina*. Available at <http://www.manager.co.th/IndoChina/ViewNews.aspx?NewsID=9540000062184>)

(e-f) The Laotian Employees in the Mine (Photograph 28.11.2011)

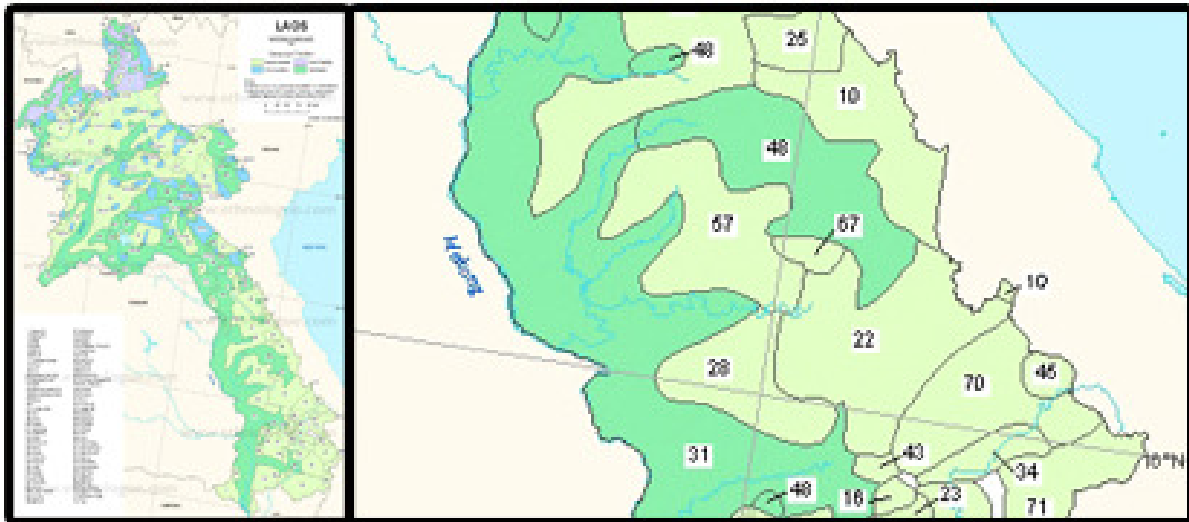
### 5.3 Habitation of the Phu Tais

Due to the fact that Muang Vang and its vicinities were ruined since King Anuvong's rebellion in 1826 and less information received from the interview with the Phuthais in the study sites. The Phuthai people in Thailand know only the name of town regarding to the story they heard from their elders. Therefore the specified location of Muang Vang Ang Kam was defined regarding to the documentary research through history records of Thailand and Laos comparing with myths of Khun Borom and Phu Tai, annals of Lan Xang, annals of Muang Thaen, geography maps, ethnology maps and language maps. It is clearly illustrated that the habitation of the Phu Tais were completely separated from other ethnic groups and dispersed in specific geography conditions near Phu Xang Hae National Bio-Diversity Conservation Area.



**Figure 28: The Ethnology Map of Savannakhet, Laos**

(Source: *Simulation, Asiafinest. Indochina*. <http://www.asiafinest.com/forum/lofiversion/index/phi191612.html>, See full size map in Appendix B)



**Figure 29: Language Map of Savannakhet, Laos**

(Source: Simulation, *Ethnologue. Laos*. [http://www.ethnologue.com/show\\_map.asp?name=LA&seq=10](http://www.ethnologue.com/show_map.asp?name=LA&seq=10), See full size map in Appendix B)

Moreover, regarding to the field trip found that the Phu Tai settled in Muang Vang or Vilabuly district is a large-size minority group and divided into many villages surrounded the Phu Xang Hae. After turning left at Ban Nabo Junction facing to Vilabuly Market, there are many Phu Tai villages habituated along the route no. 28A such as Ban Keng Khup, Ban Nam Mi and Ban Muang Luang, which are located in the remote area completely separated from the habitation of the Lao people.



**Figure 30: Map of Phu Tai Villages in Muang Vang, Savannakhet, Laos**

(Source: Simulation, <http://maps.google.com>)



**Figure 31: Phu Tai Villages along the Route No. 28A (Ban Nabo-Vilabuly), Location between Ban Keng Khub to Ban Nam Mi**  
*(Photograph 28.11.2011)*

#### **5.4 History, Myth and Belief of Ancestor Protection**

Both of the Phu Tais in Muang Vang and the Phuthais in northeast Thailand have always been recounted about the myth of their origin in Muang Thaen (Sip Song Chu Tai) and the birth of the Black Tai people (the Phu Tais or Phuthais) who came out from a large-size bottle gourd together with other four minorities: the Kha, Lao, Yunnanese and Vietnamese.

Boonyong Kettet (1993: 14-19) stated in the Rite of the Phuthais in Nong Sung that the Phuthais believe that they originated from five gods in the legend time. He referred that the five gods had come down to the earth as human's ancestors, teachers and protectors with five angels via the bottle gourd and reincarnated on a mountain close to the paddy field in Muang Thean or Muang Theng.<sup>68</sup>

This mountain, Thada Suthitham (2001: 46) referred to Thirapab Lo-hitkhul (2001:80) that it was called as 'Bottle Gourd Mountain' the place of human birth after the bottle gourd broken, regarding to the reference from the annals of Muang Thean.<sup>69</sup>

From the myth, the first group came out was the Kha minority followed with the Black Tais, Lao Pung Khao (Lao people), Yunnanese and the Vietnamese continuously. Thada also stated that they all were born as brothers but the other four groups had separated for habituating in various places while the Black Tais preferred to reside here. For this part of the myth, Siraporn Nathalang (1996:28) noticed in *An Analysis of the Creation Myths of the Tai Speaking Peoples* that "... *the myth is representing all the ethnic groups which the Tai people had relationship with.*"

If it is considered regarding to their political power in the myth, it can be found that the strongest group is the Vietnamese, Yunnanese, Laotian, Black Tai and Kha people consequently. It should be the reason why in some sources Muang Thaen was also called as 'Muang Sam Suay Faa'. Thada noticed that at the time that Sip Song Chu Tai was under the rule of Laos still offered levy in kind to China and Vietnam: therefore, it was named as 'Muang Sam Suay Faa' which means the dependency country of three kingdoms.

According to the myth and the names of the town, the people of Muang Thaen could contact to various minorities due to their widest boundary from the victory of Khun Borom, which was related to the sweeping location of the Kingdom of Sip Song Chu Tai according to the statement of Thawin Kaysornrat (1969:35 referred in Boonyong Kettet, 1993: 14-19 about the spacious boundaries of Sip Song Chu Tai<sup>70</sup> that:

- The north border connected to Hunnam of China;
- The south border connected to Lan Xang Kingdom;
- Tonkin of Vietnam at the east border;
- And Sip Song Panna of Burma at the west.

<sup>68</sup> Kettet, Bunyong. **Ritual of the Phuthais: A Case Study of Nong Sung District, Mukdahan Province.** Research. Mahasarakham U., 1993: 16-19.

<sup>69</sup> Thada Suthitham. *Ibid.*, 46.

<sup>70</sup> Kettet, Bunyong. *Ibid.*, 14-19.

Thawin also stated that according to the middle strategically located place which was surrounded by China, Laos, Vietnam and Burma, Sip Song Chu Tai had been influenced by the strongest kingdom of each period until finally it was under controlled of Lan Xang Kingdom.



**Figure 32: Bottle Gourd**

(Photograph 26.02.2009 in Ban Phu Village, Mukdahan Province)

Muang Thean, the home place of the Black Tais, was not only found in the myth and the annals of Muang Thean but also was found in Laos's annals as well. M.L. Manich Jumsai (1967: 2-22) stated in History of Laos<sup>71</sup> that

*“the capital of the Tai groups was Muang Theng (called Dien Bien Phu by the Vietnamese), built by King Borom in the eight century. King Borom (called by the Lao) or Piloko (called by the Chinese), reigned from 729 to 749 AD, is one of the most famous Kings of Nan Chao Kingdom who was known as a formidable King defending his country time from the Chinese. His first capital in Nan Chao was at the present site of Talifu, then called Nong-she, and he also built another royal city at Na Noi Oi Na so that he would be far from the Chinese. This capital became Muang Theang, the capital of the Tais and Khun Borom himself was glorified as the Tais' great King.”*

While Thongsueb Supamark (1985:19-33) stated in Laos annals that ‘Muang Thane’ or ‘Muang Ka-lhong’ (or Kao Lhong) was built at the area of Thung Na Noi Oi Noo (Na Noi Oi Noo rice field) by Khun Borom Rachathirat or King Philhoko, the great Lao King, in 731 (B.E. 1274) when he was 32 year-old. Furthermore, he referred to the myth of Khun Borom of Laos that Khun Borom had 7 sons with Queen Yompala and Queen Etkang, the first and the second queen. When the 7 sons grow up, Khun Borom asked them to go and establish their own kingdoms<sup>72</sup> as followed:

- Khun Lor, the first son, had governed Muang Lan Xang (Lan Xang Kingdom);
- Pha Laan, the second son, had governed Muang Tha Hor or Hor Tae;
- Tao Joo Song, the third son, had governed Muang Joo-lanee or Muang Yuan (Vietnam);
- Tao Kam Phong, the forth son, had governed Muang Yonok or Lanna;

<sup>71</sup> Jumsai, M.L. Manich. 2000. **History of Laos**. 4<sup>th</sup> ed. Bangkok: Chalermnit. 2-22.

<sup>72</sup> Thongsueb Supamark. Ibid., 1985:19-33.

- Tao In, the fifth son, had governed Muang Lan Piar or Ayuthaya;
- Tao Kom, the sixth son, had governed Muang Khammouane and
- Tao Juang, the seventh son, had governed Muang Pra Kan Xiang Khouang.

Niwat P. Srisuworranan (1996:11-12) proposed in the History of Thai Lao – I saan that in the reign of Khun Borom Rachathirat or Khun Bulom (called by Laotian people) or Pilohko (called by the Chinese) in 737, he was the great King who governed Sip Song Chu Tai by combining all twelve kingdoms together called Nan Chao Kingdom, which located at Nongxae (Talifu). Khun Bulom sent his 7 sons out to expand the kingdom.<sup>73</sup> The names of the seven sons, pronounced similar to Chinese name, were little different from the reference of Thongsueb Supamark (1985:19-33), which were quite similar to Laos' names, as followed:

- the first son: Khun Lor had established Lan Xang Luang Phrabang Kingdom (currently Luang Phrabang province in Laos);
- the second son: Khun Yii Pha Laan had governed Sip Song Pan Na Kingdom (currently Jinghong or Chiang Rung in Yunnan, China);
- the third son: Joo Song had established Vietnam at the area of Houa Phan (currently Houanphanh province in Laos)
- the fourth son: Khun Sai Phong had established Muang Yonok (lately became Lanna – Chiang Mai Kingdom)
- the fifth son: Khun Ngua In or Boa In had established Muang Ayothaya or Siam or Sukhothai;
- the sixth son, Khun Lhok Kom, had established Muang Raman or Mon Hong Sa (currently in Burma);
- the seventh son: Khun Jed Juang or Sam Jed had governed principality of Phuan near Tonkin (currently Xiang Khouang Province in Laos)

Regarding to those historical records of myths, annals of Muang Thaen, Laos annals, and history of Laos, Muang Thaen was a strong kingdom due to the fact that Khun Borom was the Great King who was very courageous. He could combine all the dependent twelve Tai kingdoms to be under his rule and also attempt to expand his kingdom. Hence, the Black Tais in Muang Thaen and the Lao people in that time praised him as the Greatest King and have celebrated continuously from generation to generation through the myth of Khun Borom.

Thada Suthitham (2001: 46) noted that regarding to the Lan Xang annals of Laos, the Lao people believe that their ancestor was Khun Bulom or Khun Borom (governed Muang Thaen after Khun Lor Kam) who was the god that Phraya Thean send to develop and protect the earth.

The Phu Tai people believe in mysterious story. One more myth related to their belief is the myth about Khun Borom's curse before the 7 sevens left. Thongsueb Supamark (1985:19-33) stated that Khun Borom imprecated as the Laos language poem that:

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<sup>73</sup> Srisuworranan, Niwat P. Ibid., 1996:11-12.

“ผู้ใคร่เอาพลไปตกแดนเอาทองคำบ แขนแพนไปตกทุ่ง รบเอาบ้านเอาเมืองกัน ให้มันผู้นั้นวินาศลิบหาย ทำอันใดอย่าได้เป็น เช่นอันใดอย่าให้ได้ ปลูกไม้อย่าให้ทันตาย ปลูกหวายอย่าให้ทันหล่อน ซ้อหม่อนอย่าให้รี ป้ออย่าให้กว้าง เทียวทางให้ฟ้าผ่า เมื่อป่าให้เสียกิน ไปทางใต้ให้เงือกท้อเอือก ไปทางบกให้เสือท้อม้ากินมันแล”

*“Whoever leads armies to spear-sword, arms pointing to fields, seize each other’s throne, that one must be suffered, could not be success, could not earn, could not plant, could not grow rattans, silk cocoons won’t be oval, banana blossom won’t be large, thunder bolting when travel, tiger harming when forest track, boat-size Naga snatching when go to the south, horse-size tiger eating when on-land travel.”*

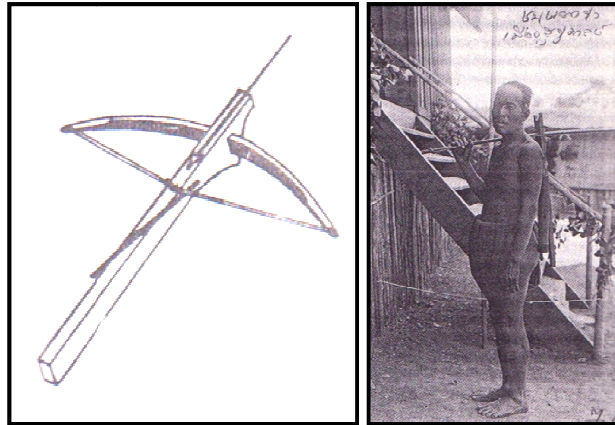
Regarding the influence of Lan Xang Kingdom, the last governance of Sip Song Chu Tai, up until 1699 the kingdom had been declined and broken down into 2 kingdoms: Lan Xang Vientiane and Lan Xang Luang Phrabang. Sip Song Chu Tai became the dependency of Luang Phrabang, whereas Houa Phan had been under-controlled of Luang Phrabang’s governors. In 1779, the reign of King Taksin of Siam, all of the Laos Empire had been under controlled and merged to Siamese boundaries.

During the wartime, the Yunnanese invasion, water-shortage and various troublesome conditions made the Black Tais (the Phuthais) in Sip Song Chu Tai found difficult to live. In 1791, some of them decided to shelter to Vientiane with Tao Ka.

Boonyong Kettet (1993: 14-19) stated that Tao Ka could persuade more than 10,000 Black Tais to follow him. Due to the fact that they have never done low-land farming, King Anurut of Vientiane in that time allowed them to settle down in Muang Vang, where was cool weather location surrounded with mountains and forests but it was the residential area of the Kha minority group before.

He also stated that there was a myth related to the Black Tais (the Phu Tais called by the Laos) and the Khas in Muang Vang as followed:

*“When the Phu Tais had moved to Muang Vang, they both had always competed to be the leader of each other. Once, the competition for their headman position occurred. They both trust in god and fortune: therefore, they betted by their traditional bowing to a cliff (lately called as Pha Bun). Their gambling was whoever could shoot and make the arrow stick on the cliff, he would become the headman.*



**Figure 33: The Bow and The Kha in Muang Kusuman, Sakon Nakhon Province**  
 (Source: M. Sribussara. 1979. *Tai Dam Ram Pan*. Bangkok: Bannakit: 258.)

*The competition started by the Kha leader. He used 3 cubits bow for shooting but the arrow failed down after touching. After that, the brilliant Phu Tai leader put some sticky insect excrement on top of the arrow and slowly bowed it out. When the Kha people saw that the arrow of the Phu Tai leader had stuck on the cliff, they thought that it was miracle and accepted to be under the Phu Tai leader: moreover, they also offered a best look elephant as their levy in kind to the Phu Tai leader.*

*Later, some groups of the Kha people unsatisfied to be under the Phu Tai leader. Hence, they decided to escape. The Phu Tai leader and his team had trailed up to a narrow gorge (lately called as Pha Kad) but could not find anyone. After that the Phu Tai team had tracked to a cave (lately called as Pha Oud). They noticed that there were many fresh foot prints in front of the cave so that they had burned chili fumigator to let the Khas come out. The Khas people could not take and ran out. Since that time all of the Kha minority accepted in the Phu Tai leader and were under him.*

*After this situation, King of Vientiane was appreciated with his brilliance and promoted Tao Ka, the headman of the Phu Tai minority, to be Phraya Ka the governor of Muang Vang. The King also arranged a concubine for him."*

Regarding to the promoting of Tao Ka, Chaloechai Kaewmaneechai (1999:13-17) recorded in the history of Kaewmaneechai Family<sup>74</sup> that the Phuthai elders in Renu Nakhon, Thailand, described that King Anurut promoted Tao Ka to be 'Phra Sri Vorarat' while the Phu Tai people named him as 'Phraya Ka'. In that time, the King arranged him the matrimony with the Princess, Nang Chor Faa, but the Phu Tais named her as 'Nang Lao'. Phraya Ka and Nang Lao had 3 sons: Phraya Taycho, Phraya Kam, and Phraya Kaew. When Phraya Ka

<sup>74</sup> Chaloechai Kaewmaneechai. Ibid., 1999:13-17.

passed away, the Phu Tai people had promoted his first son, Phraya Taycho, to be the second governor of Muang Vang. Due to the fact that every son had expected in the throne so that they all always seized. Especially Phraya Kam, the second son, was so brutal. Whereas, Phraya Kaew, the last son, was so sincere, kind and beloved of the Phu Tai people.

Phraya Taycho, the governor of Muang Vang, was afraid that Phraya Kam, his second brother, and his own sons would fight to each other. Hence, he asked Phraya Kaew, the trustable third brother, his 2 sons: Chao Petch and Chao Sai, his relatives and some of the Phu Tais to move out and established new Phu Tai Town named 'Muang Vang Vay' or 'Muang Vay' (lately Thai General changed to Renu Nakhon located at Nakhon Phanom province, Thailand).

Phraya Kam realized that the people of Muang Vang and Muang Vang Vay respect Phraya Kaew, his younger brother, more than him and would promote Phraya Kaew to govern Muang Vang instead of him. Therefore, he contrived that he was sick and hoped Phraya Kaew to be back and visit him at Muang Vang. Then, when Phraya Kaew came back and went to visit him, he killed Phraya Kaew with a sharp spear.

When Nang Lao knew, she was so angry and imprecated that:

*“คนเชื้อชาติผู้ไทยนี้ พี่น้องเดียวกันแท้ๆ ก็ยังฆ่ากันเอง ต่ไปภายภาคหน้าขออย่าให้คนพวกนี้มีอายุยืนนาน ถ้าจะได้เป็นเจ้าเป็นนาย ก็ขออย่าให้ได้รับความเจริญรุ่งเรือง แต่อย่าให้คนจำพวกนี้อยู่เรือนพื้นกระดานฝากระดานเลย”*

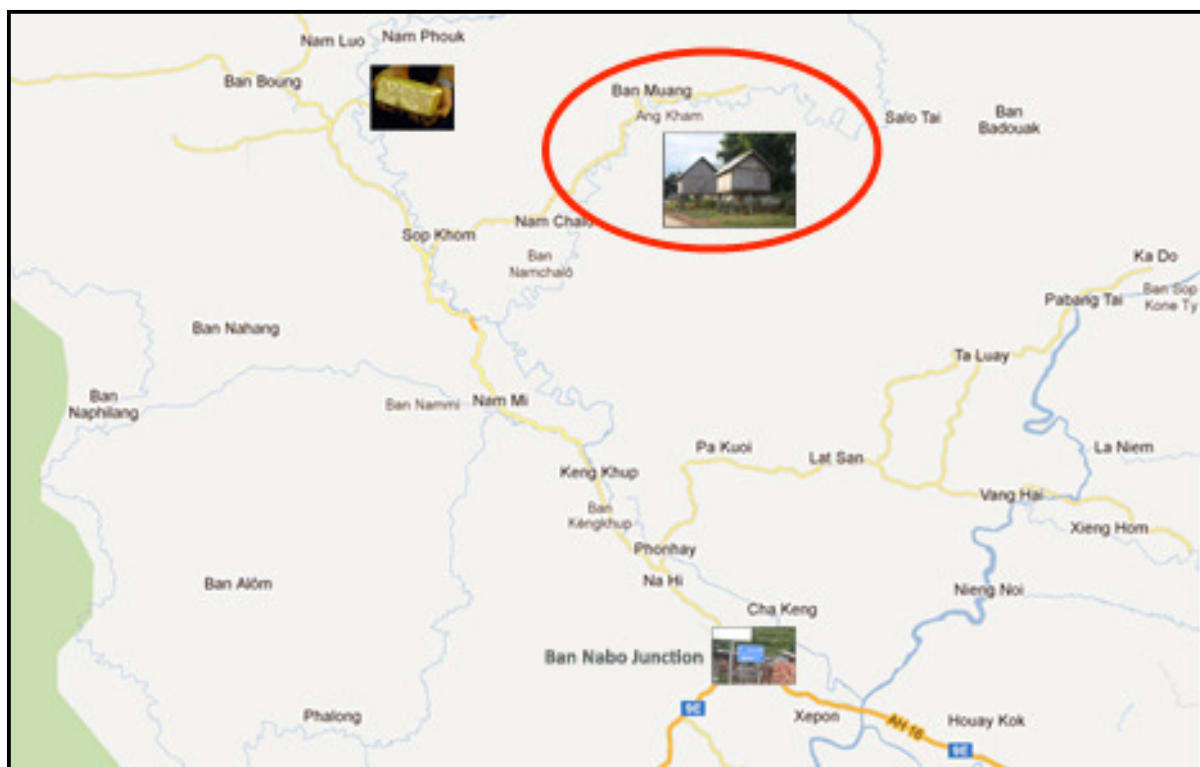
*“The Phu Tai people had the same lineage brothers but still killed each other. In the future, hope you all would not be long life. If you could be governors, hope you would not go forward and could not stay in the better places.”*

Once Phraya Taycho heard the imprecation, he was so upset. He also realized that at this time he was getting old and could not deal with the problem. Therefore, he asked his 2 nephews: Chao Petch, Chao Sai and his 2 sons to lead Phu Tai people from Muang Vang Vay, who came with them and some more Phu Tai people from Muang Vang to shelter to the right-hand side of the Mekong River and establish their own town for their safety.

### **5.5 Ban Muang Luang: the Phu Tai village in Muang Vang**

Regarding to the problem of the specified location of the original Phu Tai town, the case study site for data investigating was needed to be picked from one of those Phu Tai villages specified from the previous stage.

In this field trip found that the biggest Phu Tai village in the area around Phu Xang Hae National Bio-diversity Conservation Area is Ban Muang Luang. Furthermore, the village is not far from Vilabuly Market, the center of this district. Together with the interview with local people both of the Laotians and the Phu Tais found that they mentioned that the name of this village, Ban Muang Luang, means ‘capital’ and has been settled down in the center of Muang Vang Ang Kam originally. Hence, it was chosen to be the case study of the field trip.



**Figure 34: Map of Ban Muang Luang, Vilabuly District, Savannakhet Province, Laos**

(Source: Simulation, <http://maps.google.com>)

Ban Muang Luang or Ban Muang in short is one of the Phu Tai villages in Muang Vang Ang Kam (currently Vilabuly district, Savannakhet province, Laos). This growing village located on the hillside of Phu Xang Hae NBCA and by the Xe Nou river, the branch of the Xe Bang Fai river, and close to Lao Bao border (Savannakhet – Quang Tri). The main transportation route from Ban Nabo Junction to the village is the route no. 28A.



**Figure 35: Ban Muang Luang**  
**(a) Landscape of the Village**  
**(b) Phu Xang Hae NBCA**  
**(c-b) The Branch of Xe Nou River**  
*(Photograph 28.11.2011)*

Regarding to the geography of the village, it was the significant strategically located place of the Indochina War (1963-74) which affected their life so much especially the extremely loud from the bombing. Moreover, from the field trip and the interview with the local people found that they still have the same effect from the blasting of the gold and copper mining as well. The local residents in the village therefore are needed to speak louder with.



**Figure 36: Blasting Notice in Ban Muang Luang**  
(*Photograph 28.11.2011*)

### 1. The Phu Tai Houses

The Phu Tai houses in Ban Muang Luang can be separated into 3 groups which are original houses, half renovated houses and modern houses as followed:

#### Group 1 : Original Houses

The original Phu Tai houses in Ban Muang Luang are called 'Huen Thammada' which mean 'normal houses'. The original style is medium two-floor house which has bamboo panel wall and no window. Its first floor is high empty space for day-time activities. Every house has a barn separated from the house.





**Figure 37: Original Phu Tai Houses**  
*(Photograph 28.11.2011)*

### **Group 2: Half Renovated Houses**

The Phu Tai houses in this group are called 'Huen Xan' which means 'layer houses'. The first floor of these houses was lifted higher with concrete columns. The top floor was built with tropical durable wood with windows, which more similar to houses of the Lao and Thai I-san people.



**Figure 38: Half Renovated Phu Tai Houses**  
*(Photograph 28.11.2011)*

### **Group 3: Half Modern and Modern Houses**

The houses in this group are called ‘Huen Samai Mai’ which means modern style houses. Although these are few houses in this village but it is seem to be increasingly. Regarding to the interview with local people found that the owners of these houses work outside the village and they are rich. Furthermore, from the field trip found that one house was renovated by using blockbusters to be its roof.



**Figure 39: Half Modern and Modern Phu Tai Houses**

(a) Half Modern Houses

(b) Modern House

(c) Blockbuster Roof House

(Photograph 28.11.2011)

## **2. Society and Life Style**

### **2.1 Peaceful Life**

The Phu Tai villagers in Ban Muang Luang have peaceful and easy life. They all are close to each other as a large family. There is no fence to separate their houses. Their society is agricultural community based on farming and wide forestry. The villagers in here weave their silk or cotton textile occasionally.

## 2.2 Closed-Community

According to the interview with local people in the town center and Xepon market, it can be found that Phu Tai villages are closed-communities. The Lao people know about their settlement locations, culture and rituals but have no relationship with. Furthermore, from the interview the Phu Tai villagers in Ban Muang Luang mentioned that the population of this village is 100% Phu Tai people and the population of other vicinities of Muang Vang is almost 100% Phu Tai except the employees of the Gold and Copper mining companies and other commercial groups.

## 2.3 No Family Name

From the fieldtrip and the interview with some Phu Tai villages in Ban Muang Laung found that they have no family name and also do not know about family name. They mentioned that the name of the villagers in this village is not various. They were called with simple word similar to the interviewees' name as Mr. Si, Mr. Kam, Mrs. Prakaew and Mrs. Thongkam for example.

## 2.4 Communist or Strong Relationship

According to the documentary research, some sources mentioned that the Tai and the Lao people in this area are involved with communist political ideal: whereas, the local people had no idea regarding to this question.

However, Frank M. Lebar stated in Laos: its society, its culture that:

*“The widely scattered settlements of the tribal groups (refer to the map, Ethno-Linguistic Groups) are too isolated for there to be any extensive sense of political or ‘racial’ unity and political organization rarely extends beyond the immediate village area and its local social and trading relationships. But the Tai tribes everywhere, who reportedly regard themselves superior to the Lao, share a general suspicion and dislike of the Lao, which makes them susceptible to Communist divisive propaganda. There are an ‘autonomous’ Tai district in southern Yunnan and a ‘Tai-Meo autonomous area’ in Vietnam. These seem to have little political or other reality but their propaganda value to Communist agitators is self-evident.”<sup>75</sup>*

While, Siraporn Nathalang (1996:28) noted in An Analysis of the Creation Myths of the Tai Speaking Peoples that:

*“... In the 19<sup>th</sup> – 20<sup>th</sup> Century, Sip Song Chu Tai was under controlled of Luang Phrabang but still offered tributary to two kingdoms: Laos and Vietnam. ... When France governed Vietnam, they included Sip Song Chu Tai with the reason of Sip Song Chu Tai’s tributary to Vietnam. Thenceforth,*

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<sup>75</sup> Lebar, Frank M. Laos. Ibid., 41.

*when Vietnam afforded to be independent from France, the Black Tai was their main supporter for their independency at Dien Bien Phu.”<sup>76</sup>*

Regarding to the fieldtrip, it can be found that they are conservative and have strong relationship with their hometown and close to the Vietnamese who lived in the same district in Sip Song Chu Tai (in Vietnam), which is stronger than the relationship to the Lao people. It maybe is a reason that engaged the Black Tais and the Phu Tais to be participated in the 1<sup>st</sup> Indochina War at Dien Bien Phu and the 2<sup>nd</sup> Indochina War at Xepon and the area along Lao-Vietnam border which is well-known as Ho Chi Minh trail.



**Figure 40: The Phu Tai Lifestyle in Ban Muang Luang**  
(Photograph 28.11.2011)

<sup>76</sup> Siraporn Nathalang. Ibid., 1996:28.

### 3. Belief and Religion

According to the fieldtrip and interview with Phu Tai villagers found that they all are Buddhist and also respect in their ancestor spirit. Mr. Si said that *“everything is the same as Muang Vay (Renu Nakhon) and Muang Muk (Mukdahan province)”*. He and some villagers mentioned that they have the same ancestor worships and Buddhist ceremonies. They believe in Phi Thaen and Phi Faa, therefore they always celebrate their spirit every year around after the New Year time.

For their Poo Taa spirit, the villagers said that he was called as ‘Chao Ratchavong’ who was from their royal family and established this village but they could not specify the historical time. The Shrine of Chao Ratchavong was built in the area of Wat Ratchavong, the temple of Ban Muang Luang village. Similarly, they could not mention which one was built earlier. For their Liang Poo Taa ritual, it is always set up around Duen Hok or every May the same as Muang Vay and Muang Muk.

The classification of their spirit is Phi Thaen, Phi Poo Taa, Phi Faa, Phi Taa Haek and Phi Ruen consequently. Regarding to their explanation about the types of their spirit found that:

- Phi Thaen is similar to their god in the highest level. This spirit can be compared as the kingdom spirit which is generally referred to Muang Thaen in Sip Song Chu Tai;
- Phi Poo Taa of their village is Chao Ratchavong who was from the royal family in the ancient time. They compared their Poo Taa as Phi Ban (Ban means town or village) or the governor spirit or the Muang spirit;
- Phi Faa is a class of angel who was sent to protect the Phu Tai possessor individually. Phi Faa is different from other spirit. They specified that Phi Faa won't eat raw food;
- Phi Taa Haek is the spirit looking after their farms and
- Phi Ruen is the household spirit.



**Figure 41: The Shrine of Chao Ratchavong in Wat Ratchavong, Ban Muang Luang**  
(Photograph 28.11.2011)

In Wat Ratchavong, the only temple of Ban Muang Luang, is a center for all Buddhist activities. The temple has three Buddha installed places:

- The old sanctuary which is the small cell of antique Buddha images;
- The new larger sanctuary for the biggest Buddha image of the temple, which is under construction;
- The hall for sermons which is the place for religious activities.



**Figure 42: Wat Ratchavong, Ban Muang Luang**  
(*Photograph 28.11.2011*)



**Figure 43: The Hall for Sermons of Wat Ratchavong, Ban Muang Luang**  
*(Photograph 28.11.2011)*



**Figure 44: The Old Sactuary of Wat Ratchavong, Ban Muang Luang**  
*(Photograph 28.11.2011)*



**Figure 45: Statues inside Wat Ratchavong, Ban Muang Luang**  
*(Photograph 28.11.2011)*

Most of Phu Tai villagers are Buddhist. They always participate in the religious ceremonies in every festival, Buddhist holy day or everyday worship. Mrs. Thongkam is one of the Phu Tai who normally goes in to the forest for finding some wide forest stuff. She said she always collects some forest flowers for worshipping the Buddha the same as other villagers.



**Figure 46: Worship Flowers**  
(*Photograph 28.11.2011*)

Furthermore, the Phu Tais in Ban Muang Luang also believe that there is one more sacred place in their village, which is called 'Bor Morrakod' or 'Emerald Pool'. Regarding to the interview found that the villagers believe that it is the water source of the village occurred from the sacred underground stone and never been dried. Therefore, they think that if they drink and use the water from Bor Morrakod, it will make them stronger.



**Figure 47: Sacred Emerald Pool or Bor Morrakod in Ban Muang Luang**  
*(Photograph 28.11.2011)*

#### **4. Language**

According to the interview with the Phu Tai villagers and the Laotian people found that the Phu Tai language is totally different from the Lao language but definitely similar to the Phuthai in northeast Thailand. However, the different language and pronunciation between the Phu Tai, the Laotian and Thai I-san is not the problem of their communication. They all can understand each other.

#### **5. Dressing Style**

The Phu Tais' general dress has been changed from their traditional dress which is always in Black Tai. The Phu Tais nowadays seem to be getting modern because of their new career in the mining where they can have contact to other societies and gain more income: therefore, their traditional style has been slowly changed. For the school uniform of the Phu Tai girls, they are needed to wear traditional skirts as other Lao girls regarding to the government policy.



**Figure 48: The Phu Tais' Dress**  
 (a-b) The Phu Tai Elders  
 (c) The Phu Tai School Girls  
 (d) The Phu Tai Little Boys  
 (e) The Lao Lady  
 (Photograph 28.11.2011)

## 6. Cuisine

The Phu Tai food of the villagers in Ban Muang Luang is easy cooking food from their household planting and some ingredients from wide forest stuffs. They also traditionally raise animals for meat such as wild boars. For the Lao Hai which is their famous traditional rice whiskey, the interviewees mentioned that they normally make and drink it in festival time and special occasions.



**Figure 49: The Phu Tais' Food**  
 (a) The Vegetable Dish Cooking  
 (c) Wild Boars  
 (Photograph 28.11.2011)

## **7. Natural Resource and Tourism Management**

Regarding to the fieldtrip and interview with the local people found that due to the fact that their settlement location is hillside area near the Phu Xang Hae NBCA, the nature resource developed as tourism product is the mountain, river and view point. The tourism activities which are offered to visitors are adventure trekking tour, Phu Tai cultural experience and home stay in Phu Tai villages. The local people in here have no participation in decision-making process of the tourism management which is running by the Phu Xang Hae NBCA staffs. They are only engaged for cultural presentation and traditional accommodation in some tour programs offered to the visitors. Moreover, from the site survey found that the natural resources in this mountainous area are still fresh without any facility development which can attract adventure foreign visitors who are their main target market. For the tourism management, it seems to be less information providing and less maintenance as well regarding to the ruined view point.



**Figure 50: Natural Resources around Ban Muang Luang**  
(*Photograph 28.11.2011*)



**Figure 51: The Ruined View Point**  
(*Photograph 28.11.2011*)



In conclusion referred to the historical references found that even though the Phu Tais in Muang Vang are the Black Tais who from Sip Song Chu Tai the same ethnicity as Thai Song Dam and the Phuthai people in Thailand, the different migration routes in different times affected their life and represented the similarities and differentiations of their life as followed:

### **1. The Sharing Historical Time Line**

Regarding to the historical record found that during the time that the three kingdoms of Lan Xang and Sip Song Chu Tai were under the rule of Siamese Kings (1779-1893), Siam had been confront with Yunnanese invasions which were the forcibly reason of the Black Tais' sheltering destined in central Siam and Vientiane.

The groups of the Black Tais forcibly moved directly to Phet Buri province in central Siam were captives and refugees from wars and needed to work as laborers. These Black Tai groups still were called as Thai Song Dam (the people who wear black trousers) representing their particular black dress and still completely retain their original culture, language and belief as same as the Black Tais in Sip Song Chu Tai.

In the same time, the Black Tai who sheltered to be under the rule of the Lao King of Vientiane (the dependency of Siam) were allowed to choose their familiar geographical location for their settlement where was Muang Vang Ang Kam (See Table 2: Historical Time Line of Becoming the Phuthai). Moreover, their leader (Tao Ka) also was promoted as the governor and had been arranged his marriage with the Lao lady: therefore, their social status was differed from the other groups. When they had better relationship with Lan Xang – Vientiane, they might be opened their mind for Lan Xang culture easily which might be the real cause of the culture, belief and language changing. Although they were lately migrated to northeast Siam, they also came by persuading and established their own Phuthai towns (centered at Muang Vang Vay in Nakhon Phanom). Hence when they were called as tribal Tais, they were proudly said that they were Tai or Thai people.

**Table 2: Historical Time Line of becoming the Phuthai**

<b>Year</b>	<b>Significance Event</b>	<b>From</b>	<b>Destination</b>	<b>Leader</b>
1779	King Taksin of Siam had the victory on the three kingdoms of Lan Xang (Vientiane, Luang Phrabang and Champasak) and their colonies including Sip Song Chu Tai	Some of the Black Tai in Sip Song Chu Tai were forcibly herd to Phet Buri (in central Thailand) as captives	Phet Buri (in here the Black Tai captives were called as Thai Song Dam)	Siamese Generals
1791	Yunnanese invasions in Sip Song Chu Tai and the problems of water-shortage	Some of the Black Tai people immigrated from Sip Song Chu Tai	Muang Vang or Muang Vang Ang Kam in Vientiane	Tao Ka (the Black Tais' leader)
1792	King Rama I sent his army to defeat the Yunnanese	Some of the Black Tais were ordered the sheltering to Siam as refugees from wars	Phet Buri (in here the Black Tai captives were called as Thai Song Dam)	Siamese Generals
1824-1825	Sedition in Muang Vang (regarding to the Phuthai myth but there is no evidence in Thailand history)	Some of the Phu Tais (formerly called Black Tais) in Muang Vang sheltered to Siam	Muang Vang Vay (lately called Renu Nakhon)	Tao Petch and Tao Sai (Their names were found in Thailand history that they participated in Siamese army for wrecking Muang Vang on 31 March 1841)
1826	Rebellion of King Anuvong against King Rama III of Siam	Some of the Phu Tais were persuaded to move from Muang Vang and vicinity to Siam	They could choose their preferred settlement locations where were areas around the Phu Phan mountain range	Phra Sunthornratvongsa (the governor of Yasothorn-Nakhon Phanom) and Heads of the Phu Tais
1827	Siamese armies defeated Muang Huaphan	Siamese Generals could pacify the habitants of Muang Phuan to Siam		Siamese Generals
19 Oct 1828	General Chao Phraya Ratsuphawadee ruined Vientiane and King Anuvong escaped to Vietnam			
21 Dec 1828	King Anuvong was arrested and sent to Bangkok for punishing and died in 7-8 days after that			

1830	Siamese General pacify some more refugees for cutting off the military of Laos and taxation earning	Muang Vang and vicinity (Muang Phin, Muang Thapone/Xepon and Muang Mahachai /Mahaxay)	Nakhon Phanom	Phra Sunthornratvongsa
11-12 Feb 1833	Siamese General pacify some more refugees for cutting off the military of Laos and taxation earning	6,000 people from Muang Mahachai, Muang Nong, Muang Phalan, and Muang Chumporn	The areas around the Phu Phan mountain range	General Phra Mahathep
1835-1836	The Yunnanese reinvaded Sip Song Chu Tai during Siam had been confronted with the campaigns of King Anuvong	Some of the Black Tais were moved from Sip Song Chu Tai	Phet Buri (in here the Black Tai captives were called as Thai Song Dam)	Siamese Generals
31 Mar 1841	Muang Vang was wrecked and the Phu Tai leaders participated in the campaign	Phu Tai populations of Muang Vang and vicinity (Muang Phin, Muang Thapone, Muang Ranong, Muang Xiengrom and Muang Phabang/Katak) were moved to Siam	Kalasin, Nakhon Phanom and Sakon Nakhon	General Phra Mahasongkhram, Ub-had of Muang Vientaine, Ratchabut of Muang Kalasin, Phra Phichai Udomdet, Tao Phet and Tao Sai of Renu Nakhon (Muang Vay), Kromkan Muang Yasothon and Kromkan Muang Mukdahan
1842	Largest number of Phu Tai immigrants were conscripted	15,700 people from Muang Vang	<ol style="list-style-type: none"> <li>1) Sahatsakhan and Kuchinarai district (in Ban Phon, Ban Nongyang, and Nongchang, Phon sub-district), about 1,200 people;</li> <li>2) Kuchinarai district (in Boakhao sub-district, Janlan sub-district,</li> </ol>	General Phra Mahasongkhram, Ub-had of Muang Vientaine, Ratchabut of Muang Kalasin, Phra Phichai Udomdet, Tao Phet and Tao Sai of Renu Nakhon, Kromkan Muang Yasothon and Kromkan Muang Mukdahan

			Phulanchang sub-district, Song Ploei sub-district, and Khumkhao sub-district) about 14,521 people; 3) Royal Family of Ban Vang settled in Ban Phannanikhom; 4) Villagers of Muang Sean settled at Ban Nong Sung and Ban Khamcha-I of Mukdahan district.	
1844	King Rama III promoted Phuthai villages in Siam to be Phuthai towns.	2,458 people from Muang Vang and vicinity (Muang Thapone, Muang Ranong, Muang Phin and Muang Khammoun)	Distributed in every large town and village	General Phra Mahasongkhram, Ub-had of Muang Vientaine, Ratchabut of Muang Kalasin, Phra Phichai Udomdet, Tao Phet and Tao Sai of Renu Nakhon, Kromkan Muang Yasothon and Kromkan Muang Mukdahan
1884	During King Rama V's reign, France helped Siam to defeat the Yunnanese reinvaded in Sip Song Chu Tai	Some of the Black Tais fled to Thailand	Phet Buri (in here the Black Tai captives were called as Thai Song Dam)	
1888	France acquired Sip Song Chu Tai from Siam			
1893	France acquired the three kingdoms of Laos from Siam	Some of the Phu Tais sheltered to Siam as the last group		

## **2. Influence of Lan Chang Culture and Buddhism**

Due to the fact that the Phu Tai residents in Muang Vang were the Black Tais who decided to migrate from Sip Song Chu Tai by themselves and also were allowed to settle down in familiar geography where was in Buddhist Kingdom and governed by the Phu Tai leader, they could be proud in their social status for more than 200 years. They have had positive relationship with other ethnic groups and opened mind to them easier especially with the Lao people. Therefore, Lan Xang culture and Buddhism religion have been slowly imbued into their animist life and changed to be Animist-Buddhist finally.

Even though their remote hillside residential area separated them away from other ethnic groups as closed-community might be the reason for the retention of their original culture and belief similar to the Black Tai, they need to contact to outside societies for their earning and living. Then forth, it has been critical change of their culture such as:

- The Phu Thai language is nearly similar to the Thai Song Dam language but has no writing letter and some words and accent similar to the Lao and Thai I-san language;
- Almost of Phu Tai houses look like original style houses, but some of them are getting changed to be Lao style due to their contact with outside societies and more income.

Furthermore, although some of them had sheltered to northeast Thailand due to sedition in Muang Vang and the campaign of King Anuvong, they still have good feeling and relationship with Phuthai in Thailand and called them as Phu Tai Muang Vay and Phu Tai Muang Muk.

## **3. New Ethnic Identity**

The mixing of original Black Tai's beliefs, Lan Xang culture and Buddhism religion can bring about a new ethnic identity as Animist-Buddhist of the Phu Tai people, which is more similar to the Phuthai population in northeast Thailand than the Black Tais in Sip Song Chu Tai and Thai Song Dam people in central Thailand because of their largest historical movement beyond the Mekhong River.

## **Chapter 4**

### **Ban Pao Phuthai Village, Mukdahan Province**

This chapter is the gathering of all relevant information of Ban Pao village in Nong Sung district, Mukdahan province, where was promoted as Phuthai cultural tourism village of Mukdahan province, Thailand. This village still retain their original culture and belief the same as the Phu Tais in Muang Vang of Laos, where they had sheltered from regarding to the rebellion of King Anuvong of Laos in 1826.

Both of documentary and physical evidences investigated were concentrated on the historical record, residential geography chosen, the Phuthai life, culture, belief and society of the Phuthai villagers in Ban Pao including the information about tourism development and its socio-cultural impacts, which were gathered from historical documentary research, fieldtrips since February 2009 – November 2011, in-depth interviews with 21 key informants: the Chief Executive of the sub-district administration organization (SAO), the head of the agricultural academic section of the local municipality, the village headman, agro tourism and home stay committees, Phuthai elders, the host of Liang Phi Faa ritual, Phuthai villagers, and the abbot of Wat Phu Pha Khao and participant observations in their tourism management on 23-24 February 2009, animist-worship on 27-28 February 2009 and their religious activities in the Buddhist Lent day on 16 July 2011. The essential data collected would be used as the comparative model for comparing analysis between the Phuthais in Ban Pao with the Phu Tais in Muang Vang of Laos and the other four Phuthai tourism villages around the Phuphan Mountain Range, Thailand, which will be discussed in chapter 6.

According to fieldtrips, in-depth interviews and historical information investigating found that Ban Pao is a Phuthai village in Nong Sung district, Mukdahan province, which had sheltered from Muang Vang Ang Kam (or Vilabury district, Savannakhet province, Laos) since 1842 after King Anuvong's campaign against King Rama III of Siam. In that time the Siamese King ordered 3 Siamese Generals and Phu Tai leaders to moved Phu Tai residents of Muang Vang ang vicinities to the northeast region of Siam for cutting down the military of Vientiane and Vietnam, which was well-known as the largest human movement beyond the Mekhong River. The Phu Tais who had immigrated in that period could choose their preferred settlement locations which were the areas around the Phu Phan mountain range including Ban Nong Sung.

Due to the fact that the Phuthai population of Ban Nong Sung had been growing up so fast, King Rama III decided to promote this village from Ban Nong Sung to be Muang Nong Sung and allowed the Phuthai leader to govern their own population. Up until now it is nearly 172 years that the Phuthai people in here still can retain their original culture and belief as the following description.

## **1. Context of Mukdahan Province**

According to the documentary research found that Mukdahan province is one of the 20 provinces in northeastern region of Thailand, and is located at the border side between Thailand and Laos. It covers 4,340 square meters or 2,700,000 Rais of 7 districts: Muang, Khamcha-I, Don Tan, Nikhom Kham Soi, Dong Luang, Whan Yai, and Nong Sung.<sup>1</sup> The geography at the north and south of Mukdahan is a plateau, at the west is the Phu Phan mountain range with vast dense forest, and the east is the composite forests and low plain areas with 72 Kilometers of the Mae Khong River passing across. Due to the rich natural resources and the different culture of ethnic groups, Mukdahan is getting popular as new tourism attractions such as cultural tourism, ecotourism, religious tourism and agro tourism are available.

According to its great location, Mukdahan becomes a famous destination that can link Thailand with Laos, Vietnam and other GMS sub-region countries (Burma, Cambodia and China) especially economic, logistic, social and tourism cooperation through the following international projects:

1. 'Gateway to Indochina' through the Second Relationship Bridge between Mukdahan of Thailand and Savannakhet of Laos which is the shortest on-land route to Vietnam around 250 Kilometers.<sup>2</sup> Consequently, there are many infrastructure and economic route development projects linking Mukdahan and Savannakhet to be 'Co-production area'. Three important projects related to this goal of providing the best opportunities and supporting the provinces development both of the economy and tourism are as follows<sup>3</sup>:

- The Second Thailand-Laos relationship bridge from Ban Songpoei, Bang Sai Yai sub-district, Muang district, Mukdahan province to Ban Nake, Kaysone Phomvihane (formerly Khanthabuly district), Savannakhet Province, the opposite city, in Laos<sup>4</sup>;

- East-west economic corridor (on Thai Highway No.12 or Asian Highway No. AH16) links Mae Sot district in Tak province to the Second relationship bridge in Mukdahan province.<sup>5</sup>

- Highway construction projects: from Thailand's eastern seaboard (Laem Chabang Port) in Chon Buri – Srakaew – Mukdahan – Laos – Vietnam – Southern China (in the period of 2000-2017).

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<sup>1</sup>Tourism Authority of Thailand. **Where To Go**. Available at <http://thai.tourismthailand.org/where-to-go/cities-guide/destination/mukdahan/>

<sup>2</sup>Netsuwan, Yod. **Mukdahan**. Bangkok: Sarakadee. 2005: 40.

<sup>3</sup>The Revenue Department. **Relationship Bridge Project**. Available at <http://www.rd.go.th/mukdahan/94.0.html>

<sup>4</sup>The first Thailand-Laos Relationship Bridge is linking Nong Khai province of Thailand with Vientiane, the capital of Laos.

<sup>5</sup>Wikipedia. **Thai Highway**. Available at <http://th.wikipedia.org/>



**Figure 53: The Second Thailand-Laos Relationship Bridge linking Mukdahan and Savannakhet**  
(*Photograph 26.11.2011*)

2. ‘Special economic zone’ through Thailand government’s development plan of Mukdahan’s all infrastructure service and transportation together with Laos’s government’s special border zone (SBZ) at Savannakhet.

3. ‘Twin Towns’ between Mukdahan and Savannakhet for the sharing of facility utilities such as telecommunication, medical service, international airport, Seaport and University.

4. ‘Three Countries, One Destination’ which is the future development plan between the three countries, Thailand, Laos and Vietnam, especially cultural tourism, ecotourism and sustainable tourism.<sup>6</sup>

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<sup>6</sup> Mukdahan News. **The Second Relationship Bridge: Mukdahan – Savannakhet.** Available at <http://www.mukdahannews.com/c-sapan.htm>



**Figure 54: The East-West Economic Corridor linking Burma to Vietnam**  
 (Source: Simulation, Happyseedmovement. *East-West Corridor*. Available at <http://happyseedmovement.blogspot.com/>)

Due to the fact that Mukdahan's location is not only important for economic investment of Thailand and the neighbors, but also showing our significant historical relationship through the essential combination of various societies and culture from eight ethnic minorities which are Thai I-san, Thai Kha, Kraso, Thai Kaloeng, Thai Yo, Thai Saek, Thai Kula, and Phuthai.<sup>7</sup>

The Phuthais, an ethnic group that retained their original culture until the present day, can be found in more than one hundred villages in 6 of the 7 districts of Mukdahan: Muang, Khamcha-I, Nong Sung, Dong Luang, Nikomkamsoi, and Dontan. The number of the Phuthais in Mukdahan is about 1 of 4 of Mukdahan's population.<sup>8</sup>

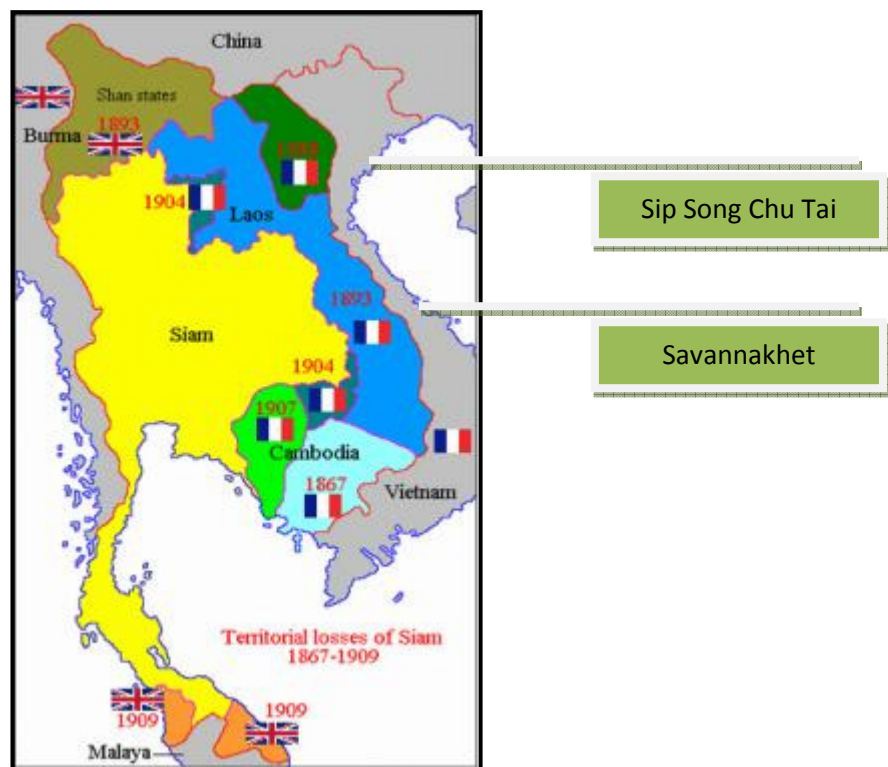
Especially in Nong Sung district, the Phuthais who had settled down in Ban Nong Sung, Ban Non-yang, Ban Bung, Ban Nanongkan, Ban Pamad, Ban Kampok, Ban Phakham, Ban Dong Manang, Ban Nong-O, Ban Wang-hai, Ban Nathabang, Ban Nong Tae, Ban Ngaew, Ban Wangnong, Ban Kantae, Ban Pao, Ban Phu, Ban Kampee, Ban Phasad, Ban Wang, Ban Kok Klang, Ban Kok Hinkong, Ban Kok Suriyo, and Ban Lhaup Paeng,<sup>9</sup> it was found that they are of the same group with the Phu Tais<sup>10</sup> in Muang

<sup>7</sup> Tourism Authority of Thailand. Ibid.

<sup>8</sup> The Dispatch Committee. **Culture: Historical Development, Identity and Wisdom of Mukdahan**. Bangkok: Kurusapa. 1999: 35.

<sup>9</sup> The Dispatch Committee. Ibid.

Vang (Vilabuly district), Savannakhet of Laos where it is called the twin town of Mukdahan, referring to Thailand's history that they had controlled Laos for 114 years since King Taksin's victory on the three kingdoms of Laos in 1779 until the reign of King Rama V in 1893. Thailand lost the left hand side of the Mekong River covering the area of Savannakhet where was a part of Mukdahan in that time to France after the help of defeating Yunnanese.

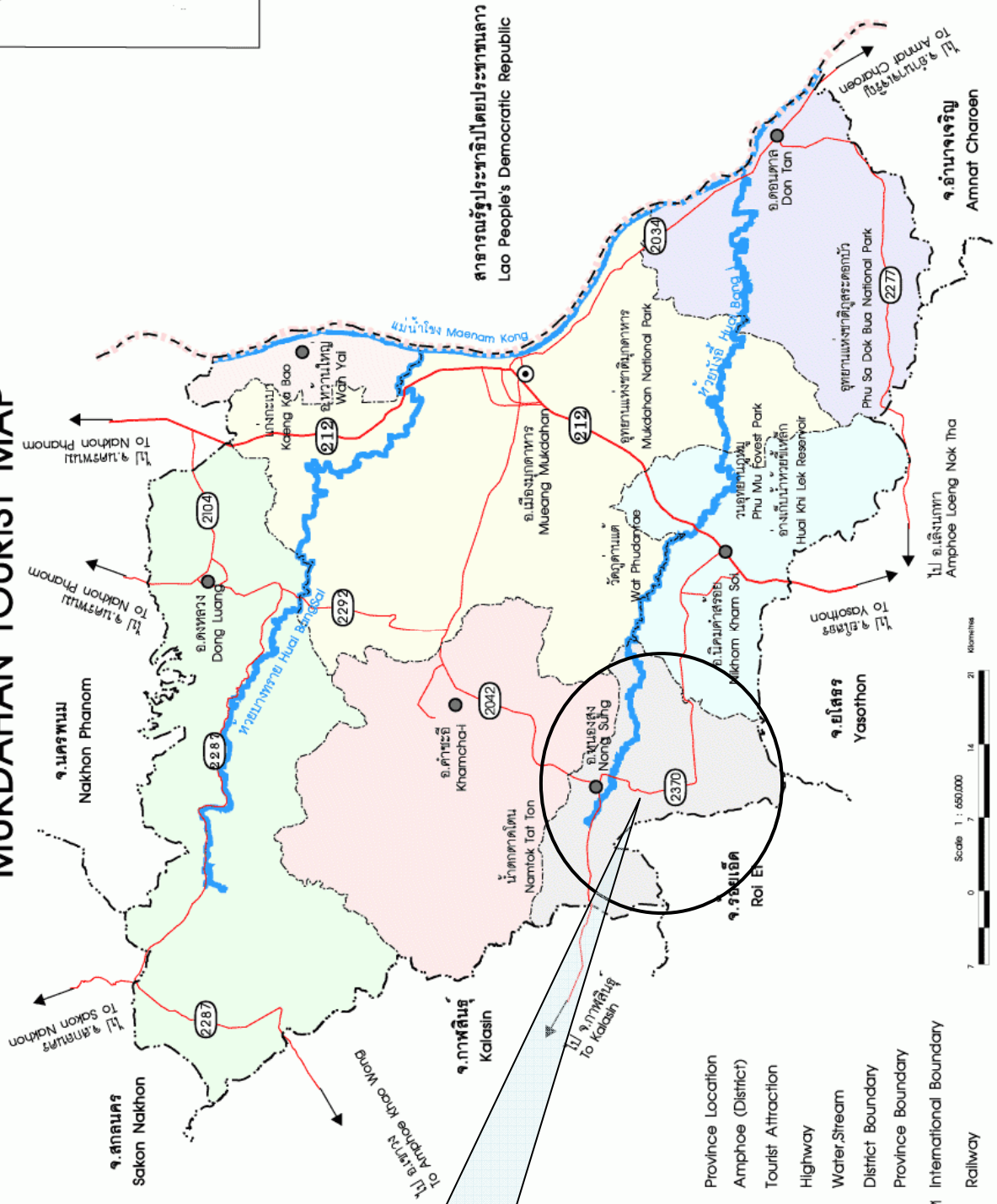
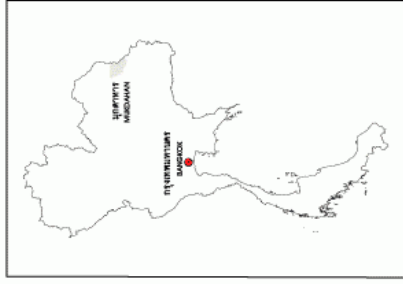


**Figure 55: Map of French Imperial**

(Source: CSMNGT. *Thailand's History*. Available at [http://www.csmngt.com/thailand\\_history.htm](http://www.csmngt.com/thailand_history.htm))

<sup>10</sup> The Phu Tais are the Black Tai who moved from Sip Song Chu Tai to Vientiane of Laos, while the term of 'Phuthai' is used for the 'Phu Tai' who stay in Thailand only.

# แผนที่ท่องเที่ยวจังหวัดมุกดาหาร MUKDAHAN TOURIST MAP



- |                   |                   |
|-------------------|-------------------|
| <b>สัญลักษณ์</b>  | <b>Legend</b>     |
| ●                 | ที่ตั้งจังหวัด    |
| ●                 | อำเภอ             |
| ★                 | สถานที่ท่องเที่ยว |
| ○                 | ทางหลวง           |
| น้ำ               | แหล่งน้ำ, แม่น้ำ  |
| เส้นขอบเขตอำเภอ   | เส้นขอบเขตอำเภอ   |
| เส้นขอบเขตจังหวัด | เส้นขอบเขตจังหวัด |
| เส้นขอบเขตประเทศ  | เส้นขอบเขตประเทศ  |
| ทางรถไฟ           | ทางรถไฟ           |



Figure 56: The Location of Ban Pao Village, Ban Pao Sub-district, Nong Sung District, Mukdahan Province (Source: Mukdahan Province. *Mukdahan Tourist Map*. Available at <http://www.mukdahan.go.th>)

## **2. Ban Pao Village**

Ban Pao village is one of two Phuthai villages (Ban Pao and Ban Phu village) where was developed as Phuthai cultural tourism village of Mukdahan province. Because of the richness of the original cultural retention and diversity of natural resource, Ban Pao has been developed as Phuthai cultural village and agro tourism since 2001.

### **2.1 Official Name**

Ban Pao Cultural Village and Agro Tourism,  
Moo 3 and Moo5 of Ban Pao sub-district,  
Nong Sung district, Mukdahan Province, Thailand

### **2.2 History of Ban Pao village**

Ban Pao village, administrated 2 communities (Moo 3 and Moo 5) of Ban Pao sub-district, it is a small village in Nong Sung district of Mukdahan province. According to the in-depth interview with Mr. Dondet Klangprapan, the village headman, on 21 February 2009 found that more than 95% of the population in this village is the original Phuthais while the rest are the Phuthai's spouses who moved from other areas after their marriage. He also mentioned that the Phuthai residents in this village have a long history related to the Black Tais in Sip Song Chu Tai of Vietnam and Muang Vang (Vilabuly distirct) in Savannakhet, which is the same as other Phuthai villages around the Phu Phan mountain range.

Regarding to the research of relevant documentary evidences on the history and annals of Laos, Thailand, Sip Song Chu Tai, Thai I-san, and the Phuthai people comparing with the myths of the Phu Tais and oral history, which were reviewed completely in the Chapter 3, found that the history of Ban Pao village started in 1791, because of the Yunnanese invasion, Tao Ka had lead some of the Black Tai from Sip Song Chu Tai to move to be under the rule of King Anurut of Vientiane, which was Siam's colony since 1699. They were allowed to settle down at Muang Vang area (Vilabuly district in Savannakhet province nowadays) for almost 51 years before the first sheltering, from Muang Vang to Muang Vang Vay (currently Renu Nakhon district, Nakhon Phanom province) in the northeastern region of Siam, of the first Phu Tai group around 1824 -1825. One year later (in 1826) due to the rebellion of King Anuvong of Laos with the help of the Vietnamese Emperor, King Rama III of Siam ordered three of Siamese's generals to defeat Vientiane and persuaded some of the Black Tais (Phu Tais) in there to move to northeast Siam, which was the biggest human movement of the regional history.

In this campaign, the first Phu Tai group was forcibly moved in 1830. The second group about 6,000 Phu Tais came on 11-12 February 1833 and dispersed around the Phu Phan mountain range. On 31 March 1841, Muang Vang and its vicinities were wrecked by Siamese armies leading by General Phra Mahasongkhram with the cooperation of Tao Petch and Tao Sai (the Phu Tai leaders). Therefore, the Phu Tai people were moved to Nakhon Phanom, Kalasin and Sakon Nakhon. After that in 1841-1842 the biggest numbers of the Phu Tai people (about 15,700) were herd and distributed in four towns around the Phu Phan mountain range: Nakhon Phanom, Kalasin, Sakon Nakhon and Mukdahan.

From this time, Tao Sing or Tao Sihanam (later was promoted to be Phra Krisonrat, the first governor of Muang Nong Sung, in 1844 by King Rama III) lead some of the Phu Tai immigrants to inhabit in the area of Ban Nong Sung and Ban Khamcha-I. According to the

statement of the Department of Fine Art (1963: 357-374) in Latthi Thamnoem Thang Thang, almost of the Phu Tais in this group were the villagers from Muang Saen, the vicinity of Muang Vang. Throngkhun Janthajorn & Pithi Saenkhot (1997: 16) mentioned in Yao Ritual of the Phuthais: A Case Study of the Phuthais in Nong Sung District, Mukdahan Province that most of the Phuthai population in Nong Sung district are the Phu Tai who moved from Muang Vang and Muang Kham Au (in Vilabury district of Savannakhet Province) of Laos after King Rama III's defeat of King Anuvong's rebellion in 1826.<sup>11</sup> Whereas, Nong Sung District (2008: 55) stated that they came from Ban Nayom in Muang Vang.<sup>12</sup> But from the interview with the local people in Ban Pao they could not specify exactly where their previous hometown was.



**Figure 57: Map of the Movement of the Phuthais from Muang Vang to Nong Sung in 1841-1842**  
(Source: Simulation, <http://maps.google.com>)

In 1844 after establishing Ban Nong Sung, King Rama III allowed Ban Nong Sung (Nong Sung sub-district) to be promoted as Muang Nong Sung (Nong Sung province) on 9<sup>th</sup> August 1844 under the control of Phra Krisornrat (or Tao Sihanam).<sup>13</sup> In that time, the area of Muang Nong Sung covered four districts: Nong Sung, Khamcha-I, Dong Luang, and Na Kae of Nakhon Phanom province.<sup>14</sup>

<sup>11</sup> Janthajorn, Throngkhun. & Saenkhot, Pithi. **Yao Ritual of the Phuthais: A Case Study of the Phuthais in Nong Sung District, Mukdahan Province**. Research. Mahasarakham U., 1997: 16.

<sup>12</sup> Nong Sung District. **Nong Sung: Land of Phuthai, Muang of Phra Krisornrat**. Kalasin: Prasan Kranpim. 2008: 55.

<sup>13</sup> Na Ubon, Bamphen. 'Nakhon Phanom'. **History of 10 Provinces in Zone 4**. Khon Kaen: Khon Kaen University, 1988: 6.

<sup>14</sup> Keththet, Bunyong. **Ritual of the Phuthais: A Case Study of Nong Sung District, Mukdahan Province**. Research. Mahasarakham U., 1993: 16-19.

Due to the fact that the Nong Sung residential area was growing up so fast and the population number of the Phuthais in this area was getting larger and larger until it could not be expended anymore, some of them decided to expand to the nearby area.<sup>15</sup>



**Figure 58: Nong Sung District**

**(Left) Rice Field in Nong Sung District, (Photograph: 14.07.2011)**

**(Right) Ban Nong Sung, the First Town of Nong Sung District, (Photograph: 21.02.2008)**

Once, some hunters found a new area rich of natural plants and animals in the low plain of the Phu Pha Khao mountain, which was a good suit for their new settlement. Therefore, they decided to ask their family to move from Nong Sung to this area near Huay Krabien brook (or the area opposite Ban Phu village nowadays) (see Figure 23: The Boundary of Ban Pao Village).<sup>16</sup> Referred to the documentary research, there was no evidence mentioned about the year of the habitation but when compared with the history of Ban Phu, the neighboring village, found that in 1881, their first location after moving out from Ban Nong Sung was opposite this location of Ban Pao.<sup>17</sup>

Until 1892, Chao Chanchompoo Klangprapan decided to ask his family and relatives which were Pimpisan, Hanchana and Srisongkram Family about 20 families totally to move from Huay Krabien to the low plain between Phu Pha Khao and Phu Pha Daeng mountain, which was the way to Muang Yasothorn (or Yasothorn province). Because of the combination of the nature and convenience for traveling to Muang Yasothorn, this area attracted not only the group of Chao Chanchompoo but also other groups from other villages to settle down.

<sup>15</sup>Ubon Ratchathani Rajabhat University. 2002: 3. Cited in Thanaklom, Anuruk. **Cultural Change of Conservative Tourism Village: A Case Study of Ban Pao Village, Nong Sung District, Mukdahan.** Maha Sarakam University. 2002: 48.

<sup>16</sup> Nong Sung District. Ibid. 47-48.

<sup>17</sup> Homestay Thailand. **Ban Phu Homestay.** Retrieved September 05, 2008. <<http://www.homestaythai.org>>.



**Figure 59: Landscape of Ban Pao Village**  
**(Left) Phu Pha Daeng Mountain at the East of Ban Pao Village,**  
**(Right) Phu Pha Khao Mountain at the West of Ban Pao Village**  
*(Photograph: 14.07.2011)*

According to the Phuthais' belief in spirit and their new settlement, they set up a ceremony to find their new residential area by consulting their oracles. On the first area called Dong Patiew forest, Pimpisan a member of Chao Chanchompoo's group was blowing on a magic wood after hitting it on the land 3 times to make its size expand but it did not work. After that, he changed to a new forest and started the ceremony again. On the second area, the oracular wood was expanded from small size to be longer than one Wa (one Wa equal about 2 meters) so that he and the others decided to stay here and named this area as 'Kud E-Pao' far from the current village about 1 Kilometer. In 1902, the Phuthais living in this area decided to nominate Chao Chaiyasit Ajvichai to be their first leader of the village and changed the name of the village to be 'Ban Pao' until the present.<sup>18</sup>

Regarding to the in-depth interviews with the villagers of Ban Pao about their village history<sup>19,20</sup> found that they could recount only that Tao Ka lead their ancestors escaped from Muang Thaen or Sip Song Chu Tai, where was their origin, because of Yunnanese invasion and had settled in Muang Vang for long time. Then, they needed to shelter to Nong Sung after the rebellion of King Anuvong by the leading of Phra Krisonrat and expanded to the current location by the leading of Chao Chanchompoo Klangprapan and their first village headman was Chao Chaiyasit Ajwichai. However, they could not specify their previous residential area in Muang Vang. For the reason of this current residential location choosing they mentioned that *"We are Kon Phu (hill tribe), always stay on Phu as same as our ancestor in Muang Thaen (in Sip Song Chu Tai), Muang Vang (in Savannakhet) and everywhere of Phuthai place."* Moreover, they described about the ritual of settlement selecting that *"We always did it. We need to ask for the permission to locate from the land owner spirit; in here we called Phi Poo Taa, at the west of the village. Phi Poo Taa is in the largest tree but right now it is broken naturally."*

<sup>18</sup> Nong Sung District. Ibid. 47-48.

<sup>19</sup> Mr. Sawan Klangprapan, Mrs. Songma Klangprapan, Mr. Orrathai Traiwong and Mr. Borriboon Ajwichai. Interviewed on 23.02.2009.

<sup>20</sup> 13 Committee members. Interviewed on 24.02.2009.

### 2.3 Location and Boundary

According to the field trip found that Ban Pao village is located at the low plain area between Phu Pha Daeng and Phu Pha Khao mountain ranges in the southern of Nong Sung district, Mukdahan province. Ban Pao village covers the area of 2 communities which are Moo 3 and Moo 5 about 8,674 Rais from 6 communities of Ban Pao sub-district (see Figure 22: The Location of Ban Pao Village, and Figure 23: The Boundary of Ban Pao Village). The main highway rising to Ban Pao village is the highway number 2370 connecting the Nong Sung district and the Nichom Kham Soi district. The distance from the Nong Sung administration office to Ban Pao village is about 10 Kilometers and from the Mukdahan administration office is about 56 Kilometers.<sup>21</sup> (see Figure 18: The Location of Ban Pao Village, Ban Pao Sub-district, Nong Sung District, Mukdahan Province)

#### 1) Location:

Latitude	16° 16' 00 N
Longitude	104° 30' 00 E



**Figure 60: The Location of Ban Pao Village**

(Source: Simulation, Google Map. *Ban Pao*. Available at <http://maps.google.com/maps?ll=16.780556,104.39447&z=8&t=h&hl=th>)

<sup>21</sup> Ban Pao Sub-district Administration Office, Nong Sung District, Mukdahan Province. 2008. **Three-year Development Plan (B.E.2552-2554)**. 5

**2) Boundary:**

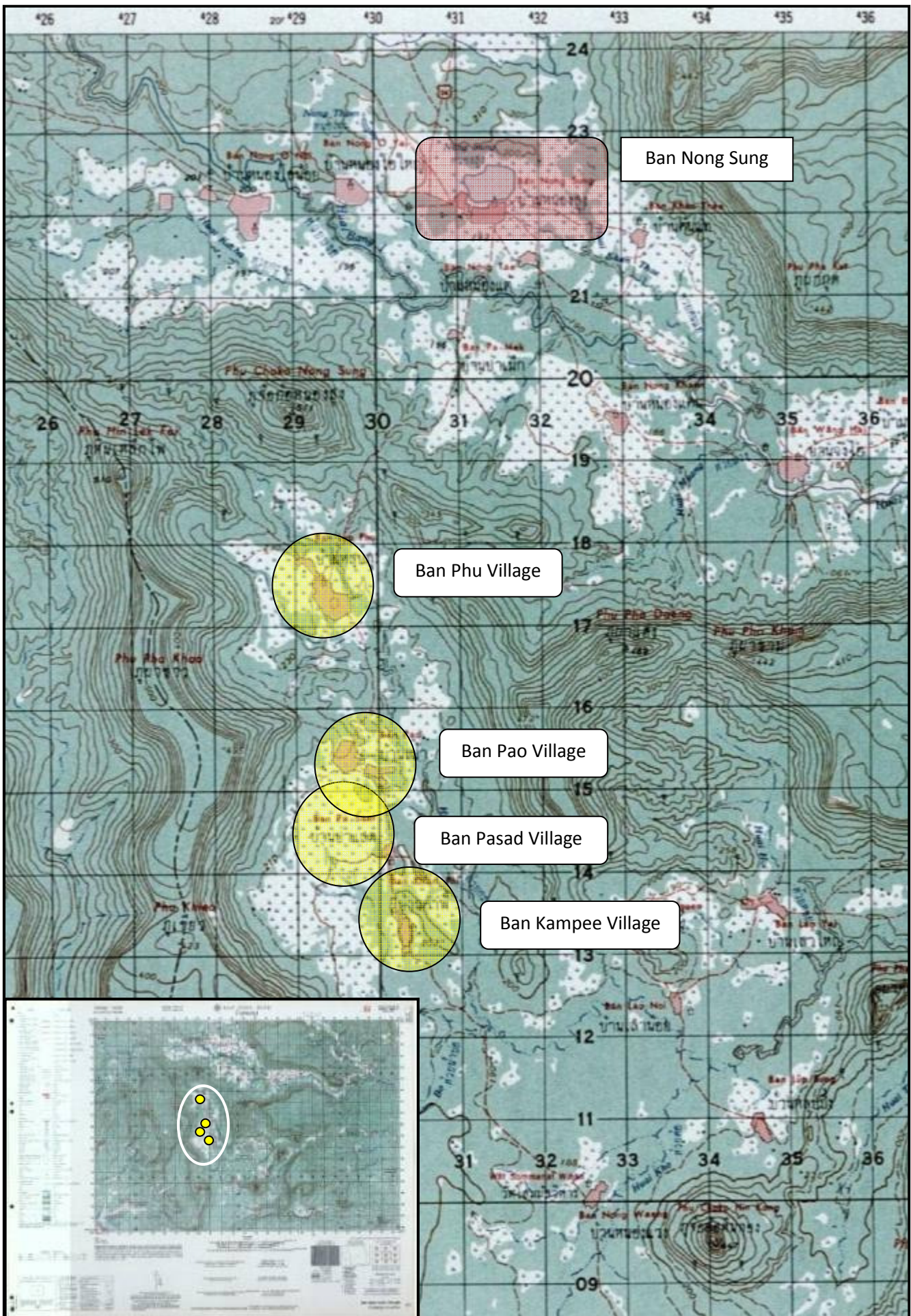
- North connects to Ban Phu village (administrated Moo 1 and Moo 2), Ban Pao sub-district, Mukdahan province.
- South connects to Ban Pasad (Moo 4) and Ban Kampee (Moo 6), Ban Pao sub-district, Mukdahan province.
- East connects to Phu Pha Daeng Mountain.
- West connects to Phu Pha Khao Mountain.

**3) Geographic Character:**

Ban Pao village is located on the low plain between Phu Pha Daeng Mountain and Phu Pha Khao Mountain, there is the mixed deciduous forests and it is a rich source of herbal and local vegetable plants and also wild animals.<sup>22</sup>

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<sup>22</sup> Ban Pao Sub-district Administration Office, Nong Sung District, Mukdahan Province. Ibid. 5.



**Figure 61: The Boundary of Ban Pao Village**  
(Source: Simulation, Department of Royal Thai Survey. Aerial Photo Series: Ban Nong Sung. Edition 1- AMS (FE))

**4) Climate:**

Summer	March – June
Raining	July – October
Winter	November – February

**5) Population:** - Phuthai ethnic group

The populations of Ban Pao village are the Phuthai ethnic group. The total number of the population of both communities in January 2008 is about 366 families or 1,520 people: the population of Moo 3 is 203 families or 808 people, while the population of Moo 5 is 163 families or 712 people. (See Table 2: The Populations of Ban Pao Village)

**Table 2: The Populations of Ban Pao Village**

<b>Ban Pao Village</b>	<b>Moo 3</b>	<b>Moo 5</b>	<b>Total</b>
Area (Rais)	3,406	5,268	<b>8,674</b>
Family	203	163	<b>366</b>
Population	808	712	<b>1,520</b>

(Source: Ban Pao Sub-district Administration Office, Nong Sung District, Mukdahan Province. 2008. *Three-year Development Plan (B.E.2552-2554)*. 5-6.)

**6) Vocational Information:**

The main vocation of Ban Pao village is rice farming and agriculture, while some of the villagers set up their career groups for extra income such as hand towel doll group, cricket farm, Ban Pao rice mill, and mushroom plant.

**7) Public Assistance:**

School	Ban Pao Nursery, Ban Pao – Pasad primary school Palang-rat Pittayasan secondary and high school
Religious Place	Wat Tham Phu Pha Khao or Wat Tham Som Wat Suwannaram Wat Karuntrawas
Public Health	Ban Pao Health Center
Local Administration	Ban Pao Sub-district Municipality
Security	Ban Pao Police sub-office Civil Defense Volunteer

### 8) Infrastructure:

Telecommunication	1 Post Office Public Phones Mobile Phones
Electricity	Provided to every house
Water Supply	Provided to every house

### 9) Transportation:

The distance between Mukdahan to Bangkok is about 642 Kilometers and from Mukdahan to Ban Pao village is about 50 Kilometers. To get into Ban Pao village, drivers can follow the route of Bangkok – Saraburi province - Nakhon Ratchasima province - Ban Phai district of Khon Kaen – Maha Sarakham province – Phon Thong district of Roi Et – Khamcha-I district of Mukdahan – Nong Sung and then follow the highway no. 2370 to Ban Pao Village.

According to the field trip found that the most convenient way of travelling to Ban Pao village is by car but visitors can also travel by train or fly to Ubon Ratchathani province and then connect with a bus to Mukdahan about 320 Kilometers.



**Figure 62: The Transportation Route from Mukdahan province to Ban Pao Village – Highway No.2370**  
(*Photograph: 14.07.2011*)

### 3. Cultural Heritage and Natural Resources of Ban Pao Village

According to the field trips and in-depth interviews with local people found that Ban Pao is surrounded by mountains, there are also many beautiful natural resources. Besides that, the Phuthai residents in Ban Pao still retain their culture and belief. Also, their local wisdoms are interesting too. All of their attractive resources can be categorized into 2 main groups as followed:

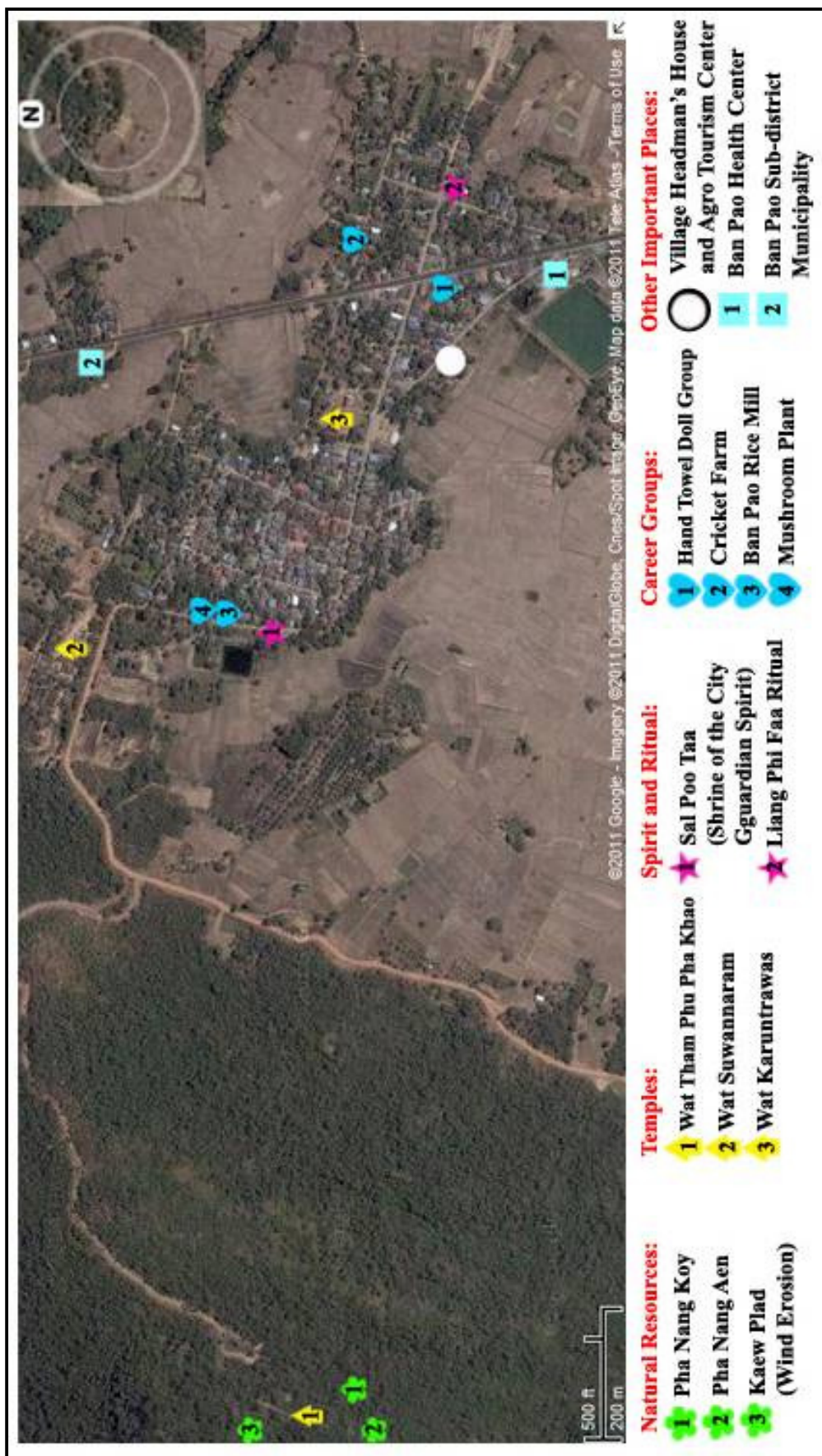


Figure 63: Interesting Cultural and Natural Resources of Ban Pao Village  
 (Source: Simulation, Google Map. Ban Pao. Available at <http://maps.google.com/maps?ll=16.780556,104.39447&z=8&t=h&hl=th>)

### 3.1 Cultural Heritage

#### 1) Cultural Landscape, Habitation Belief and Phuthai Houses

Regarding to the research on historical evidences and field trips in both of Muang Vang and Ban Pao found that the Phuthais in Ban Pao village are the same ethnic group as the Black Tais in Sip Song Chu Tai and they are still influenced by the original belief in spirit and their settlement location. Their habitation always comprises of the low plains surrounded by mountain ranges and a river the same as Phu Tai people in Muang Vang because of their strong relationship with their hometown, Sip Song Chu Tai is located between the Black and the Red Rivers.

The current settlement location of Ban Pao village is the third location from Ban Nong Sung to the area opposite Ban Phu village. They then moved to the low plain area between Phu Pha Khao and Phu Pha Daeng mountain.

Their first location at Ban Nong Sung is located on the low plain of Phu Pha Kut mountain near Nong Sung brook and is surrounded by 3 streams: Huay Khan Thae, Huay Thom, and Huay Bang-I. When they expanded to the second location, they also selected the similar area where is closed to Huay Krabien brook opposite current location of Ban Phu village. Finally, their last location is the way which Huay Krabien passing through. (See Figure 23: The Boundary of Ban Pao Village)



**Figure 64: The Settlement Location of Ban Pao Village on the Low Plain between Two Mountains**  
**(Left) Phu Pha Daeng Mountain at the East of the Village**  
**(Right) Phu Pha Khao Mountain at the West of the Village**  
*(Photograph: 14.07.2011)*

From the in-depth interviews and participated observations found that the location of their new settlement is not the only thing they are concerned about, they also have the habitation belief and ritual about the area selecting which is related to their belief in spirit. The same as in the history record, Chao Chanchompoo set up a ceremony to find their new residential area by consulting their oracles and they chose this current area because of their success in the cast lots.



**Figure 65: Sal Poo Taa at Don Poo Taa**

(Source: Simulation, Google Map. **Ban Pao**. Available at <http://maps.google.com/maps?ll=16.780556,104.39447&z=8&t=h&hl=th>)

After the location selecting, the Phuthais would then set up one more ritual for the village establishing by finding and celebrating 'Sal Poo Taa', the shrine of the village guardian spirit, at 'Don Poo Taa', the place of the spirit selected from a special different thing. Don Poo Taa of Ban Pao is located at the back of the village leaning Phu Pha Khao mountain where the village guardian is possessed in the largest tree of this area (see Figure 27: Sal Poo Taa at Don Poo Taa). Mr. Dondet Klangprapan, the village headman, and Mr. Orrathai Traiwong, the local guide, mentioned that they believe that Poo Taa (the guardian spirit) will look after the villagers and all resources within the area and Poo Taa will punish villagers who do wrong thing. Therefore, villagers are needed to worship Poo Taa every year.



**Figure 66: (Left) The Largest Tree which is the Place of Poo Taa  
(Right) House of Poo Taa or Sal Poo Taa**  
(*Photograph: 28.02.2009*)

According to the site survey and in-depth interview with the local community, it can be found that the Phuthais in Ban Pao village still retain their residential architectural character the same as the Black Tai's house which is a wooden house. Some of their houses retained their original character, they are built with tropical wood, but the others are renovated. Therefore, their Phuthai houses can be divided into three groups:

#### **Group 1: Original Architectural Style**

The Phuthai family is a large size family therefore the size of their house always is medium to large size. There are 2 floors: the first floor has a high space for day time activities, while the top floor for their bedrooms and spirit. The original style of their house is similar to the traditional Black Tai house in Sip Song Chu Tai or Dien Bien Phu of Vietnam and the Phu Tai house in Muang Vang of Laos, which is built from bamboo and other tropical wood and without windows. Every house is located in the same area and surrounded by paddy fields. From the site survey and discussion with the local people found that the Phuthai people have a very strong relationship to their neighbors and their belief in Poo Taa's magic means there is no permanent fence surrounding their house, which is the same as the Phu Tai habitation in Muang Vang and the Black Tais in Sip Song Chu Tai.



**Figure 67: The Black Tai Village in Dien Bien Phu**

Source: (Left) Taybacviet. *Black Tai in Dien Bien Phu*, Available at <http://taybacviet.blogspot.com/2011/06/day-4-dien-bien-phu-to-sin-ho.html>

(Right) Bikemonkey1. *Black Tai in Dien Bien Phu*. Available at <http://bikemonkey1.blogspot.com/2011/01/phase-3-vietnam-to.html>



**Figure 68: The Phu Tai Village in Vilabuly District, Savannakhet Province, Laos**

(Photograph 21.11.2011)





**Figure 69: Original Style Phuthai Houses**  
 (a) – (b) The Two-Floor Bamboo House  
 (c) The Bamboo Panel Wall  
 (d) The Temporary Fence  
 (Photograph: 28.02.2009)

Mr. Orrathai Traiwong, the local guide, also mentioned that the Phuthais also have their belief about house building. They need to find an auspicious time to start the construction. The north or the east zone of the house is prepared for the room of the Buddha and ancestor spirit called as 'Hong Poeng' while the room for lady members will be in the west zone of the house. But the bed should not face to the west due to it is the direction of the death. Although, the Phuthais separate zones of their house, they did not build any walls to separate the rooms specifically. Every Phuthai house has a barn. The direction of the barn is needed to be far from the house according to their belief that if the shadow of the barn covers the house, this family will be starving.



**Figure 70: The Barn separated from the house**  
 (Left) The High Space Barn  
 (Right) The Low Space Barn  
 (Photograph: 14.07.2011)

### **Group 2: Original Architectural Style with Renovation**

This house style still retains the same character which is 2-floor wood house and without a wall at the first floor. The size of the house in this group is larger than the first group and the material is the wood from mixed deciduous forests, which is more permanent than the first group. This second group, the house has added windows and more facilities for their convenience.



**Figure 71: Original Style of the Phuthai Houses with Renovation**

**(a) – (b) The Two-Floor Wood House with the High Space at the First Floor**

**(c) The Two-Floor Wood House with Wood Wall at the First Floor**

**(d) The landscape of the Houses in the Second Group**

*(Photograph: 28.02.2009)*

### **Group 3: Half Modern Architectural Style**

The Phuthai house in this group is the higher income family. Their house is half wood half concrete, both from reconstruction and initial build, for their members' convenience. This style is influenced from modernization the same as other Thai I-san villages. However, the Phuthais still retain their habitation character that there is no wall between rooms and separate partition zones for their members and spirit.



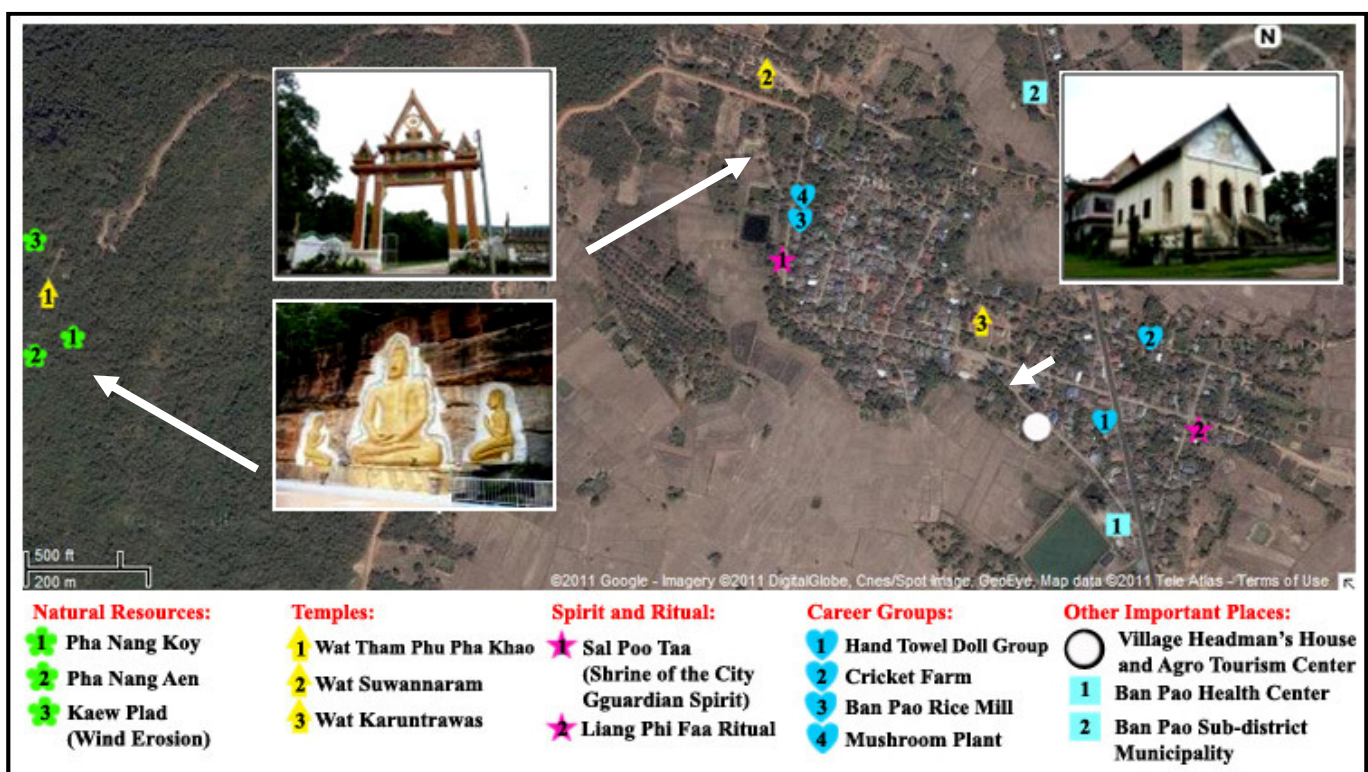
**Figure 72: Half Modern Phuthai Houses**

- (a) A Phuthai House under Restoration
  - (b) The Concrete Wall in the First Floor
  - (c) Hong Poeng of the Phuthai House located in the east or the north zone
  - (d) The Partition of Parent's bedroom in the west zone next to Hong Poeng
  - (e) – (f) The Landscape of the Half Modern Houses
- (Photograph: 28.02.2009)*

Regarding to the field trips and the interviews found that for the houses normally prepared for tourists are the houses in Group 2 and 3. The local people thought that their tourists prefer the better and more convenience accommodation, while the houses in Group 1 are not convenience enough.

## 2) Religious Places

Even though the Phuthai in Ban Pao village believe in spirit and mysteries, they also respect Buddha's influence from Lan Xang and Thai I-san culture, that makes them different from the Black Tais and Thai I-san people. From the field trip and interviews with local people and the abbot of Wat Tham Phu Pha Khao, Phra Ajarn Sawas, found that there are 3 important temples in Ban Pao village as followed:



**Figure 73: Religious Places of Ban Pao Village**

(Source: Simulation, Google Map. *Ban Pao*. Available at <http://maps.google.com/maps?ll=16.780556,104.39447&z=8&t=h&hl=th>)

### Wat Tham Phu Pha Khao or Wat Tham Som

Wat Tham Phu Pha Khao or Wat Tham Som in Phuthai language is located on top of Phu Pha Khao mountain in the west of Ban Pao village. The route from Ban Pao village to this temple is a short concrete road connecting to walking route to the top. Phra Ajarn Sawas, the abbot of this temple, established and built this temple by the donation from the Phuthai villagers within the village and outside admirations.



**Figure 74: Wat Tham Phu Pha Khao**

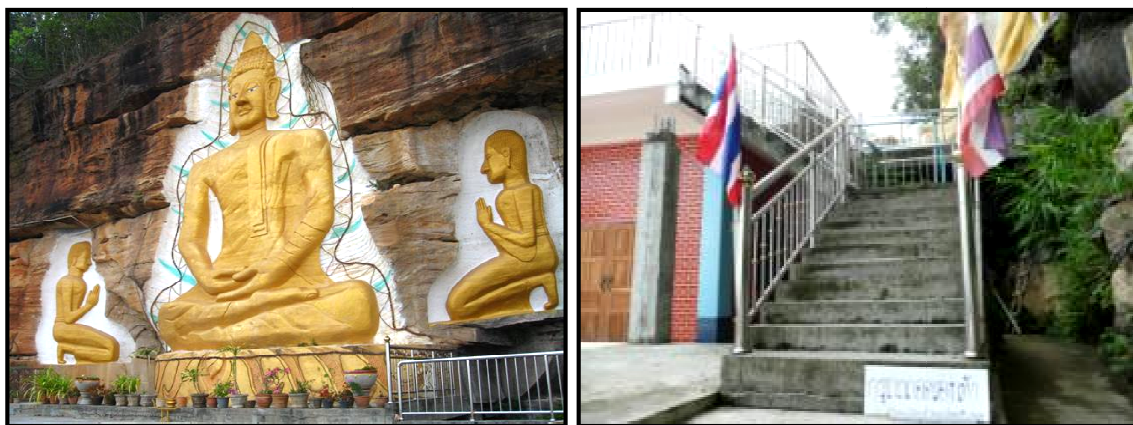
(a) **Wat Tham Phu Pha Khao on Top of Phu Pha Khao Mountain**

(b) **The Short Concrete Road to the Hill**

(c) **The Walking Route to the temple**

(*Photograph: 14.07.2009*)

Phra Ajarn Sawas, the abbot, explained that Wat Tham Phu Pha Khao is separated into two zones. The first zone is the large size Golden Buddha Image and view point on the cliff is facing to Ban Pao village. The Golden Buddha Image is 7-meters wide and 9-meters high with Phra Mokalana (Left) and Phra Saribut (Right), the great adherents of the Buddha, made by a few villagers of Ban Pao who respect the Lord Buddha. They only used small chisels to slowly hand carve the mountain over years. From this location, visitors can see a very beautiful scenery of the whole area of Ban Pao village and its neighbors.

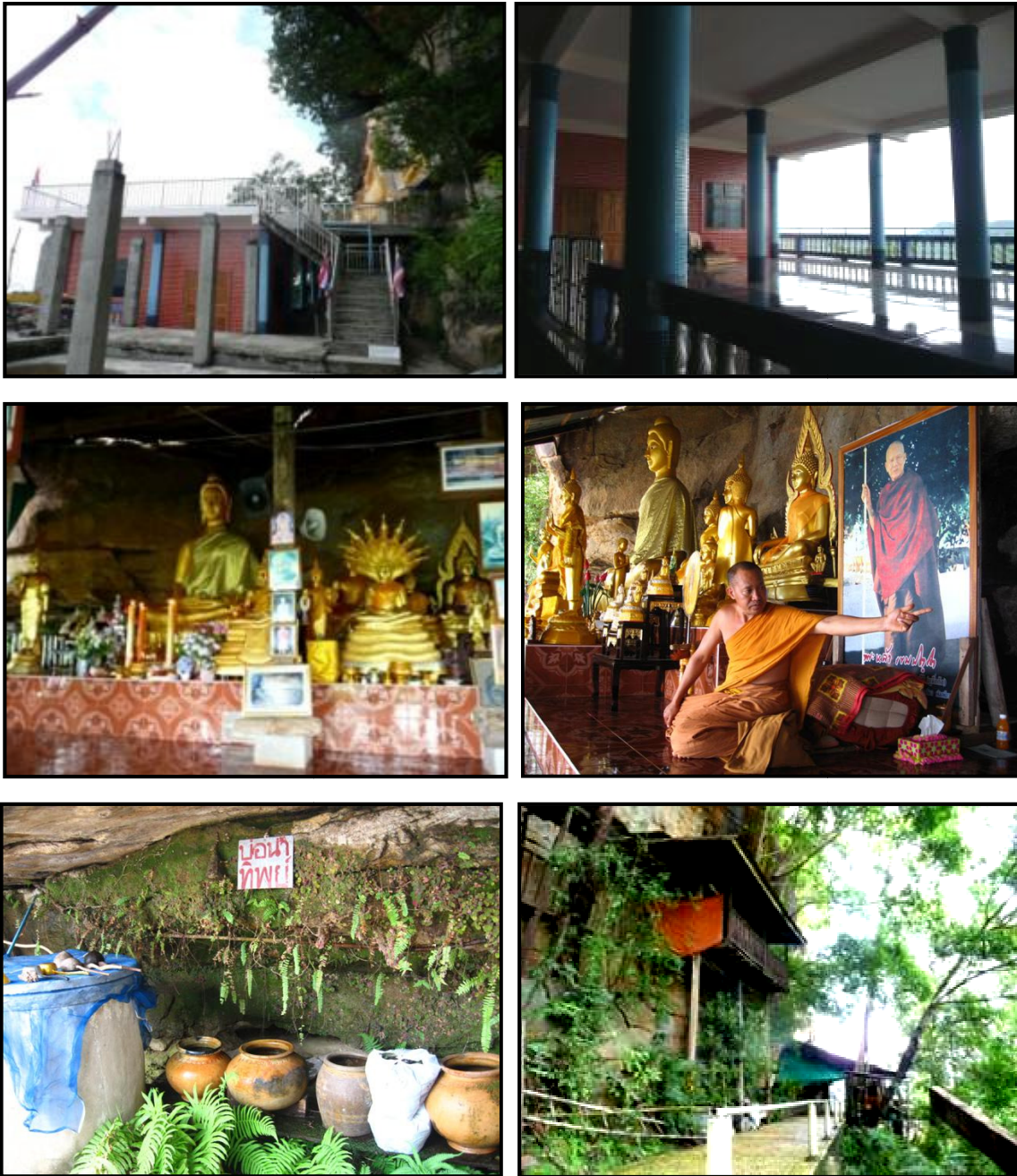


**Figure 75: The Golden Buddha**

(Left) **9-Meter Golden Buddha Image on the Cliff** (*Photograph: 28.02.2009*)

(Right) **The Way to the Golden Buddha** (*Photograph: 14.07.2011*)

The second zone of Wat Tham Phu Pha Khao is behind the Buddha Image. This zone is similar to the central sanctuary and the chapel of the temple. There are lots of Buddha images which Phra Ajarn Sawas has collected which are to be the homage of the villagers and visitors. Next to the central sanctuary, there is a jar of natural water from the mountain, which the villagers believe is the miracle water called as 'Nam Thip'. And next to the miracle water jar is the place of Phra Ajarn Sawas.



**Figure 76: The Buildings behind the Golden Buddha**

- (a) - (b) Walking Way behind the Golden Buddha (Photograph: 14.07.2011)
- (c) The Principle Buddha Images in the Temple (Photograph: 28.02.2009)
- (d) Phra Ajarn Sawas (Photograph: 28.02.2009)
- (e) Nam Thip Jar (Photograph: 28.02.2009)
- (f) The Place of the Abbot (Photograph: 28.02.2009)

### Wat Suwannaram

Wat Suwannaram is a temple on the way to Wat Tham Phu Pha Khao. The Phuthai villagers live around this temple, they will come here on all Buddhist holy days.



**Figure 77: Wat Suwannaram**  
**(Left) Wat Suwannaram**  
**(Right) The Monastery of the Temple**  
*(Photograph: 14.07.2011)*

### Wat Karuntrawas

Wat Karuntrawas is a very important temple of Ban Pao village because of the central location of the village. The villagers come here all Buddhist holy days and make the temple area to be the center of the communities' activities especially their ceremonies from the Buddhism religion.



**Figure 78: Wat Karuntrawas**  
**(Left) The Main Gate of Wat Karuntrawas**  
**(Right) The New Sanctuary of Wat Karuntrawas**  
*(Photograph: 14.07.2011)*

The village headman told that in this temple there is a significant stucco sanctuary with a wooden roof, which is nearly 100 years old. It is made by the Vietnamese by using their own traditional techniques.



**Figure 79: Stucco Sanctuary of Wat Karuntrawas**  
 (a) The Stucco Sanctuary of Wat Karuntrawas  
 (b) Inside of the Stucco Sanctuary  
 (c) Naga Stairs  
 (Photograph: 14.07.2011)

### **3) Belief and Ritual**

The Phuthais in Ban Pao village have their own unique identity comprising of the Black Tai, Lan Xang and Thai I-san culture. Therefore, they believe in both of the Lord Buddha and spirit.

According to the in-depth interviews with the local people, the village headman, Phuthai elders, the chief of Ban Pao SAO, the head of the agricultural academic section and the host of Liang Phi Faa ritual together with the participant observation in the ritual found that the spirits in the Phuthais' belief are the same as the spirits of the Black Tais in Sip Song Chu Tai, the Phu Tais in Muang Vang, and Thai Song Dam people in Phet Buri province, which related to them as the village headman spirit, governor spirit, household spirit, ancestor spirit, land owner spirit etc. The Phuthais' spirits can be divided into 4 groups as followed:

- Phi<sup>23</sup> Faa is individual ancestor spirit or the angel of the Phuthai
- Phi Poo Taa is the city/village/town guardian spirit. The Phuthais normally believe that Poo Taa was the Administrator of each area.
- Phi Taa Haek is the spirit of the farming area.
- Phi Ruen is the household spirit

Their ritual also relates to their belief in spirit, which have 5 purposes:

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<sup>23</sup> Phi means Ghost or Spirit

- To Ask: such as habitation area selecting, house building, or ask for the question that no one can answer i.e. success or not, being the thief or not.
- To Invite: to come and possess into the Mor Song for their ritual.
- To Tell/Inform: when they want to do something.
- To Celebrate: such as Liang Phi Faa ritual.
- To Apologize: in case they someone did something wrong to the spirit.

#### 4) Ritual related to the Phuthais' belief

According to their belief in their ancestor, spirit and Khwan or soul, which is the same as the Black Tais and the Phu Tais, which has been passed down from generation to generation, there are many ceremonies and rituals related to their belief in this Phuthai village. The village headman and the chief of Ban Pao SAO said that although their youth nowadays are not strict in their belief or do not believe in it, they still set up and participate in those ceremonies the same as their elders. There are 4 important Phuthais rituals and ceremonies which all of the Phuthais in the village needed to set up every year.

##### - **Phuthai Healing Ritual or Yao in Phuthai language**

For the Phuthai healing ritual, regarding to the discussion with Mr. Orrathai Triwong and Mrs. Songma Klangprapan, the Phuthai elders, found that it is the ritual for illness treatment which is set up by Mor Yao (the healer and the worshiper who has the spirit that can help the patient) will invite the spirit to come and help the patients to get their Khwan or soul back. The worship is quite similar to the Liang Phi Faa ritual but this healing ritual would be occurred when the patient had serious illness and the modern treatment could not help, while Liang Phi Faa ritual is set up every year. After the ritual, the patient who got well because of the spirit is needed to receive the spirit and continue the worship as the next Mor Yao. It is the same belief and ritual as the Phu Tais in Ban Muang Luang, Vilabuly district of Laos. In there, they also called the worshiper as Mor Yao.





**Figure 80: the Sample of Phuthai Healing Ritual**  
 (a) Mae Muang  
 (b) The Worship for the Healing Ritual  
 (c) - (d) The Healing Ritual

(Source: Thanyalak Chaisuk. *Phuthai Healing*. Available at <http://www.phutai.thai-isan-lao.com/healing-thai.html>)

#### - Liang Phi Poo Taa

According to the strong belief of the Phuthais in Poo Taa or the village guardian spirit, they always set up a Phi Poo Taa ritual to ask the village guardian spirit to look after everyone in the village. The ritual will be every May after the Thai New Year in April. Besides that when they need to go away from the village, they also to ask the spirit to look after them. Moreover, the in-depth local community interview found that the villagers also believe that when they need to start new plans, activities or projects, they must come here at the Shrine of Poo Taa to inform and ask for Poo Taa's permission the same as children ask their parents' permission.<sup>24</sup> For example, when new visitors came to the village, the village headman would bring them to Sal Poo Taa to ask for permission to stay in the village the same as the case of the author.



<sup>24</sup> Klangraphan, Dondet. Interviewed 23.02.2009



**Figure 81: Sal Poo Taa**

(a) The Route to Sal Poo Taa

(b) Sal Poo Taa

(c) The Tree which is possessed by Poo Taa

(d) The village headman informed Poo Taa that the author would visit and stay in the village.

(Photograph: 23.02.2009)

- **Liang Phi Taa Haek or Phi Taa Haek Ritual**

The Phuthais in Ban Pao always set up the ritual for their Phi Taa Haek it is believed that this spirit is looking after their paddy field. Therefore, they celebrate Phi Taa Haek before starting their rice farming which is their original vocation for a long time. The ceremony will be around June after Phi Poo Taa ritual.

- **Liang Phi Faa or Phi Faa Ritual**

The Phuthais in Ban Pao village believe that Phi Faa is their angel or individual spirit and they needed to look after it. If the owners look after their spirit very well, the spirit will support them. On the other hand if the owner did something wrong or they were bad to their spirit, the spirit will get angry and punish them. This ritual will be set up every February on the day that is not a Buddhism day. The purposes of this ritual is to appreciate their spirit by feeding food and to propitiate their spirit for the wrong thing they did. The celebration of this ritual is as same as the case study of Liang Phi Faa ritual in 2009<sup>25</sup> as followed.

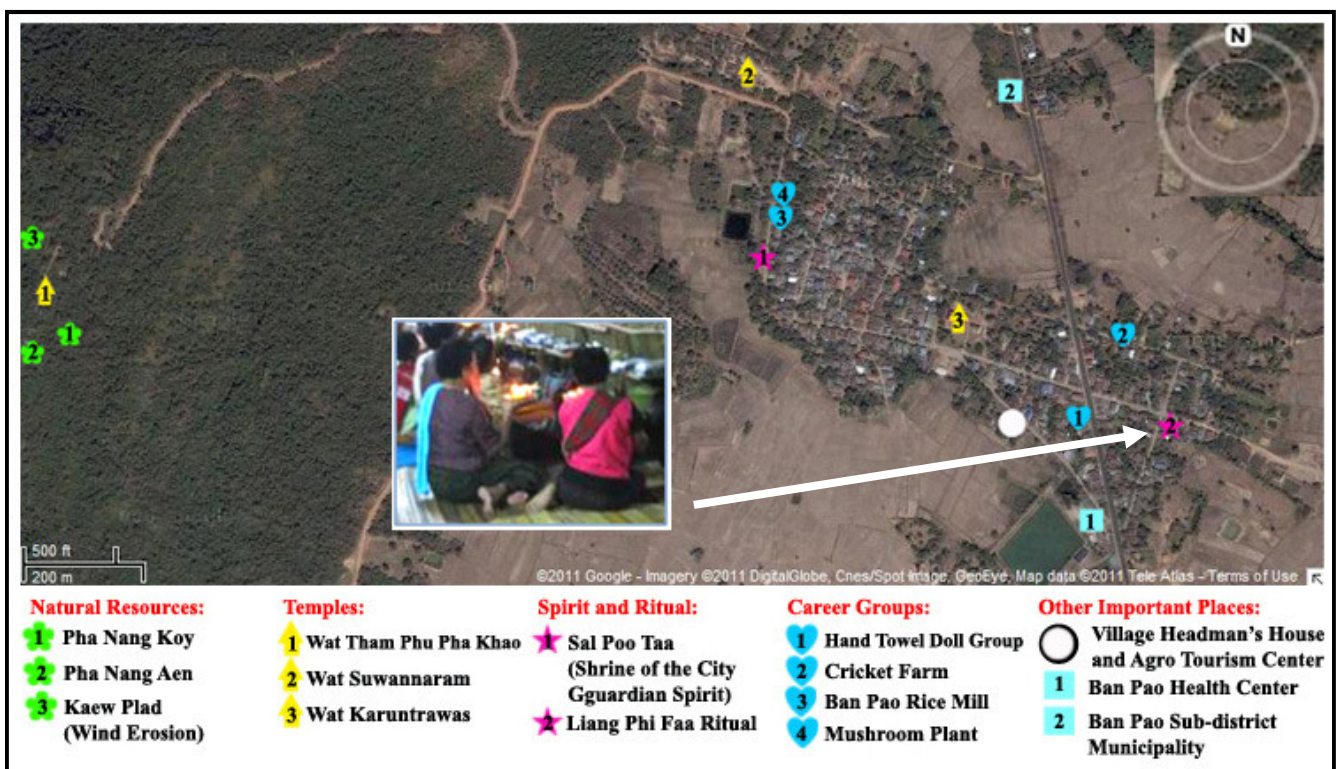
<b>Ritual:</b>	Liang Phi Faa
<b>Date and time:</b>	Since 21.00 of 27 <sup>th</sup> – 28 <sup>th</sup> February 2009 27 <sup>th</sup> February 2009 - Spirit possession day 28 <sup>th</sup> February 2009 – Spirit dispossession day
<b>Host:</b>	Mrs. Kaensawan Khon-han

<sup>25</sup> Klangraphan, Dondet. Interviewed 23.02.2009



**Figure 82: The Host of Liang Phi Faa Ritual**  
 (Photograph: 27.02.2009)

**Place:** Moo 5 of Ban Pao village, Ban Pao sub-district,  
 Nong Sung district, Mukdahan Province



**Figure 83: Location of Liang Phi Faa Ritual**  
 (Source: Simulation, Google Map. **Ban Pao**. Available at <http://maps.google.com/maps?ll=16.780556,104.39447&z=8&t=h&hl=th>)

**Purposes:** Feeding and propitiation their spirits  
**Supported By:** Ban Pao sub-district Administration Office provided 5,000 Baht budget  
**Celebration:** Divided into 3 parts

- **First Part:**

The host of this year ritual, Mrs. Kaensawan Khon-han, needed to invite all of the Phuthais in the village who had their Phi Faa, called as 'Mor Song' or the body of the possessory, to participate in the celebration, she has had to set up the ritual for 3 years continuously. This time she could invite 33 Mor Songs within the village to participate the ritual. The first part of the celebration started at 21.00, the host needed to get enough food and drink ready 1-2 hours earlier to welcome all visitors within and outside of the village. During this time, Mor Songs would get dressed, put make up on, and prepare their own worship.



**Figure 84: First Part of the Worship**  
 (a) Mor Songs in Ban Pao Village  
 (b) Traditional Food for Visitors  
 (c) Herbal Drink for Visitors  
 (d) Bamboo Drink Containers  
 (Photograph: 27.02.2009)

- **Second Part:**

Time was running until the auspicious time, Mor Songs started their adoration to invite their own spirit. Whereas, a group of the Phuthai traditional musical band had started playing their original musical instruments, including two reed organs, a vina, small cup-shape cymbals, wooden rhythm clappers, and a single-headed bass drum (for hand playing), and enjoyable dancing with the wooden rhythm clappers to invite Phi Faa spirits to possess into the Mor Songs. Moreover, this Phuthai band also entertained visitors who were waiting for the ritual.

For a while, during the diverting atmosphere, some of Mor Songs, who were old ladies, had changed their action and looked like they were possessed. They, who need help in their everyday life, right now could suddenly get up, speak louder, drink a lot of strong rice whisky and dance faster and faster similarly to their belief that Phi Faa like amusement.



**Figure 85: Second Part of the Worship**

(a) The Worship for Liang Phi Faa Ritual

(b) Praying Adoration

(c) The Phuthai Traditional Musical Band

(d) After the Possession of Phi Faa

(Photograph: 27.02.2009)

- **Third Part:**

After the possession of Phi Faa, Mor Songs walked out and danced around the Phuthai musical band. Then other villagers would ask them to prophesise their fortune. Refer to the in-depth interview with the local residents, they mentioned that the current Liang Phi Faa ritual has been changed so much from the original ceremony. Its scariness has been decreasing and it is also more attractive especially for the young generation and visitors from outside the village.



**Figure 86: Third Part of the Worship**

- (a) The Phuthai Musicians  
 (b) Mor Songs after the possession  
 (c) - (d) Ban Pao Villagers  
 (Photograph: 27.02.2009)

- **Ritual related to Buddhism**

Apart from the rituals for their spirit, the village headman mentioned that the Phuthais also follow Buddhism rituals which are the rituals for the whole year called as 'Heet Sib Song' which means the rule for twelve months similar to Thai I-san and Laos people. The whole year rituals are started in December which is their first month as followed (See Table 3: Twelve-Month Rituals):

**Table 3: Twelve-Month Rituals**

<b>Heet Sib Song</b>	<b>Month</b>		<b>Rituals / Activities</b>
Heet 1	Duen Ai	December	Monks' Krama practice
Heet 2	Duen Yi	January	Rice Barn opening ceremony after harvesting
Heet 3	Duen Sam	February	Bun Khao Jee and Makha Buja day on the full moon day of the third month. Khao Jee is grilled sticky rice with egg dip which is the rice from their barn for donating to monks and ancestor spirits.  *** in this month, there is Liang Phi Faa ritual for feeding and propitiating their own spirit.
Heet 4	Duen Si	March	Bun Pha Wes or Bun Maha Chat (Phra Wes Son Don is the name of the Buddha in the tenth incarnation)
Heet 5	Duen Ha	April	Bun Song Kran (the Thai New Year festival on the 13 <sup>th</sup> of April)
Heet 6	Duen Hok	May	Religious Ceremony and the Village Ceremony  *** in this month, there is Liang Phi Poo Taa ritual.
Heet 7	Duen Jed	June	Rain-making Ceremony before farming  *** in this month, there is Liang Phi Taa Haek ritual.
Heet 8	Duen Pad	July	The Buddhist Lent
Heet 9	Duen Kao	August	Bun Khao Pradab Din is food donation for ancestor spirits.
Heet 10	Duen Sib	September	*** Bun Khao Salak is food donation for ancestor spirits and other spirit including Phi Roen or house spirit.
Heet 11	Duen Sib Ed	October	The Buddhist Lent ended
Heet 12	Duen Sib Song	November	Bun Loy Krathong

(Source: Summary from the in-depth interview with Mr. Dondet Klangprapan, the Village Headman, on 23.02.2009)

Regarding to the observation on 15-18 July 2011 (from Renu Nakhon and That Pranom district of Nakhon Phanom province; Ban Phu and Ban Pao in Nong Sung district of Mukdahan province; to Muang district of Ubon Ratchathani province) for the Buddhist Lent day festival, which is a famous Buddhist festival for Thai I-san people, found that the Thai I-san people normally celebrate by preparing the large-size candle carnival festival and making merits and virtue, whereas the Phuthais in Ban Renu, Ban Phu and Ban Pao generally pray in the temple the same as other Buddhist holy days.



**Figure 87: The Buddhist Lent Festival of the Thai I-san People**

(a) In Wat Phra That Phranom, Nakhon Phanom Province (Photograph 15.07.2011)

(b) In Wat Mahawanaram, Ubon Ratchathani Province (Photograph 17.07.2011)

## 5) Language

The Phuthais have their own spoken language which is different from other ethnic groups but they can understand each other. The same as the language the author used for interviewing them was Thai I-san language but they replied in Phuthai language. The Phuthai villagers mentioned that the consonant pronunciation of the Phuthai language is quite different from the Thai language but the meaning of the 'l' consonant in Thai is pronounced as 'Er' in Phuthai.

## 6) Phuthai Dress

The Phuthai villagers mentioned that their traditional dressing style is a blue, dark blue and red color theme, which is quite different from the Black Tais' black-theme dressing style. Ladies wear a tube skirt, weaved by them, with a shawl, while, men wear Mauhom shirt in dark blue and black color theme and loincloth. According to modern fashion, almost of the Phuthais, especially the new generation, usually wear a fashionable dress instead of their traditional cloth. However, the rest of them, their parents and elders, still have their original dressing style for special ceremonies, religious occasions, performances and tourist welcoming.



**Figure 88: The Phuthai Dress**

- (a) **The Original Phuthai Dress** (Source: The Dispatch Committee. 1999: 35)
- (b) **The Phuthais' Dress for Tourist Welcoming** (Photograph by Rungrot Ajvichai: 24.02.2009)
- (c) **The Phuthais' Dress for Liang Phi Faa Ritual** (Photograph: 27.02.2009)
- (d) **The Everyday Dress of Ban Pao Villagers** (Photograph: 23.02.2009)

## 7) Music and Performance

In Ban Pao village, there is a traditional Phuthai musical band which is always invited to perform in every ritual and activity within and outside the village. Together, the Phuthais are well-known for their unique music and dancing performance used for their rituals, special occasions and tourist welcoming.



**Figure 89: The Phuthai Music and Performance**

(a) **The Phuthai Musicians** (Photograph: 27.02.2009)

(b) **Tourist Welcoming** (Photograph by Rungrot Ajwichai: 24.02.2009)

## 8) Cuisine

According to their nature-base habitation and agricultural lifestyle, their food is always cooked from natural products from the forest such as frogs, ants' eggs, bamboo shoots, local rattans (the local plants which can be found in this area of Sakon Nakhon, Nakhon Phanom and Mukdahan only) and Yanang (*Tiliacora triandra*). Regarding to the field trip on 26 February 2009, Mrs. Songma Klangprapan cooked the vegetable soup with the ants' eggs collected during the site survey on the Phu Pha Khao mountain for that dinner.





**Figure 90: The Phuthais' Cuisine**

(a) – (b) **The Phuthai Traditional Food** (Photograph: 26.02.2009)

(c) **Ants' Eggs** (Photograph: 26.02.2009)

(d) **Rattans** (Photograph: 26.02.2009)

(e) **Yanang (*Tiliacora triandra*)** (Photograph: 26.02.2009)

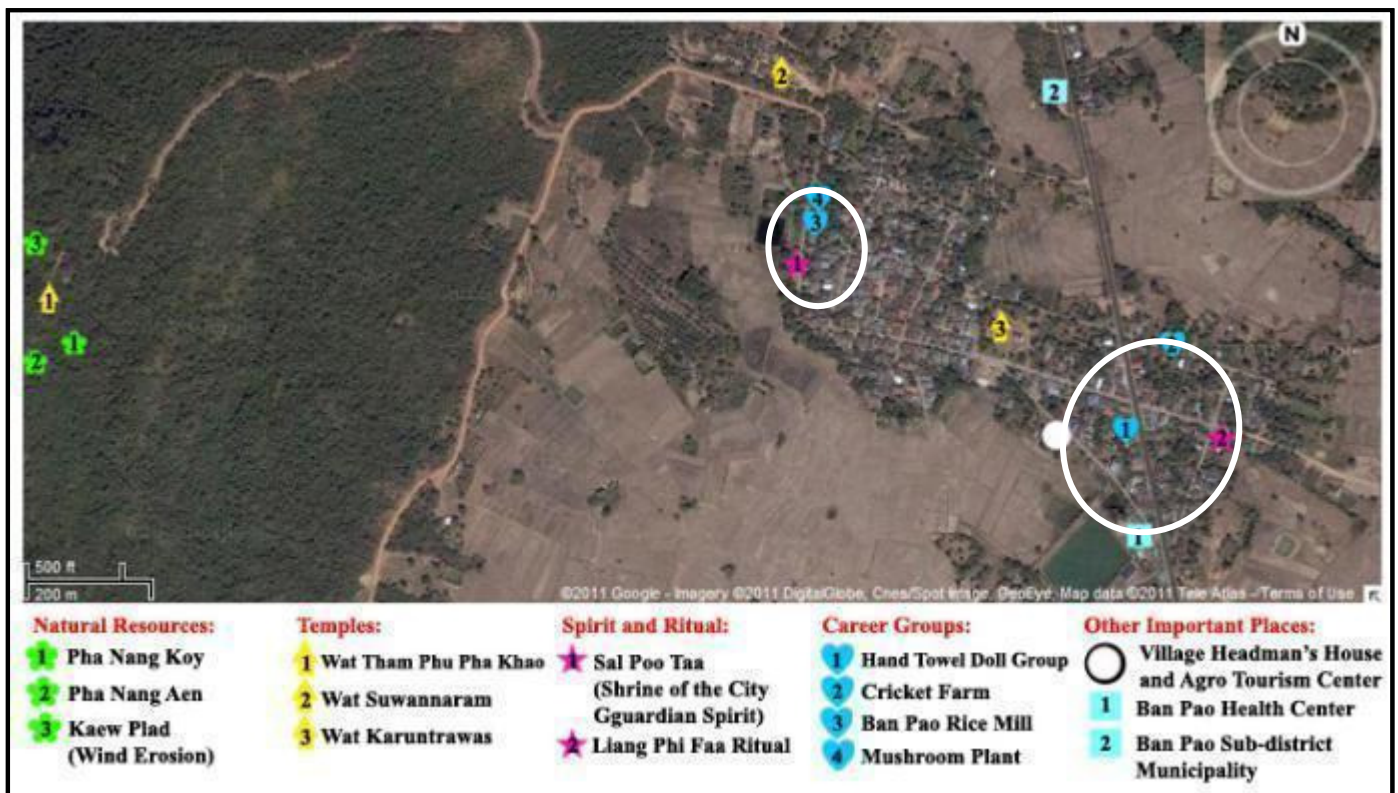
(f) **Herbal Drink** (Photograph: 27.02.2009)

(g) **Traditional Stove** (Photograph: 27.02.2009)

(h) **Home-grown Vegetable** (Photograph: 27.02.2009)

### 9) Career Groups

Regarding to the field trips found that although the Phuthais' vocation in Ban Pao village is rice farming, some of them also set up 4 sufficiency economic career groups with the support from the Ministry of Agriculture and Cooperative: hand towel doll group, cricket farm, Ban Pao rice mill and mushroom plant, to be their learning center and source of extra income.



**Figure 91: Location of the Career Groups**

(Source: Simulation, Google Map. *Ban Pao*. Available at <http://maps.google.com/maps?ll=16.780556,104.39447&z=8&t=h&hl=th>)





**Figure 92: The Career Groups**

- (a) Hand Towel Doll Group
  - (b) Cricket Farm
  - (c) Ban Pao Rice Mill
  - (d) Mushroom Plant
- (Photograph: 26.02.2009)*

## 10) Society and Lifestyle

From the site surveys found that the Phuthai society is an agricultural society which is related to their habitation and their belief in Phi Taa Haek. Almost all of the village members are agriculturists. Their paddy fields are located at the outside areas and surrounded the main residential location.





**Figure 93: The Agricultural Areas**

- (a) Farming Area (*Photograph: 26.02.2009*)
- (b) Straw Burning for Insects Driving (*Photograph: 26.02.2009*)
- (c) Paddy Fields (*Photograph: 14.07.2011*)
- (d) The Village surrounded with Paddy Fields (*Photograph: 14.07.2011*)

They all have a very spartan and tranquil life. After their farming, the Phuthais spend time with broom-making, fishnet-weaving, silk-weaving and cotton-weaving. Sometimes they go into the forests surrounding the village to find food, herbs or Mon Mix Blood to make the brooms. Furthermore, according to the interviews with local people referred to their strong belief in spirit and its punishment, the villager is in peace without any criminal and without a fence between houses. Their social relationship with their neighbor is in a positive and sharing way. They all always help each other and participate in all activities and projects happening in the village, this defines the whole village as ‘the community of sharing’.



**Figure 94: The Broom-Making**

- (Left) Mon Mix Blood the Material for Broom-Making
- (Right) The Brooms
- (*Photograph: 26.02.2009*)



**Figure 95: The Phuthais' Everyday-Life**

- (a) Fishnet-weaving
  - (b) – (d) Textile-weaving
- (Photograph: 26.02.2009)*

### 3.2 Natural Resource



**Figure 96: Natural Resources of Ban Pao Village**

(Source: Simulation, Google Map. *Ban Pao*. Available at <http://maps.google.com/maps?ll=16.780556,104.39447&z=8&t=h&hl=th>)

According to the field trips and forest tracking on 26 February 2009 and 14 July 2011 found that there are many interesting natural places on the Phu Pha Khao mounation as followed:

#### 1) Pha Nang Koy

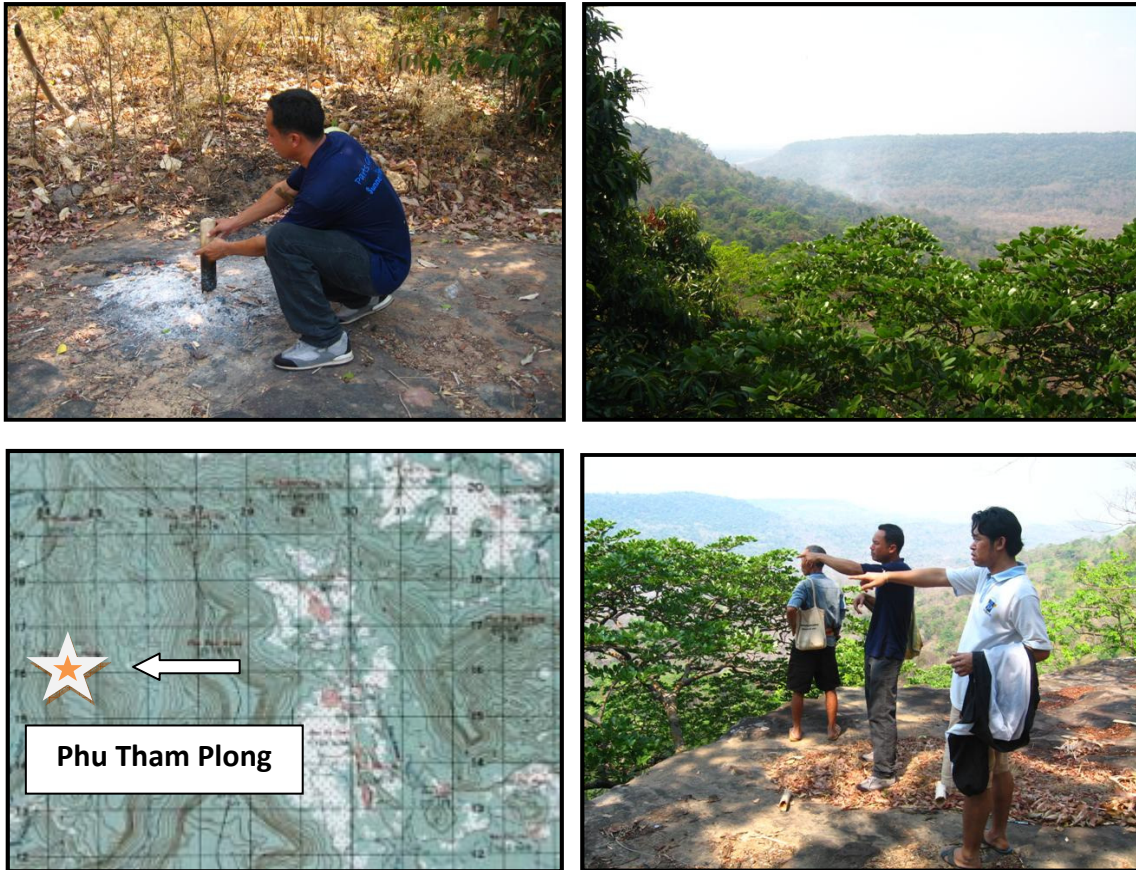
From Bao Pao village to Phu Pha Khao mountain at the west. Visitors can walk up to pass Wat Tham Phu Pha Khao to Pha Nang Koy on the top of Phu Pha Khao. Pha Nang Koy is the first view point of Phu Pha Khao mountain from Wat Phu Pha Khao side facing to Phu Pha Daeng mountain at the east of the village. From this location visitors can see the scenery of whole Ban Pao village.



**Figure 97: The Scenery of Ban Pao Village and Phu Pha Daeng Mountain from Phu Pha Khao Mountain**  
 (a) **The Concrete Road from Ban Pao Village to Wat Tham Phu Pha Khao on Top of the Mountain** (*Photograph: 14.07.2011*)  
 (b) **The Walking Route to Pha Nang Koy** (*Photograph: 14.07.2011*)  
 (c) **Pha Nang Koy View Point** (*Photograph: 26.02.2009*)  
 (d) **The Whole Area of Ban Pao Village and Phu Pha Daeng from Pha Nang Koy View Point** (*Photograph: 14.07.2011*)

## 2) Pha Nang Aen

From Pha Nang Koy visitors can walk pass the forest track to the opposite side of the mountain to the Pha Nang Aen view point which is another interesting view point facing to the Phu Tham Plong mountain. The local guides mentioned that due to the diversity of natural resources, herbs, wildlife, or orchids in this forest density, there are many hunters from within and outside the village. They always use the area of Pha Nang Aen to be their camping zone during the hunting.



**Figure 98: Pha Nang Aen View Point**

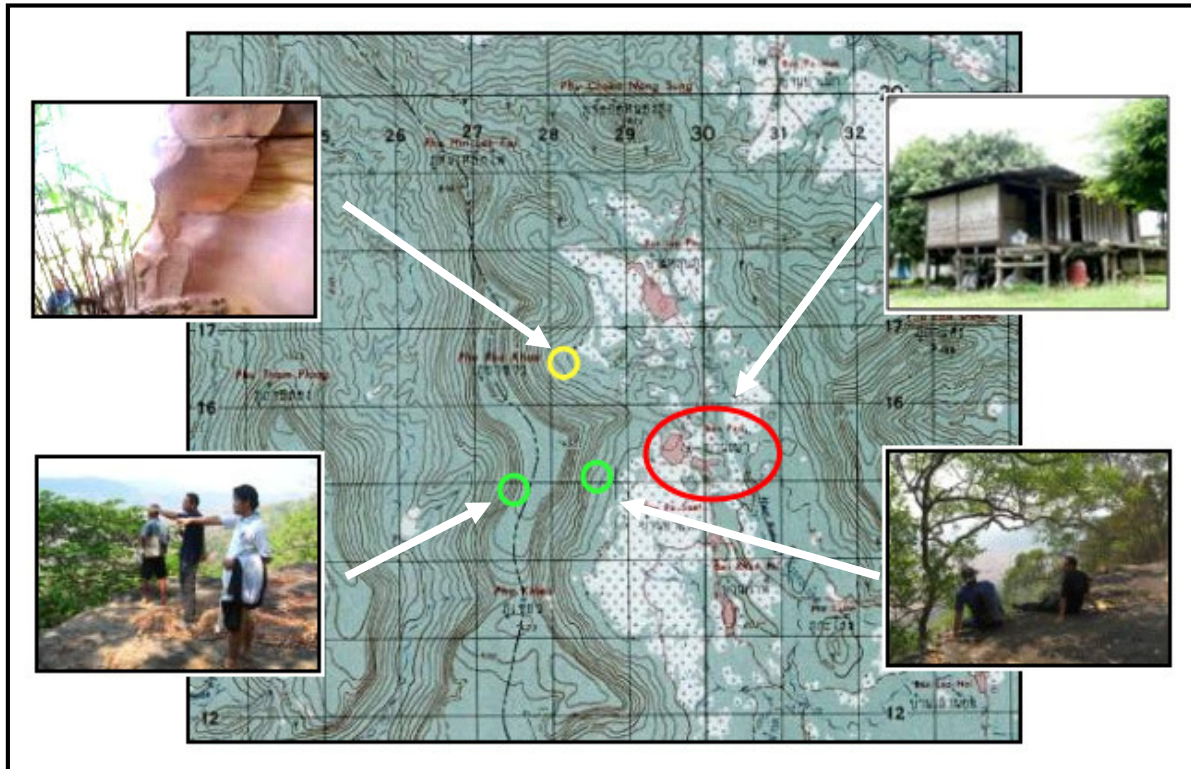
- (a) The Camping Zone of the Hunters
  - (b) The View of Phu Tham Plong Mountain
  - (c) The Location of Phu Tham Plong at the West of Phu Pha Khao Mountain
  - (d) Pha Nang Aen Cliff
- (Photograph: 26.02.2009)

### 3) Kaew Plad (Wind Erosion)

From Pha Nang Aen, visitors can walk to the north side of Phu Pha Khao mountain and 200 meters climbing down to a cliff which is the place that visitors can see the wind erosion on the cliff of the mountain. From the survey and the interview found that it has occurred because of the speed and power of natural weathered wind which flows consistently from the other place and continuously percolates into the cliff which is the cause of the damage of its physical surface. Sediments of the Rock are slowly broken down and represent the different colors according to the original material. This cliff contains sandstone rock therefore it looks like a twinkling cliff when the villagers looked up. The local guides said that especially on the full moon Buddhist holy days, villagers will see the reflection of light easier. However, according to their belief related to mysteries, they all believed that this erosion and its reflection is the miraculous power and sacred fire ball flying from Phu Pha Daeng mountain to the cliff and called it as 'Kaew Plad' which means 'Crystal Turning' so that some of them will prepare the worship for their spirit on every full moon Buddhist holy day.



**Figure 99: Kaew Plad (Wind Erosion)**  
**(a) – (c) Wind Erosion of the Sandstone Cliff**  
**(d) The Villagers' Worship**  
*(Photograph: 26.02.2009)*



**Figure 100: The Location of Interesting Natural Resources of Ban Pao Village**

(Source: Simulation, Department of Royal Thai Survey. *Aerial Photo Series: Ban Nong Sung, Edition 1- AMS (FE)*)

Hence, it is obviously to say that Ban Pao village is a potential village for both of cultural and natural tourism development regarding to its retention of the original Phuthai ethnic identity, belief, culture, and peaceful society similar to the Phu Tais in Ban Muang Luang, Vilabuly district, Laos, where they had moved from almost 170 years, together with the density of their complete natural resources such as wild forest, view points and the interesting wind erosion on the Phu Pha Khao mountain.

The next part is the data collection of the existing cultural heritage conservation and tourism management of Ban Pao for analyzing their cultural conservation, interpretation and appropriate utilization, which is not only for economic benefit earning but also generating and interpreting their valuable heritage resources accordance with the raising of sustainable conservative awareness to the next Phuthai generations and outside visitors.

## **2. The Existing Cultural Heritage Conservation of Ban Pao**

According to the in-depth interviews with the village headman, Agro tourism and home-stay Committees, the Chief of Ban Pao SAO, the head of the agricultural academic section of Ban Pao SAO and participant observations in tourism activities and the Phuthai animist-ritual found that Local communities of Ban Pao village and involving organizations (the Fourth Northeastern Office Region of the Tourism Authority of Thailand and Mukdahan Tourism Industry Association) promoted their village which is rich in cultural and natural resources to be a 'conservation tourism village' in 2001. They have started preserving and interpreting their cultural heritage with the support from these organizations. But in that time the villages faced a lack of knowledge and understanding about tourism management, cultural conservation and interpretation. And the organizations did not provide enough training programs and budget supports. Therefore they have had 'wrong-way' conservation; for example they conserved the valuable heritage resources as tourism products and interpreted their significance as cultural shows. Their effort on both conservation and tourism seems to be wasted and is not reaching either their economic goal or the tourists' need. However, there is still a good chance for all involving stakeholders and conservationists to come and guide them in sustainable development, regarding their own strengths of intention and participation, cooperate with the support from the Ban Pao sub-district administration office (Ban Pao SAO) for budget providing to retain their traditional rituals.

## **3. Tourism Development and Tourism Impacts on Ban Pao Village**

In Mukdahan province, there are two Phuthai villages promoted as cultural tourism villages of the province, which are Ban Phu and Ban Pao. These two Phuthai villages are the neighboring villages in the same sub-district but have been supported from different organizations and different goals. Ban Pao village has been developed as conservation tourism village in 2001 and then changed to be agro tourism village since 2006, whereas Ban Phu has been supported to be Phuthai home-stay village later in 2006 but getting more popular and earning more income.

### **3.1 The Beginning of Tourism Development**

According to the in-depth interview with the village headman and the Agro Tourism and Home-stay Committees on 23 February 2009 about their tourism development and planning together with the participant observation on their tourism activities on 24 February 2009 found that the beginning of their tourism development has been started since 2001 as followed:

In 2001, according to the diversity of natural and cultural resources including ritual, local wisdom and language in Ban Pao village, Mr. Piti Sankot, the Chief of Mukdahan Tourism Industry Supporting Association planed to promote Ban Pao village to be a conservation tourism village by inviting the Chief of The fourth Northeastern Office Region

of Tourism Authority of Thailand<sup>26</sup>, Mr. Phongsan Pitakmahaket, and 200 villagers for a discussion at Wat Karuntrawas.

On 29 April 2001, Ban Pao village had been promoted to be community based conservation tourism village with support from Mukdahan province and budget provided by the Social Development Fund. After that, the villagers could welcome and gain extra income from visitors continuously.

Until 2005, there were less tourists and they also met some problems of tourism management, especially the management workload which was put upon a responsibility group without delegation and work distribution, which was a serious reason of their failure.

In 2006, Mr. Pornsin Panvong, the Chief of the strategic planning division of Mukdahan Office of the Department of Agricultural Extension had provided budget and knowledge for Ban Pao village to be developed as an agro tourism village.

Since 2008 up until now, Mr. Dondet Klangprapan had been promoted to be the village headman. He could restart the tourism management in the village by setting up new tourism management committees, persuading more shareholders (villagers who are interested in tourism and invest 10 Baht per 1 share to be tourism management fund), providing more meetings and training programs for all level leaders with help and budget support from Mukdahan Office of the Department of Agricultural Extension. Therefore, the tourism development in their village could be continued and they could keep growing up until they could get the excellent community based tourism destination of the northeastern region from the 8<sup>th</sup> Thailand Tourism Awards 2010.



**Figure 101: The Entrance of Ban Pao Cultural Village and Argo Tourism**  
(*Photograph: 23.02.2009*)

<sup>26</sup> The fourth Northeastern Office Region of Tourism Authority of Thailand covers the area of Nakhon Phanom, Sakno Nakhon, Kalasin and Mukdahan.

Agro tourism and home-stay committee, the tourism management team of Ban Pao, has 13 administrative positions including Chief of Agro Tourism and Home-stay Committee, vice-chief, secretary, activity creation, home-stay preparation, registration, marketing, accounting, public relation and co-operation, and supporting (See Figure 60: Organization Chart of Ban Pao Agro Tourism and Home-stay Committee).



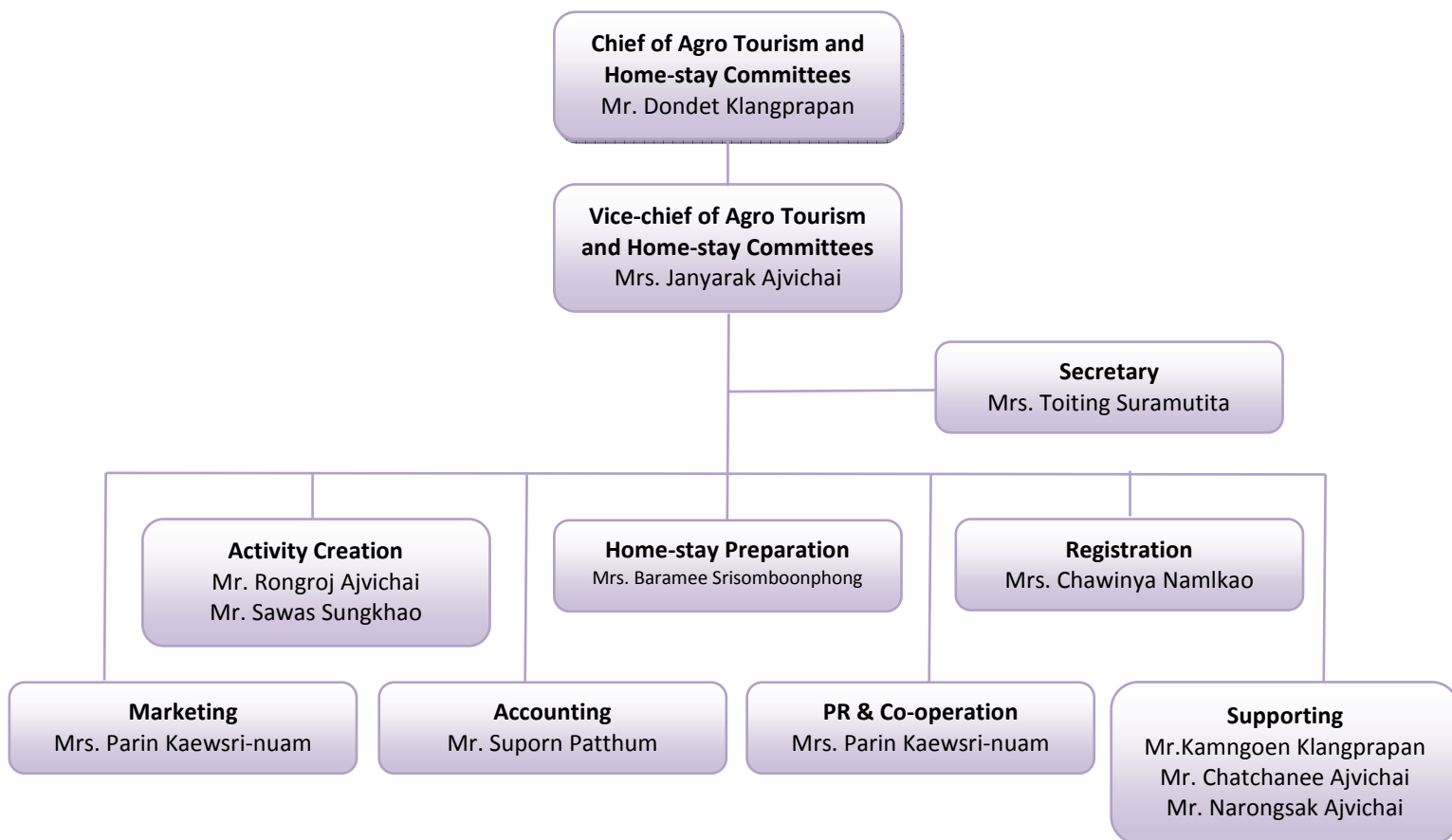
**Figure 102: Ban Pao Agro Tourism and Home-stay Committee**

**(a) Ban Pao Agro Tourism Committee**

**(b) Account Auditing**

*(Photograph: 23.02.2009)*

The responsibilities of the committee are planning and setting up a meeting to distribute all work involved with tourists' activities, information, accommodation and food to other villagers. Their meeting place is the agro tourism center at the village headman's house. The committee needs to meet 3 times with other villagers, especially the shareholders. Their first meeting is when the committee receives tourism bookings or tourism plans from private tourists or supporting organizations. This meeting is for activities planning, cost controlling (in case that tourists did not put any deposits, the committee needs to spend money from their tourism management fund in advance) and for checking the number of available home stays. Then they will have the second meeting the day before the program to recheck their work and reconfirm with the schedule for the following days. Finally, they are needed to discuss and conclude the outcome of the tourism program, their management and total revenues after cost deducting and 5% saving into their tourism management fund.



**Figure 103: Organization Chart of Ban Pao Agro Tourism and Home-stay Committee**

(Source: Summary from the in-depth interview with the Agro Tourism and Home-stay Committee of Ban Pao on 23.02.2009)

### 3.2 Target Tourists

According to the participated observations and in-depth interview with the committee members and some villagers found that the tourists that visited the village are divided into 5 groups as follows:

- 1) Visitors coming for a field trip where they are investigating and observing their agricultural development projects and tourism management of Ban Pao;
- 2) Visitors coming to learn Phuthai culture and participating in their rituals;
- 3) Visitors coming to collect information involved with their culture and what they believe i.e. researchers, government officers and students;
- 4) Private domestic visitors who are interested in their cultural and natural resources
- 5) International visitors who are the guests or relatives of Thai visitors

The size of tourist groups who come for a field trip purpose or cultural learners are always a large group, from some organizations, tourism associations, universities and other communities, and make appointment and specify their preferred activities before. Whereas, the academic visitor, private domestic and international visitors always come as a small group without planning. However, they all haven't ever targeted their tourist market and have no marketing or advertising plan due to the fact that the main tourist groups are related to some projects of Mukdahan Office of the Department of Agricultural Extension including Mukdahan province and Ban Pao sub-district administration office. Therefore, the supporting organizations will do public relation for them. For example, the Mukdahan Office of the Department of Agricultural Extension published tourism information brochures for Ban Pao village (See Figure 62: Tourism Information Brochure of Ban Pao).



**Figure 104: Tourism Information Brochure of Ban Pao**  
(Source: Mukdahan Office of the Department of Agricultural Extension, 2009)

### 3.3 Tourism Activities and Tourism Route

According to the type of tourists who visited the village, tourism activities which they provided for tourists are involved with both cultural tourism and agro tourism in Ban Pao village itself and linking to two neighboring villages: Ban Pasad (Moo 4) and Ban Kampee (Moo 6). For large tourist groups, they will arrange the program based on the tourists' particular purpose, for example if tourists come to investigate their agricultural development projects, they will offer the tourism program as follows:

#### Day 1: Arriving to Ban Pao Cultural Village and Agro Tourism

09.00 – 09.30	Home stay hosts and villagers welcome tourists with flower necklaces and a herbal welcome drink
09.30 – 10.30	- Introduce Ban Pao village and the Phuthai culture - Describe their agricultural development and sufficiency economic projects
10.30 – 11.30	Visit Ban Pao rice mill and mushroom plant
11.30 – 12.00	Visit cricket farm and fish pond
12.00 – 13.00	Lunch at agro tourism center
13.00 – 13.30	Visit hand towel doll group

13.30 – 14.30	Visit bio and organic fertilizing plant and pellet mill at Ban Pasad (Moo 4)
14.30 – 15.00	Visit hand sewing cloth group at Ban Kampee (Moo 6)
15.00 – 17.30	Home stay hosts invite tourists to their house for taking rest
17.30 – 21.00	Palang <sup>27</sup> dinner and Phuthai musical and dancing performance
21.00	Home stay hosts lead tourists back to their house



**Figure 105: Tourism Activity and Home Stay**

- (a) **Tourist Welcoming** (Photograph by Rungrot Ajvichai on 24.02.2009)
- (b) **Palang Dinner** (Photograph by Rungrot Ajvichai on 24.02.2009)
- (c) **Phuthai Dancing Performance** (Photograph by Rungrot Ajvichai on 24.02.2009)
- (d) **Home Stay for tourists** (Photograph: 26.02.2009)

### Day 2: Respecting Golden Buddha Image and Pha Kaew Plad

06.00 – 07.00	Wake up and get ready
07.00 – 08.00	Offer food to monks at Wat Karuntrawas
08.00 – 12.00	- Visit Wat Tham Phu Pha Khao - Pay respect to the Golden Buddha and impress the lanscape of Ban Pao village and Phu Pha Daeng Mountain - Pay respect to the abbot and drink Nam Thip or miracle water

<sup>27</sup> Palang in Phuthai language means dinner food tray. It's normally means having dinner together refer red to their culture that family members always have dinner together.

- Walk to Pha Nang Koy view point and impress the scenery of Ban Pao village, Phu Pha Daeng Mountain and Phu Kalon
  - Track natural leaning trail from Pha Nang Koy to the opposite side at Phu Nang Aen, learning tropical herbs and life on the mountain
  - Walk to the north of Phu Pha Khao mountain and climb down to Pha Kaew Plad or Kaew Plad cliff
  - Lunch on the mountain at Wat Tham Phu Pha Khao
- 12.00 -13.00 Shopping Ban Pao local handmade products and farewell

For this group, the local guide and informant of agricultural projects is the village headman is also in charge of the Chief of Agro Tourism and Home-stay Committee, while senior villagers cannot be assigned to the details of agricultural projects.

For large numbers of private tourist groups, the villagers also can provide them the same program. But if there are few tourists in the group, the program of Palang dinner and performance will be cut out and they will provide them a traditional Palang diner at the home stay instead. According to the small numbers of tourists, the village headman will prepare a local guide, senior Phuthai villagers who can provide a very good story-telling session and cultural interpretations for tourists, and the traditional farm tractor for them to travel in the village, which can impress and satisfy tourists desire for enlightenment about the original Phuthai villagers' way of life and culture.

For small tourist groups who come without an appointment, they will be provided with the important information and will be recommended interesting places to visit by themselves.

Regarding to the offered tourism program, tourists' travelling costs are:

- Home stay accommodation cost is 100 Baht per person per night. Right now there are 15 houses ready for serving tourists.
- Food provided cost is 230 Baht per person per night.
- Local product shopping cost is up to tourists.





**Figure 106: Traditional Food for Tourists at Home Stay**

- (a) Tourist Welcoming
- (b) Traditional Farm Tractor
- (c) Local Guide
- (d) Walking Route to Wat Tham Phu Pha Khao
- (e) - (f) Clean Toilets at Wat Tham Phu Pha Khao
- (g) Natural Water from the Mountain

*(Photograph: 20.02.2009)*

### 3.4 Socio-Cultural Impacts of Tourism on Ban Pao Village

According to the interview with some of the Phuthai villagers in Ban Pao on 26 February 2009 found that apart from the positive economic benefits of tourism development, there are 4 major negative socio-cultural impacts affecting the Phuthai villagers' life and social relationship as follows:

#### 1) Change of Culture and Lifestyle

It is clear for saying that all tourism activities they offered to tourists do not represent any cultural significant of their valuable resources. Their belief-based ritual is used as an entertainment program during tourists' dinner time. It just looks like a very normal and uninteresting show which the tourists can accidentally catch. The cultural and ritual performances which they try to present to tourists by shortening it to 10 minutes shows; for example a show of Liang Phi Faa ritual which they want tourists to experience it is even out of the ceremony season, it comes out like a strange and funny stage show for these tourists.

The poor interpretation of their culture and belief does not affect only the cultural significances but also disappoints these tourists who expect to experience reality and originality.

Their dressing style in the show day is totally different to their everyday life, it is so hard to deny that they should not represent their traditional dressing style but however it should be related to original culture with research-based information for appropriate interpreting.

Almost all of the villagers are needed to participate and take care the tourists for whole day activities from early morning until late in the night. That means the villagers need to leave their original work and earning for looking after the tourists and expect them to spend more money during this tourism program by offering them local products, which will make the tourists feel uncomfortable and unimpressible.

## **2) Locality Pride Diminishing**

Due to the tourism development support from many organizations, having different development goals, and guided the tourism management of Ban Pao village in a different way, the villagers who need to follow the various organizations' policies and applications are confused with the exact goals and directions of the development, especially the significant characters of the village and the main management focus, which were changed from conservation tourism to be cultural tourism and then agro tourism also including handicraft. The villagers themselves could not carry two purposes on in the same time. In fact, even with only one purpose they are still needed help and guideline from the external organizations. Therefore, it is a very risky for them to permanently lose their unique ethnic identity pride by focusing on other less important resources. At the current situation, the villagers recognize the cultural significance but are afraid that it is not what tourists are seeking. Together with the guidance and support of the Department of Agricultural Extension who do not neglect them like the previous organizations, it makes them believe that the interesting characteristic for tourists should be agricultural projects like the mushroom plant or cricket farm.

Moreover, the change of their original culture and life, from their tourism activities and shows shown to tourists, is decreasing meaningfully their pride of Phuthai locality.

Also for the villagers who are not engaged with the tourism activities, they would not be reminded and pay attention to interpret and reserve their valuable identity.

Finally, the young generations, who are in modernization dangers, would not be repeated of their ethnic culture concern. Then, it is very easy image that they will lose their own identity and pride at last.

### **3) Cause of Future Conflict**

Because of the money issue, best friends can become enemies. For the tourism income, management of the committee is definitely clear for all members and shareholders. Referring to their responsibility and level of involvement which differ, consequently, the villagers accept that the revenue will be distributed unequally, but they still question why almost all work belongs to the committee members only and why they cannot respond for more work to getting more income. These unclear questions are collected and sensitive for blowing up one day.

### **4) Social Relationship Retreating**

One more of the serious negative social impacts of tourism which should be of concern is the social relationship between both the tourist-host relationship and the host-host relationship.

For the relationship between tourists and hosts, it is very sensitive that their needs should be balanced. If the hosts offer too much, the tourists will feel uncomfortable. On other hand, if the hosts cannot provide tourism services as the tourists' expect then the tourists will be unappreciated. In the situation of Ban Pao right now, tourists expect that they can meet original unique Phuthai and buy unrestricted quantities of local products without being forced, which the Bao Pao villagers could not achieve.

The internal social relationship between Ban Pao villagers is uncertain. They now can help each other and prefer to participate in all tourism activities. Meanwhile, they still have questions about the unclear management.

The relationship between families is getting weak due to the fact that at least one person in their family is needed to spend time with tourist.

### **3.5 Conflict between Ban Pao and Ban Phu**

Regarding to the fieldtrips and in-depth discussions with both of the heads of tourism groups of Ban Pao and Ban Phu can found there is a serious conflict between the two villages even though they did not say it. The head of Ban Phu home-stay group, Mr. Thawan Piewkham, questioned the auther before the first interviewing question whether his village is the only case study of this dissertation: whereas the village headman of Ban Pao did not want to answer any questions related to Ban Phu or their cooperation.

This conflict should be the key reason of their separated tourism development. From the auther's notice, the beginning of their conflict might be from the different supporting organizations, which have different goals and policies followed their main strategies, and economic benefits, which change them both from the same-linage neighboring villages to be competitors. Their conflicts are represented through different marketing affords, the competition on pulling more tourist numbers, and the offering of different type of tourism activities: for example, Ban Phu offers Phuthai cuktural village and home-stay, while Ban Pao offers Phuthai cultural village and agro tourism. However, the two villages are utilizing the same natural attractive resources on the Phu Pha Khao mountain.

## **Chapter 5**

### **Comparative Analysis**

Regarding to the history of the Black Tais' movement from Dien Bien Phu to Savannakhet and northeast Thailand, it is confirmed that the Black Tais, the Phu Tais and the Phuthai people having origination and sharing heritage. In this chapter is more relevant information investigating about the similarities and differentiations of four more Phuthai tourism villages around the Phuphan mountain range, Thailand, which will be the comparative evidences for the comparing analysis with Ban Pao in the next chapter for finding out their significant heritage values and the community uniqueness of each site in case of different tourism product creation.

The criteria of the research on documentary and physical evidence are related to the history, residential geography, culture and society, Phuthai houses, belief and rituals, language, Phuthai dress, music and performance, community uniqueness, and tourism development of the four case studies experiencing heritage tourism, which are 1) Phuthai Renu or Muang Vang Vay, the twin capital of the Phuthai town with Muang Vang Ang Kam in Savannakhet,; 2) Ban Phu, the Phuthai neighboring village of Ban Pao; 3) Ban Khok Khok in Kalasin province; and 4) Ban Non Hom in Sakon Nakhon province (See Figure: 108 Map of Five Phuthai Tourism Villages around the Phuphan Mountain Range, Thailand). The relevant information is gathered from fieldtrips, in-depth interviews and discussions with Phuthai villagers and key informants together with participant observations in their tourism activities and religious ceremonies (See Appendix 1).



### 1. Phuthai Renu, Nakhon Phanom Province

Renu Nakhon is the first settlement of Phuthai in northeast Thailand established around 1824-1825 before the rebellion of King Anuvong of Vientiane in 1826. In here, there is a significant pagoda called Phra That Renu which is a symbolic of the center of Phuthai Towns in northeast Thailand. Therefore, even they did not promote the place as cultural tourism village: they still have many visitors especially the visitors coming for Wat Phra That Renu.



**Figure 108: Renu Nakhon City Gate**  
(*Photograph 26.11.2011*)

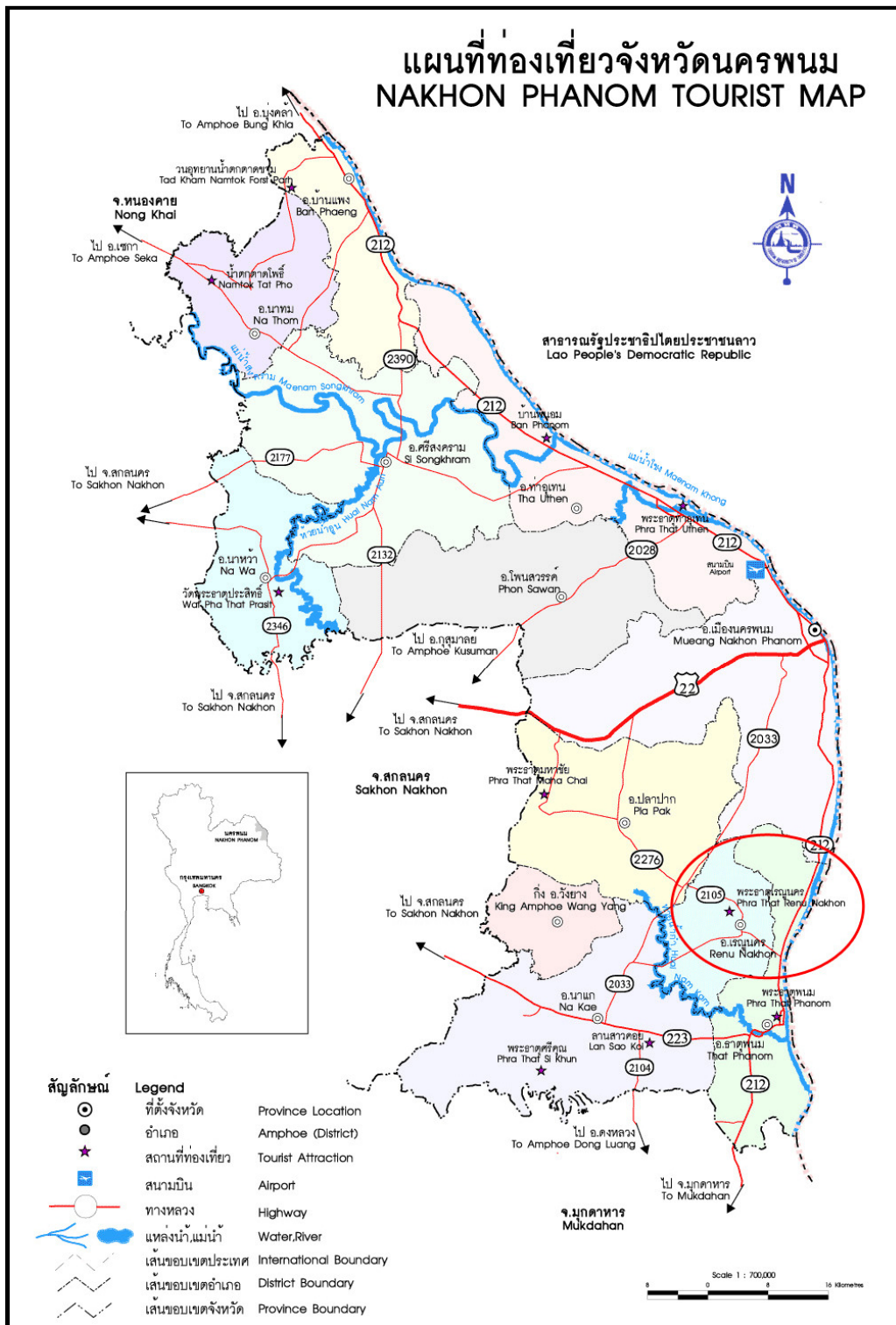


Figure 109: Map of Nakhon Phanom Province

### 1.1 Location:

Ban Renu, Renu sub-district, Renu Nakhon district, Nakhon Phanom province



**Figure 110: Renu Sub-district, Nakhon Phanom Province**

(Source: Simulated, Google Earth Program, 10.09.2008)

### 1.2 History:

The Phuthais who settled down in Renu Nakhon district were those who came from Muang Vang in Laos. Their heads, Tao Petch and Tao Sai, brought them to Thailand because of the invasion of Yunnanese before King Anuvong's rebellion (in 1826), while Chaloechai Kaewmaneechai (1999:13-17) stated that the reason of their movement was the sedition in Muang Vang (the complete history was described in the Chapter 3) and their first settlement areas were Ban Huay Hoa Khoa, Ban Nong Jan, and Ban Dong Whai.

Regarding to the historical record and the myth of Muang Vang Vay, which Chaloechai Kaewmaneechai (1999:13-17) referred to, after Tao Petch and Tao Sai (the Phu Tai called Chao Petch and Chao Sai, the word Chao represent members of royal family) lead some of the Phu Tai habitants of Muang Vang Ang Kam to escape to northeast Siam: they had settled down near Nong Han Lake and named it as Muang Vang Vay (currently in Sakon Nakhon province, Thailand) for 6 months until they met serious epidemics and many people passed away. They thought that it was related

with the geography which they had never ever been familiar with. In Muang Vang Ang Kam they lived in the forest surrounded with mountains but in Siam they needed to live on the low-land place. Then, they preferred to move back to Muang Vang their previous hometown.

Once when they arrived Ban Pho Sam Ton, Tao Petch, Tao Sai and some Phu Tai elders went into Wat Phra That Phanom (Phra That Phanom Temple) to pay respect to the pagoda and Abbot Tha, the abbot of the temple. They told the abbot all the entire story and said that they were going back to Muang Vang. Abbot Tha said to them that currently Phraya Taycho, their uncle, was passed away and Phray Kam had promoted himself as the new governor, which was the cause of sedition in there. The abbot suggested them to habitat at the north area of Phra That Phanom, where was plentiful place, and asked a mahout to drive a single ivory elephant and show them the place he mentioned.

When Tao Petch and Tao Sai saw the new location, they agreed with the abbot that it was plenteous and rich of forests, rattans, large brook (called Sai Bor Kae) and salt pits. Then, they asked the Phu Tai people to settle down there where was called Non Dong Whai (means rattan hill). They renamed the new location as Ban Dong Whai Sai Bor Kae: however, Niwat P. Srisuworranan (1996: 165) stated that the Phu Tai people still called shortly as Ban Dong Whai and some also still called Muang Vay until nowadays. Chaloechai (1996: 11) also mentioned that by the time Tao Petch and Tao Sai established Muang Vang Vay was around 1824-1825 before King Anuvong's rebellion (in 1826). It was related to the history of Thai I-san recorded that in 1830, Phra Sunthornratvongsa (the governor of Nakhon Phanom in that time) pacified Phu Tai people of Muang Phin, Muang Nong, Muang Xepon, Muang Mahachai, and Muang Vang to move to Nakhon Phanom, according to the instruction of the King of Siam<sup>1</sup>, where some of them should settle before.

Then on 11-12 February 1833, Phra Mahathep, one of three Siamese Generals of King Rama III, suppressed Muang Mahachai, Muang Nong, Muang Plan, and Muang Chumporn and conscripted 6,000 Phuthai people to Nakhon Phanom.

On 17 August 1838, Tao Petch, Tao Boot and Tao Wor went to Bangkok for paying respect and drinking the oath of loyalty under King Rama III of Siam. The King provided them titularity with five-Tamleung monetary (Thai monetary unit) and some of titled silk dresses for each of them.<sup>2</sup>

31 March 1841, Phra Mahasongkhram, another General, marched a Siamese army to Muang Vang, Muang Xepon, Muang Phin, Muang Nong, Muang Chieng Rom, and Muang Pha Bang and conscripted 1,177 Phuthai people to Nakhon Phanom. In this marching, Tao Sai, the Phu Tai head of Ban Dong Whai or Muang Vay had been selected to participant in the campaign for keeping faith with the King of Siam. During

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<sup>1</sup> Na Ubon, Bamphen. Ibid., 5.

<sup>2</sup> Chaloechai Kaewmaneechai Ibid. 13-17

this campaign, Phra Mahasongkhram ordered Tao Sai to persuade other Phuthai groups in Muang Vang to move to Thailand under the rule of Siamese King. The settlement of this group was at Ban Kuchinarai in Kalasin province.

In that year, Tao Petch and Tao Sai sent tributes to Bangkok, swore loyalty to King Rama III after the King's promoting them to be the governor of Muang Renu.<sup>3</sup> For this time, Chaloechai (1999: 13-17) stated that in fact the King promoted Tao Petch as the first governor of Muang Renu but he passed away during the way back.<sup>4</sup>

Three years later (in 1844), the area of Ban Dong Whai was celebrated to be a town called Muang Renu Nakhon (Renu Nakhon province), the Phuthais in the three villages moved to live together in Ban Dong Whai which was the center of Renu Nakhon under the control of Phra Kaewkomol (or Tao Sai)<sup>5</sup> and his given family name was 'Kaewmaneechai'<sup>6</sup>. Thenceforth, Renu Nakhon has been well known as the capital of the Phuthai town.

### 1.3 Residential Geography:

Ban Renu is located at the north of the Phuphan mountain range the area opposite Thakhaek province of Laos.



**Figure 111: Residential Geography of Ban Renu**  
(*Photograph 26.11.2011*)

### 1.4 Culture and Society:

<sup>3</sup> Na Ubon, Bamphen. Ibid., 6.

<sup>4</sup> Chaloechai Kaewmaneechai *ibid.*, 13-17

<sup>5</sup> Thongsavangrat, Thawin. **History of Phuthai and Phuthai People of Muang Renu Nakhon**. 3<sup>rd</sup> ed. Nontha Buri. 1986: 51-57.

<sup>6</sup> Chaloechai Kaewmaneechai *ibid.*, 13-17

Regarding to the fieldtrips and interviews with the local people on 20-21 February 2009, 15 July 2011 and 26 November 2011 found that this growing town has been developing more and more. Their society is definitely changed from the place of original Phuthai community to be civilized town which is represented through their commercial lifestyle instead of agricultural life, single family living, modern style architectures and less sense of social relationship. They have had less relationship between each other, compared with other Phuthai communities and their traditional silk weaving is not for personal use anymore. And also they preferred to work rather than giving information.



**Figure 112: Silk and Cotton Weaving Products of Ban Renu**  
(*Photograph 26.11.2011*)

### 1.5 Phuthai Houses:

The Phuthai houses in Ban Renu can be divided into two groups: the renovated houses and modern houses.





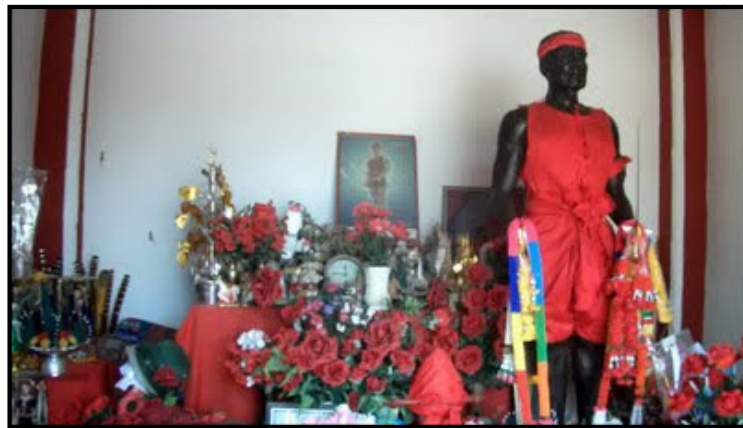
**Figure 113: Phuthais' Houses in Ban Renu**  
*(a-b: Photograph: 20.02.2009, c-d: Photograph 26.11.2011)*

### 1.6 Belief and Rituals:

According to the fieldtrips and interviews with local people found that the Phuthai population in Ban Renu are Buddhist but still believe in Chao Poo Thalar (or Poo Taa of Renu Nakhon), their ancestral spirit. Even though they are Buddhist but in every year they need to worship Chao Poo Thalar with raw meat.

The temple officiator of Wat Phra That Renu and some of Phuthai elders in Ban Renu recounted that Chao Poo Thalar was the Phu Tai General of Muang Vang who always had victories on their enemies. Once, this town was established, they had persuaded him from Muang Vang. All of the Phuthai people in Renu Nakhon district believe that if they celebrate Chao Poo Thalar, they will be protect and get what they are expecting. Generally, there is a big ceremony for worshipping Chao Poo Thalar in every year setting up by the district office. The period of this ceremony will be around the 10<sup>th</sup> of every December the long holiday in Thailand, which was changed for participants' convenience.





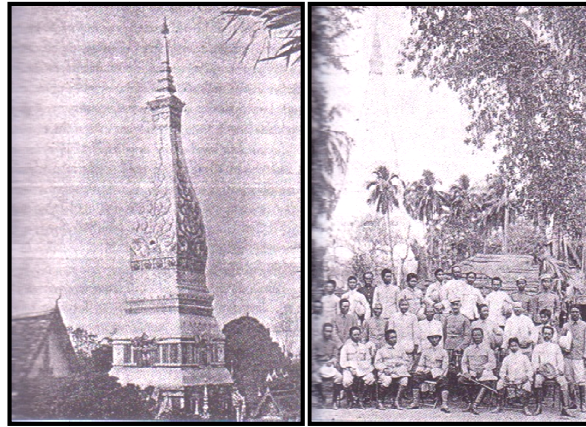
**Figure 114: Hor Chao Poo Thalar or the Shrine of Poo Taa in Ban Renu, Renu Nakhon District**  
 (a-b) Hor Chao Poo Thalar (Photograph 26.11.2011)  
 (c) Chao Poo Thalar Statue inside the Shrine (Source: <http://nkptemple.blogspot.com>)



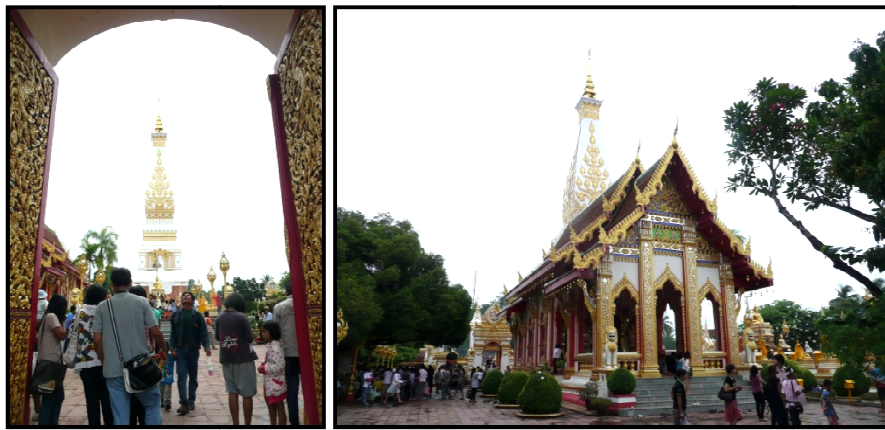
**Figure 115: Wai Chao Poo Thalar Festival or Liang Poo Taa Ritual of Ban Renu**  
 (Source: <http://nkptemple.blogspot.com>)

Regarding to the documentary research about the original religion of northeast Thailand found that Nakhon Phanom province has been the Buddhism area for more than 2,000 years and Phra That Phanom has been the center of Buddhism religion in the region for long time. Regarding to the statement of Niwat P. Srisuworranan (1996: 161) in the History of Thailand, Laos and I-san that Phra That Phanom was built around 8 years after the Buddha's death. Phra Maha Gassapa, a disciple of the Buddha, and 500 Buddhist saints brought the Buddha's breast bone to 'Phu Kam Pra'. Then Phrananthasaen, the King of Kotraboon Kingdom, and other four Kings from Cambodia, Ancient Tonkin, Nong Han Luang and Nong Han Noi, had built the pagoda for installing the Buddha's breast bone. The worship ceremony of Phra That Phanom Pagoda is normally on the Buddhist holy day in the third month every year. It is the largest ceremony and religious festival for both of Thai I-san and Laotian people.<sup>7</sup>

<sup>7</sup> Niwat P. Srisuworranan. *ibid.*, 1996: 161.



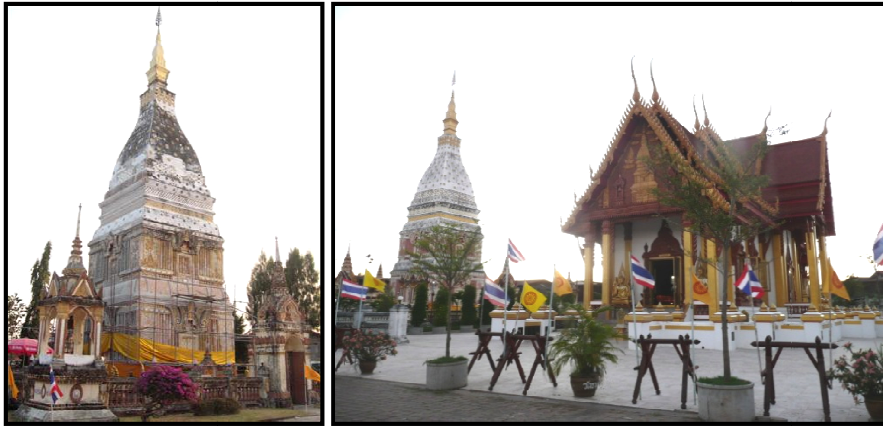
**Figure 116: Phra That Phanom Pagoda in 1906**



**Figure 117: Wat Phra That Phanom in 2011**  
(*Photograph 15.07.2011*)

Regarding to the history of Renu Nakhon and the myth of Muang Vang Vay, when Tao Petch and Tao Sai decided to move back to Muang Vang after 6 months habituating in Siam, they and the Phu Tai people came to Wat Phra That Phanom for paying respect to the pagoda and the abbot. The abbot suggested them to establish at the new location at the north of the pagoda, where is their current residential area. Then in 1917, Phra That Renu was built by duplicating from Phra That Phanom but has smaller size. This duplicated pagoda has been the symbolic of Renu Nakhon since that time. And the worship for this Pagoda is always on the Buddhist holy day in the fourth month every year.<sup>8</sup>

<sup>8</sup> Ministry of Defense. 2011. **Prathat Renu**. Available at <http://www1.mod.go.th/heritage/nation/tour/prataharenu.htm>



**Figure 118: Phra That Renu Pagoda in Wat Phra That Renu**  
 (A: Photograph 21.02.2009, B: Photograph 15.07.2011)



**Figure 119: The Buddhist Lent Day in Wat Phra That Renu**  
 (Photograph 15.07.2011)

For the participant observation in the Buddhist Lent day ceremony of the Phuthai in Wat Phra That Renu on 15 July 2011 found that although the lifestyle of Phuthai villagers nowadays have been changed because of modernization, they still retain their Buddhist religious belief, which has been past down for long time, and normally go to temple for making merits and virtue in every Buddhist holy day as same as Thai I-san people. However, it is found that their Buddhist ritual is not celebrated as a big festival differed from the Thai I-san's festival. Moreover, it is also found that their animist-worship retained is only the worship of Chao Poo Thalar differed from other Phuthai communities.

### 1.7 Language:

Regarding to the fieldtrip and interview with the local people found that their language is Phuthai language the same as the language of the Phu Tai in Muang Vang and they also have no writing language. They still use their original Phuthai language in everyday life. Even though the young generation need to use Central Thai Language more than before but they still use Phuthai language communicate to their family. And when they communicate to Thai I-san people who can understand their language, they always speak Phuthai language.

### 1.8 Phuthai Dress:

Their normal dress has been changed to be modern style as same as other Thai I-san communities. However, the Phuthai elders still wear traditional cotton skirt when they go to temple.



**Figure 120: The Phuthai Dress of the Phuthais in Ban Renu**  
 (a) The Phuthai Ladies in Nakhon Phanom  
 (b) The Recent Phuthai Dress (Photograph 26.11.2011)

### 1.9 Music and Performance:

The traditional Phuthai performance in Thailand is well-known for amuse rhythm and beautiful dancing together with the traditional music playing. In Ban Renu, the district office built a permanent stage especially for their performance in some festivals and tourism activities in the area of Wat Phra That Renu.



**Figure 121: The Performance Stage in Wat Phra That Renu**  
(*Photograph 15.07.2011*)

### 1.10 Community Uniqueness:

Only in Renu Nakhon district, the Lao Hai Renu or Phuthais' fermented liquors are selling. This local product has also been well-known as the symbolic product of Phuthai Renu for long time as well.



**Figure 122: Lao Hai Renu or Phuthais' Fermented Liquors in Renu Nakhon District**  
(*Photograph 26.11.2011*)

### 1.11 Tourism Development and Activities:

Tourism activities in Ban Renu are different from those of other tourism villages because of the growth of this town. Therefore, the Phuthai villagers were divided into many groups to make products or souvenirs for selling in the local product center in Wat Phra That Renu such as Lao Hai Renu or Phuthais' fermented liquors, cotton products and local readymade cloths.

The tourism interesting tourism places of Renu sub-districts are Wat Phrathat Renu; Hor Poo Thalar or the Phuthais' ancestral shrine (Poo Taa); Phuthai Renu Cultural Center, Renu Nakhon Handicraft Center, Ban Phuthai or reproductive Phuthais' houses represented in Renu Nakhon Museum and Muang Vay Theater, in the compound of Wat Phrathat Renu, which is the center of Renu Nakhon.



**Figure 123: Renu Nakhon Handicraft Center and Duplication of Phuthai Houses in Wat Phrathat Renu**

(a-b) Renu Nakhon Handicraft Center (Photograph: 20.02.2009)

(c) Duplication of Phuthai Houses (Photograph 26.11.2011)

**2. Ban Phu Home Stay, Mukdahan Province**

Ban Phu governs Moo 1 and Moo 2 of Ban Pao sub-district. It is the neighboring village of Ban Pao village, located around 1-2 Kilometers further.



**Figure 124: Ban Phu Home Stay in Ban Pao Sub-district**  
 (a) The Signage of Ban Phu Village (Photograph 26.02.2009)  
 (b) The Landscape of Ban Phu (Photograph 16.07.2011)



**Figure 125: Map of Mukdahan Province**  
 (Source: Simulation, (Source: Mukdahan Province. *Mukdahan Tourist Map*. Available at <http://www.mukdahan.go.th>)

## 2.1 Location:

Ban Phu village (Moo 1 and 2), Ban Pao sub-district, Nong Sung District, Mukdahan Province



**Figure 126: Location of Ban Phu Village, Mukdahan Province**  
 (Source: Simulated, Google Earth Program, 10.09.2008)

## 2.2 History:

Most of the Phuthai population in Nong Sung District are Phuthai who moved from Muang Vang and Muang Kham Au (in Vilabury district of Savannakhet Province) of Laos after King Rama III's defeat of King Anuvong's rebellion in 1826.

The head of Muang Vang and Muang Kham Au was 'Tao Sing' or 'Tao Sihanam' who lead the Phuthais from Muang Vang and Muang Kham Au to settle down in the area of Muang Mukdaghan (Mukdahan province) in 1842. The Phuthais from Muang Vang chose the area of Ban Khamcha-I while the Phuthais from Muang Kham Au moved to the southern area and settled far from Ban Khamcha-I, about 5 kilometers from a marsh called Nong Vaeng. After that, they found another, wetter

marsh called 'Nong Sung' on the top of Phu Pha Kut Mountain near their habitation so that they used its name to be the new name of their village, as Ban Nong Sung.<sup>9</sup>

In 1844 after establishing Ban Nong Sung, King Rama III allowed Ban Nong Sung (Nong Sung sub-district) to be promoted as Muang Nong Sung (Nong Sung province) on 9<sup>th</sup> August 1844 under the control of Phra Krisornrat (or Tao Sihanam).<sup>10</sup> In that time, the area of Muang Nong Sung covered four districts: Nong Sung, Khamcha-I, Dong Luang, and Na Kae of Nakhon Phanom province.<sup>11</sup>

In 1881, Chao Suphosombat, Chao Mahasongkhrum, and Chao Kitirat lead some inhabitants of Muang Nong Sung to move to the south area because of cholera. They established a new village at Ban Lhub Phu and celebrated Chao Suphosombat to be their headman. Due to the geography of the village, which was in a valley with a yearly flood problem, they decided to move to a hillock area in 1902 and called their village Ban Phu.<sup>12</sup>

Nowadays, Ban Phu covers the area of Moo 1 and Moo 2 of six communities of Ban Pao sub-district in Nong Sung district, Mukdahan province.

### 2.3 Residential Geography:

Ban Phu located on the low-plain area between Phu Pha Daeng and Phu Pha Khao mountains with Huay Krabien Brook passing through around 1-2 Kilometer far from Ban Pao village.



**Figure 127: The Landscape of Ban Phu Village facing to the Phupha Khao Mountain**  
(Photograph: 16.07.2011)

<sup>9</sup> Thaisongdumphet. **History of Phuthai**. Retrieved September 01, 2008.

<<http://www.thaisongdumphet.is.in.th/?md=webboard&ma=showtopic&id=155>>

<sup>10</sup> Na Ubon, Bamphen. 'Nakhon Phanom'. **History of 10 Provinces in Zone 4**. Khon Kaen: Khon Kaen University, 1988: 6.

<sup>11</sup> Ketthet, Bunyong. **Ritual of the Phuthais: A Case Study of Nong Sung District, Mukdahan Province**. Research. Mahasarakham U., 1993: 16-19.

<sup>12</sup> Homestay Thailand. **Ban Phu Homestay**. Retrieved September 05, 2008.

<<http://www.homestaythai.org>>.

## 2.4 Culture and Society:

Regarding to the fieldtrips and in-depth interview with Mr. Thawan Piewkham, the establisher of Ban Phu Home-stay, and some of Phuthai villagers on 22-23 February 2009 found that Ban Phu is a traditional agricultural society the same as Ban Pao village. But because of the supporting from the Community Development Department (CDD) since 2006, they have been developed as home-stay village and started grouping as career groups for better earning such as the silk weaving group, GABA rice group and wood crafting group.



**Figure 128: Ban Phu Silk Group**  
(*Photograph: 26.02.2009*)



**Figure 129: Career Groups of Ban Phu**

- (a) GABA Rice**
  - (b) Traditional Rice**
  - (c) Traditional Rice Mortar**
  - (d) Wood Handicraft**
- (Photograph: 26.02.2009)*

## 2.5 Phuthai Houses:

According to the site survey found that almost of the Phuthai houses in Ban Phu are renovated and modern style houses. The villagers intent to renovated their house for their own convenience and tourists' regarding to their focusing on the village development as Phuthai cultural village and home-stay.



**Figure 130: The Phuthai Houses in Ban Phu Village**  
(*Photograph: 26.02.2009*)

## 2.6 Belief and Rituals:

Regarding to the interviews with Mr. Thawan Piewkham found that the Phuthai residents of Ban Phu village are Buddhist but they also believe in their ancestor spirits. He mentioned that all of their animist rituals are represented through tourism activities and traditional performing, set up in the area of Wat Srinantharam which is their center for all religious and tourism activities.



**Figure 131: Wat Sri Nuntharam**

(a) **The Main Entrance**

(b) **The New Sanctuary**

(c) **The Old Sanctuary**

(d) **The Buddha Image inside the Old Sanctuary**

*(Photograph: 14.07.2011)*

## **2.7 Language:**

The Phuthai villagers in Ban Phu still speak Phuthai language normally the same as other Phuthai villages.

## **2.8 Phuthai Dress:**

Similarly, their every-day dress has been changed to modern style especially the young generation. However, the villagers confirmed that they still conserve their traditional dress and everyone in the village will dress traditionally for welcoming tourists.



**Figure 132: The Phuthai Dress of the Phuthai Villagers of Ban Phu**  
*(Photograph 23.02.2009)*

### 2.9 Music and Performance:

Mr. Thawan mentioned that they still conserve their original Phuthai music and performance and educate the Phuthai school kids for its value through the performance training in the village and within the school. He also made new Phuthai songs for their traditional shows as well.

### 2.10 Community Uniqueness:

Only in Ban Phu, visitors can see the Phuthai museum collected all significant objects related to their myth such as the bottle gourd.





**Figure 133: The Village Museum of Ban Phu and the Presentation to Visitors**  
(*Photograph 26.02.2009*)

### 2.11 Tourism Development and Activities:

Ban Phu village is the neighboring village of Ban Pao village but its tourism is developed separately from Ban Pao according to the different supporting organization which is the Community Development Department (CDD). Ban Phu was promoted to be Ban Phu Phuthai cultural village or Ban Phu home stay in 2006. Their cultural heritage offered to tourists is the same with Ban Pao and the other tourism villages, while the natural resources recommended for tourists are Pha Nang Koy, Pha Nang Aen and Kaew Plad the same as Ban Pao without corporation.

Mr. Thawan explained that Ban Phu Phuthai Cultural village is the first cultural tourism village of Mukdahan, representing the mixing of cultural and nature tourism and offering original Phuthai food, traditional performance and home stay accommodation for tourists. Tourists can learn their Phuthais' lifestyle, visit natural attractions at Phu Pha Khao mountain with young local guides, and also can buy traditional local products to be souvenirs such as products made from silk, cotton, and bamboo and GABA Rice. Their tourism activity would be prepared after booking confirmation starting since 5 a.m. with the activity planning, community cleaning, accommodation preparing, flower necklace making and welcoming. However, these

activities are prepared for the tourist groups who confirm the booking in advance. If tourists come without informing or come as a small-number or private group, they cannot provide the activities according to this program.



**Figure 134: Ban Phu Phuthai Cultural Center and Interpretive Phuthai Houses in Wat Sri Nuntharam**

(a) **Tourism Information Center**

(b) – (c) **The Phuthai Cultural Center decorated for Tourism Activities**

(d) **The Traditional Phuthai House**

*(Photograph: 26.02.2009)*

### **3. Phuthai Khok Kong Cultural Village, Kalasin Provice**

According to the fieldtrips and in-depth interviews with the village headman and Mor Yao (animist-worshiper) on 20 February 2009 and 26 November 2011 found that Ban Khok Kong was developed and promoted to be cultural tourism village since 1998 with the support from the Tourism Authority of Thailand (TAT) at the beginning, then continuing by the Community Development Department (CDD) and Kalasin Provincial Office. The Phuthais villagers can retain their traditional and original lifestyle as same as other Phuthai villages.



**Figure 135: Ban Khok Kong Phuthai Cultural Village**  
 (Photograph: 20.02.2009)



**Figure 136: Map of Kasalsin Province**

(Source: Simulation, Moohin. **Kalasin Province**. Available at <http://www.moohin.com/cgi-bin/sp.pl?img1=http://www.moohin.com/040/map/3180.gif>)

### 3.1 Location:

Ban Khok Kong village, Kudwa sub-district, Kuchinarai district, Kalasin province



**Figure 137: Khok Kong Village, Kalasin Province**  
(Source: Simulation, Google Earth Program, 10.09.2008)

### 3.2 History:

Like other Phuthai villages settled in northeastern Thailand, they had been pacified to move from Laos to the right side of the Mekhong River since 1826 in King Rama III's reign. The Phuthais came to Muang Kuchinarai (Kuchinarai Province) where there were Phuthai populations of Muang Vang.<sup>13</sup> Their head was Ratchawong Muang Vang (who became Phra Thibetwongsa in 1844).<sup>14</sup>

In 1889, nineteen Phuthais of two families who had lived in Ban Kham Hae (Non Nam Kham), Nong Sung sub-district, Khamcha-I district, Mukdahan province had moved to the eastern area of Ban Khok Kong which was called 'Moo Ban Thung Bak Tao' with their head, Mr. Ubpachai.

<sup>13</sup> Jantarasakha, Surajit. **Phuthai Plad Thin**. Bangkok, 1987: 6-7.

<sup>14</sup> Na Ubon, Bamphen. *Ibid.*, 5.

Two years later, there was a group of another ethnicity called 'Khula' (Burmese) who came to this village and robbed there and in other vicinities. Therefore, the Phuthais in Moo Ban Thung Bak Tao went back to Ban Kham Hae.

They lived in Ban Kham Hae for 15 years and moved again in 1906 by donating 1 Baht per person to be their traveling expenses to a new location with Phraya Sunthorn. Officialdom called the new village Ban Khok Kong.

Unfortunately, not only was their first village head, Mr. Jaochin, who had looked after the villagers for two years was killed, but also the second head, Mr. Kinnaree, died because of illness. Consequently, in 1915, the Phuthais decided to remove to the north side of the land, the present habitation area, and were governed by Mukdahan district of Nakhon Phanom province.

Because of the distance between Ban Khok Kong and Mukdahan administrative office, the populations of Ban Khok Kong and other two villages, Ban Huay Dang and Ban Khum Khi Yang, asked to be separated from Mukdahan and to be under the control of Jum Jang sub-district, Kuchinarai district, Mahasarakham province in 1934.

In 1939, Ban Khok Kong was governed Kalasin province instead of Mahasarakham province to until the present day.<sup>15</sup>

Regarding to the in-depth interview with Mrs. Boonpeng Ajvichai, the Phuthai elder and Mor Yao, she confirmed that the villagers of Ban Khok Kong had moved from Nong Sung and their ancestors were from the same family with other Phuthai residents of Nong Sung district. The great evidence shown is the same family: Ajvichai for example, which is generally found in Nong Sung district. Hence, every Phuthai will automatically realize their origin.

### 3.3 Residential Geography:

Ban Khok Kong is located about 96 Kilometers far from Muang Kalasin district and around 16 Kilometers from Kuchinarai district along Khon Kaen – Mukdahan route. The village is located on the low-plain valley between 4 mountains surrounded:

- West Phu Matoom Fai
- North Phu Tha-moen
- South Phu Kong
- East Phu Pha Woa (reserving as Phu Pha Woa Forest Park)

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<sup>15</sup> Pipatanayothapong, Potchara. **Accommodation Management of Home Stay for Ecotourism: A Case Study of Phuthai Cultural Village of Ban Khok Kong, Kuchinarai District, Kalasin Province.** Chulalongkorn U., 2004: 79.

The main water resources of the village are Lam Huay Dang, Lam Huay Lang and Tad Sung waterfall from the Phu Pha Woa mountain.



**Figure 138: Residential Geography of Ban Khok Kong and Phu Pha Wua Forest Park**  
(Photograph 26.11.2011)

### 3.4 Culture and Society:

Ban Khok Kong is an agricultural village. Local people have good strong social relationship between neighborhoods. They always help and participate in every activity and ritual such as spirit worships, Buddhist ceremonies, and career group as silk weaving group or even tourism activity.



**Figure 139: Phuthai Weaving and Rice Farming in Ban Khok Kong**  
*(Photograph 26.11.2011)*

### 3.5 Phuthai Houses:

According to the fieldtrip found that the Phuthai houses in Ban Khok Kong are separated in to 3 groups as same as Ban Pao village: original houses which has smallest nubers; original architectural style with renovation which has largest numbers; and half modern architectural style which is increasing.



**Figure 140: Phuthai's Original Houses in Ban Khok Kong**  
*(a-b: Photograph 26.11.2011, c: Photograph 20.02.2009)*

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## **Chapter 6**

### **Conclusion**

According to the aim of this study which is finding significant cultural values of the Phuthai ethnic identity in Ban Pao village, Mukdahan province by researching their cultural and social changes related to their historical timeline since originating in Sip Song Chu Tai, immigrating to Muang Vang and sheltering to northeastern Thailand finally.

The research methodology is using the research on relevant historical documentary and physical evidences together with comparing analysis between Ban Pao village and other five case studies within Thailand and Laos, which experienced heritage tourism: Ban Phu, Ban Renu, Ban Khok Kong, Ban Non Hom in Thailand and Ban Muang Luang in Laos. The related documents reviewed are concentrated on the history of Thailand, Laos, and Thai I-san; the myths of Muang Thaen and Khun Borom, Muang Vang Ang Kam, including written and oral histories about Poo Taa ancestor spirit in those sites: while, the primary data is gathering by fieldtrips; in-depth interviews with 37 key informants and some local residents in the six villages; and participant observations on tourism activities, the Phuthai animist-worship, and Buddhist religious activities. All of the primary and secondary information collected would be compared based on four criteria, which are the Phuthai ethnic identity, Animist-Buddhist religion, changes of the Phuthai ethnic identity, community uniqueness and tourism development of each site, for establishing their ethnic authenticity and heritage values; and finding out whether they have any socio-cultural impacts from their tourism development, which can be threat or key success factor of cultural heritage conservation and community based heritage tourism (CBHT) within the sites; and proposing of a model for sustainable CBHT management plan for Ban Pao and other heritage sites (See Figure 159: Comparing Analysis Process).

In this final chapter, all relevant information investigated and comparison analyzed including the suggestion from the study would be concluded in four major parts: the first part is about the Phuthai ethnic identity; the second part would be significance assessment; the third part is the weighting whether their existing tourism management is the threat or key success factor for the cultural heritage conservation; and following with the final part which is the conclusion of the key success factor of sustainable CBHT management plan as followed:

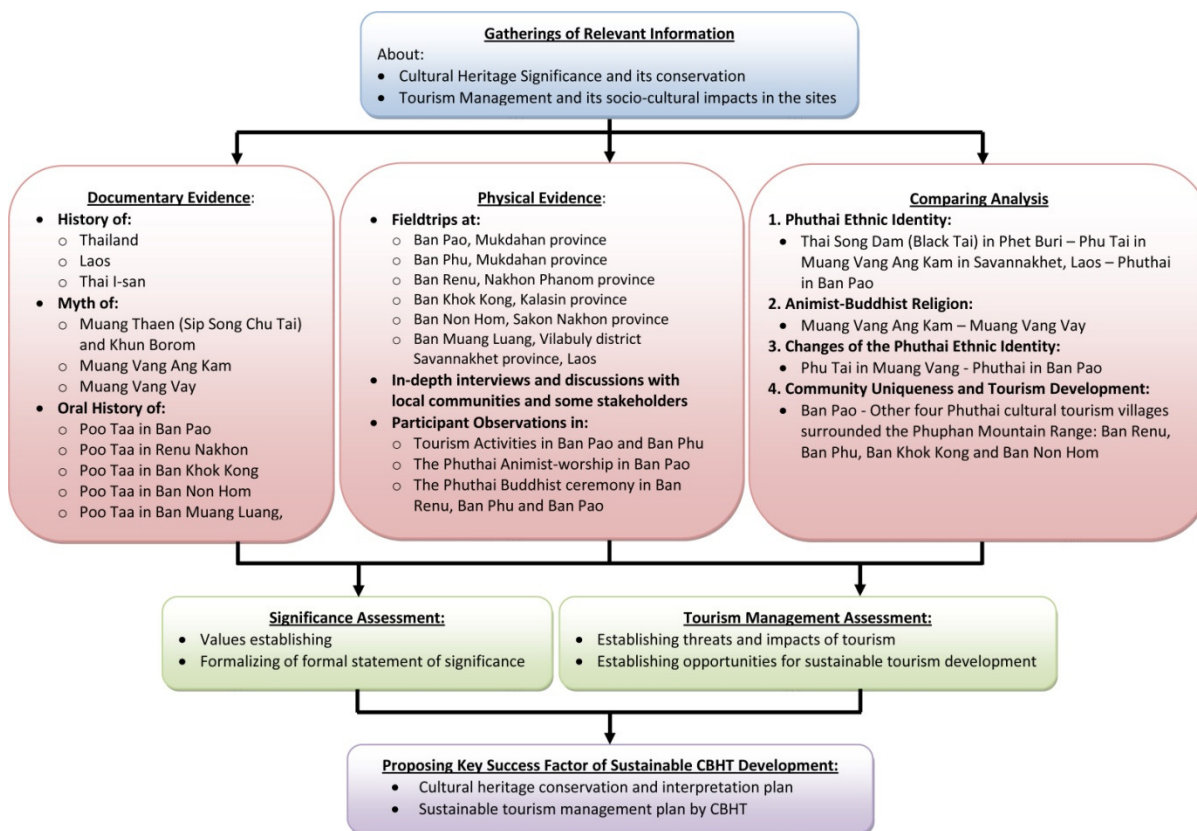


Figure 159: Comparing Analysis Process

## **Part 1: Phuthai Ethnic Identity**

### **1. The Same Linage and Sharing Heritage**

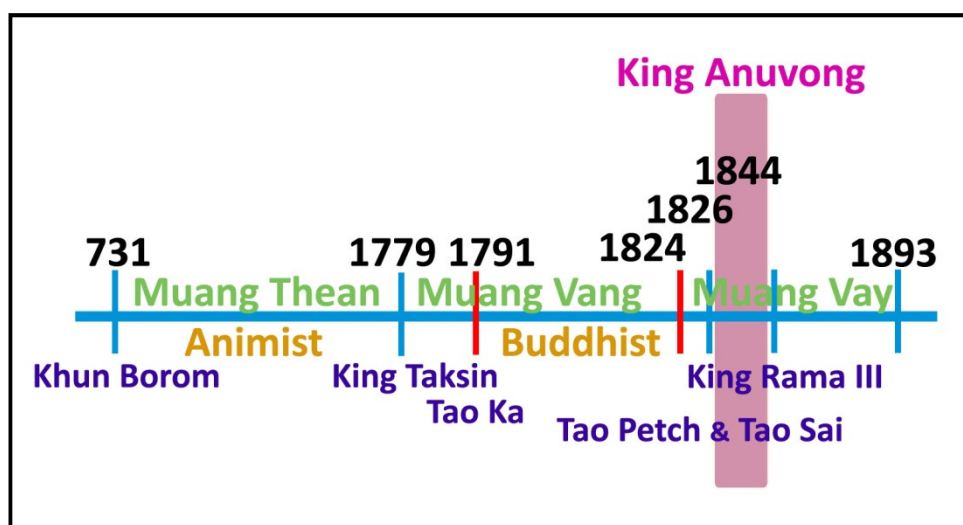
Regarding to the research on the relevant history records found that the Black Tai in Muang Thaen (Sip Song Chu Tai), the Phu Tai in Muang Vang, and the Phuthai in northeast Thailand are the same lineage but have been imbued from Lan Xang and Buddhist influences.

Even though they were animist Tai whom from the Black Tai ethic in Muang Thaen, the original home place built by Khun Borom reigned in 729-749AD, the significant events affected their life were in three phases:

- The period of moving to Muang Vang where has been influenced by the Buddhist religion for almost 2000 years in 1791;
- The period of establishing the second Phuthai capital in Nakhon Phanom, Siam, around 1824;

- The period of defeating King Anuvong's rebellion during 1826-1844, which was the cause of the largest human movement beyond the Mekhong River of the Thailand and Laos history

According to the historical phases, it was found that the Phuthai group has been imbued by influences of Buddhist religion and Lan Xang culture and became the new ethnic group but they still have sharing heritage as same as the others regarding to the historical time line in the Figure 159 representing their slowly changing through time.



**Figure 160: Historical Time Line of the Phuthai Ethnic Identity Imbuement**

However, from the research on the history evidences and referred myths together with the data gathered from the in-depth interviews with the Phuthai villagers in the study sites is not enough for specifying the exact location of their previous residential area in Muang Vang, which might because of:

- They had recounted the story heard from generation to generation without enough fact finding;
- Muang Vang and Muang Vientiane were wrecked and ruined during the time of King Anuvong's campaign against King Rama III of Siam;
- Some of Laos provinces and towns were renamed since France acquired Laos from Siam in 1893;
- The names of the towns in Savannakhet were changed in the time of the Governor Kayson Phomvihan of Savannakhet.

Hence, the effort of this study on finding of the ethnic identity of the Phu Tais in Muang Vang could not be stopped. It was using the comparing analysis between the history, myths with geography and national language maps (see Appendix 2) together with the fieldtrip on 21-22 November 2011 for illustrating their residential place in Savannakhet, Laos: which could be the great reference of the comparison of the minority's identity, valuable heritage, changes through time for formulizing the appropriate conservation and tourism management plan.

It is found that the Phu Tais' residential location are dispersed surrounded the Phu Xang Hae NBCA at east of Savannakhet province around 40 Kilometers far from the Lao Bao Border between Laos and Vietnam. Their settlement geography is the hillside landscape completely separated from other Laotian communities as closed-communities.

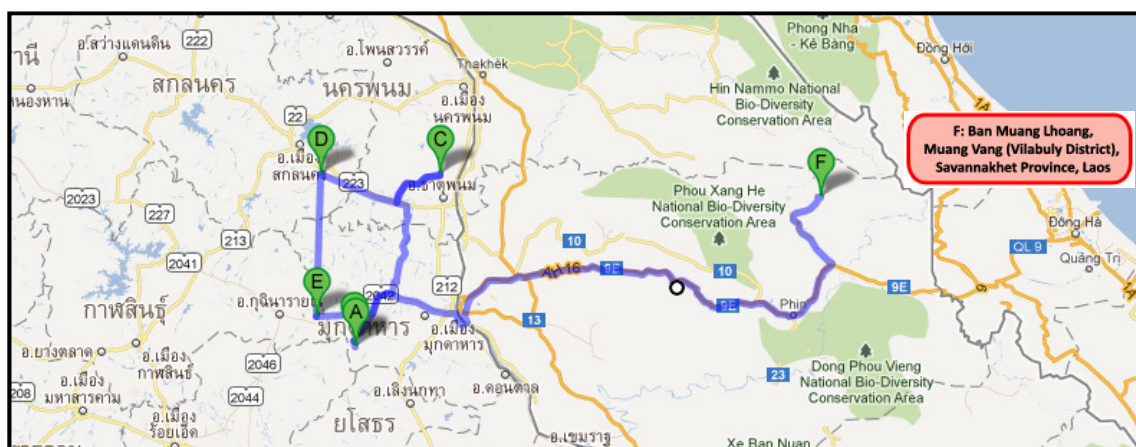
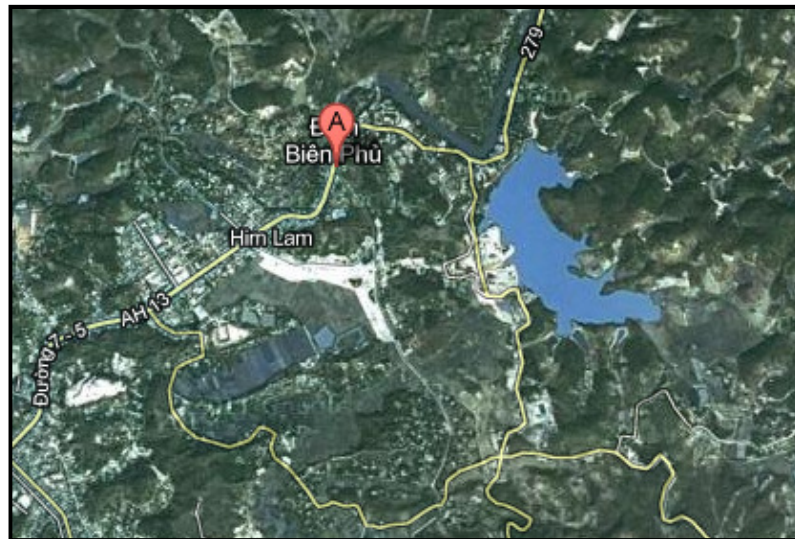


Figure 161: Muang Vang Ang Kam

## 2. Residential Geography

Regarding to the history referred that Tao Ka led some of the Black Tai people of Sip Song Chu Tai to escape to Lan Xang-Vientiane in 1791 due to the problems of the Yunnanese invasions and water-shortage, in that time Tao Ka and the Black Tais were allowed to settle in Muang Vang where has the same geography as their familiar with in Sip Song Chu Tai, where is the hillside area surrounded with mountains and water sources as in the Figure 161: Geography of Dien Bien Phu.



**Figure 162: Geography of Dien Bien Phu**

After that they needed to remove again to northeast Siam according to the two significant events: the sedition in Muang Vang around 1824 (some sources stated that it was from Yunnanese invasions); and the serious campaign between King Rama III, the Siamese King, and King Anuvong, the Lao King, during 1826-1844. In this movement time they all came by persuading and offering of their preferred habitation selecting. The landscape they selected is also the same as their previous settlement in Muang Vang and in Sip Song Chu Tai, where is the hillside landscape near natural water sources around the Phuphan mountain range. This type of their residential landscape is not only because of their familiarity but also related to their belief and relationship with their origin.



**Figure 163: Residential Area of the Phu Tais in Laos and the Phuthais in Thailand**

The notices from their movement in this historical phase are:

- First selection is from their familiarity and related to their belief about habitation selecting and relationship with their origin;
- They were allowed to select their own habitation and also could ask their families in Muang Vang to follow and establish their own town;
- When their town was growing up, it was promoted to be Muang or province governed by their own leader;
- When they expanded to nearby areas, they also moved as family moving followed their leader: for example, in case of Ban Pao, Ban Phu and Ban Khok Kong which were expanded from Nong Sung district. The populations in these four places knew that they were from the same family by noticing from their family name (such as Ajvichai and Klangprapan) even they have never ever met each other before;

### **3. Culture and Society**

Almost all of the Phuthai and the Phu Tai villages are agricultural and handicraft society. Their everyday activities are silk or cotton weaving and crafting for their personal use and sales. Only in Ban Renu (well-known as the capital of the Phuthai Towns), which is growing community: their everyday life is changed to commercial community instead of focusing on farming.

However, for all of the Phu Tai and Phuthai villagers are so proud in their ethnicity noticed from their name as 'Phu Tai' or 'Phu Thai', which they confirmed that it means 'Tai or Thai people'. Although, some sources had argument about the real meaning of the 'Phu' whether it means 'Hill' or not: they explained that it is because of different pronunciation between them and the Thai I-san. Therefore, other people can misunderstand.

All of the Phuthai people are from the same blood family, which is represented by their family name such as the family of Nong Sung people is Klangprapan (from Chao Chanchompoo Klangprapan's family) or Ajvichai (from Chao Chaiyasit Ajvichai's family); and the family of Renu Nakhon people is Kaewmaneechai (from Phra Kaewkomol or Tao Sai's family).

The Phuthai communities in northeast Thailand are opened-communities: while, the Phu Tai communities in Savannakhet of Laos are closed-communities due to the fact that Thailand is more modernization and convenience for social communication than Laos. In the other hand, it is one a threat on their traditional life, culture, and social relationship retention such as the case of Renu Nakhon.

Moreover, the Phuthai in Thailand has famous unique traditional music and performance, which always can entertain every audience.



Figure 164: Phuthai Culture and Society

#### 4. Phuthai Houses

According to the fieldtrips in the six case study villages found that the original Phuthai houses, similar to the Black Tais' houses, generally seen are in Muang Vang of Laos: whereas, in Thailand there are few houses left in Ban Pao and Ban Non Hom only. For the other villages are found that almost the houses in the villages are renovated style similar to Thai I-san community. And for Ban Renu, nearly every house is modern style.

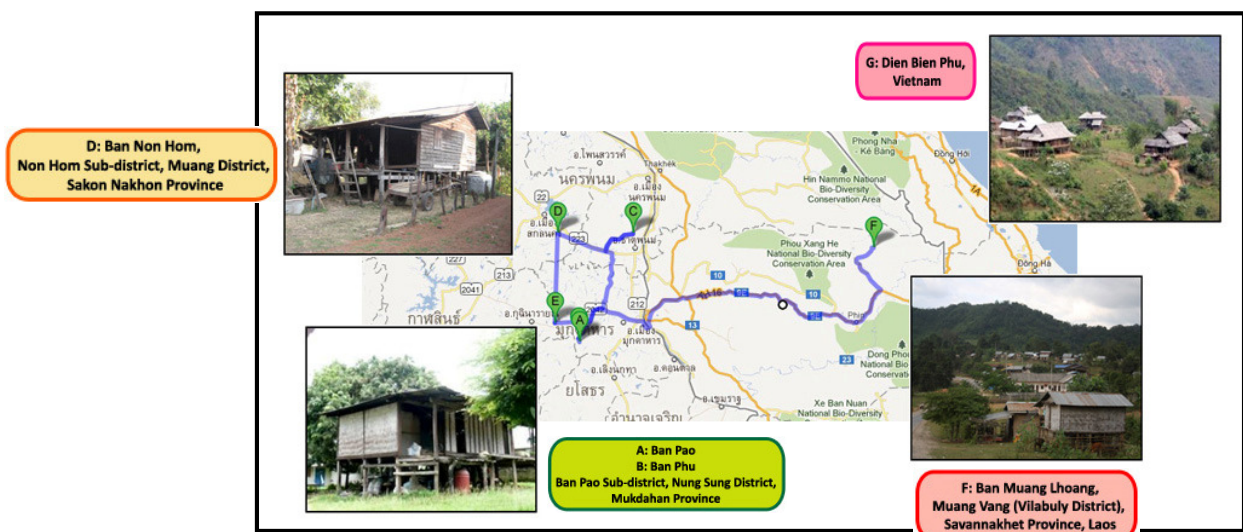


Figure 165: Original Phuthai Houses

## 5. Belief and Rituals

According to the comparison between Muang Vang – Muang Vay (Renu Nakhon) and all Phuthai villages found that all of them are Animist-Buddhist represented through their belief, animist-worships, and the shrines of Poo Taa spirit in every Phu Tai and Phuthai village. The new Phuthai generations still trust and respect in their ancestor spirit recounted from generation to generation with on doubt in the fact about their Poo Taa.

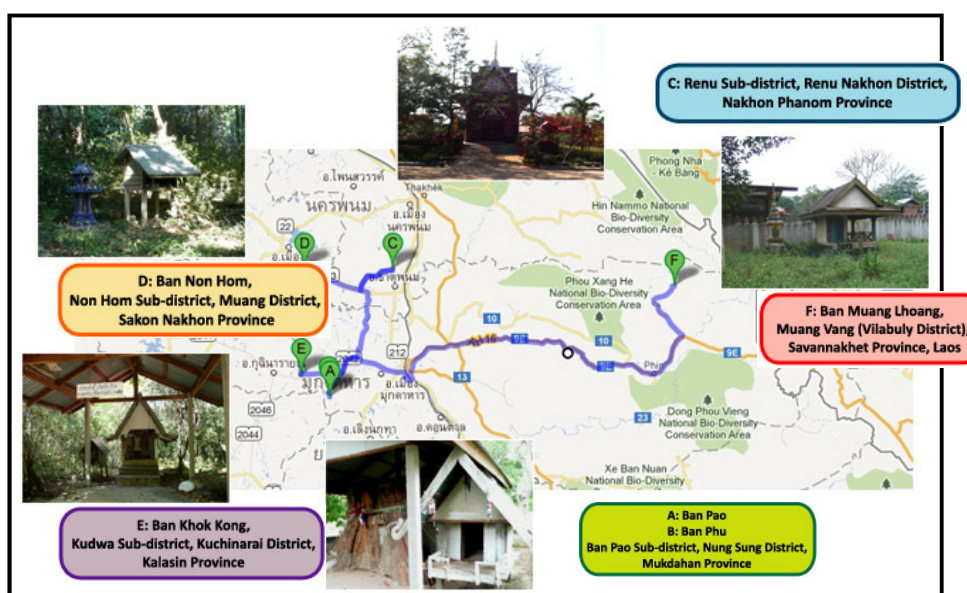


Figure 166: Shrines of Poo Taa Spirit of the Phuthais

In the same time, all Phu Tai and Phuthai villagers also respect in the Lord Buddha and retain the ‘Heet Sip Song’ Buddhist twelve-month ceremonies the same as Laotian and Thai I-san people. However, it is also found that their Buddhist religious activities are normal activities, such as praying in temples or making merits and virtue, differed from Thai I-san people who always celebrate as a bigger festival.



Figure 167: Buddhist Temples in the Phuthai Villages

## 6. Language

Referring to the history of the Phuthais' movement from various towns in Laos, it causes a bit different accent in their Phuthai speaking language. Regarding to the in-depth interviews with local people in the study sites found that they normally separate their origination by grouping from their residential area such as:

- The Phu Tai people in Muang Vang called the Phuthai in Thailand as Phuthai Muang Vay (Renu Nakhon) or Phuthai Muang Muk (Mukdahan province);
- The Phuthai villagers in Ban Non Hom called them as Phuthai Katak (who moved from Muang Katak or Phabang, currently in Khammouan province, Laos) and called the Phuthai in other villages as Phuthai Vang (who immigrated from Muang Vang and its vicinities).

All of these Phu Tai and Phuthai groups use the same speaking language and have no writing language. But the accent of the Phuthai Katak is louder and shorter than Phuthai Vang's, which is softer and longer voice dragging. However, it is so hard for other people to separate their different accent.

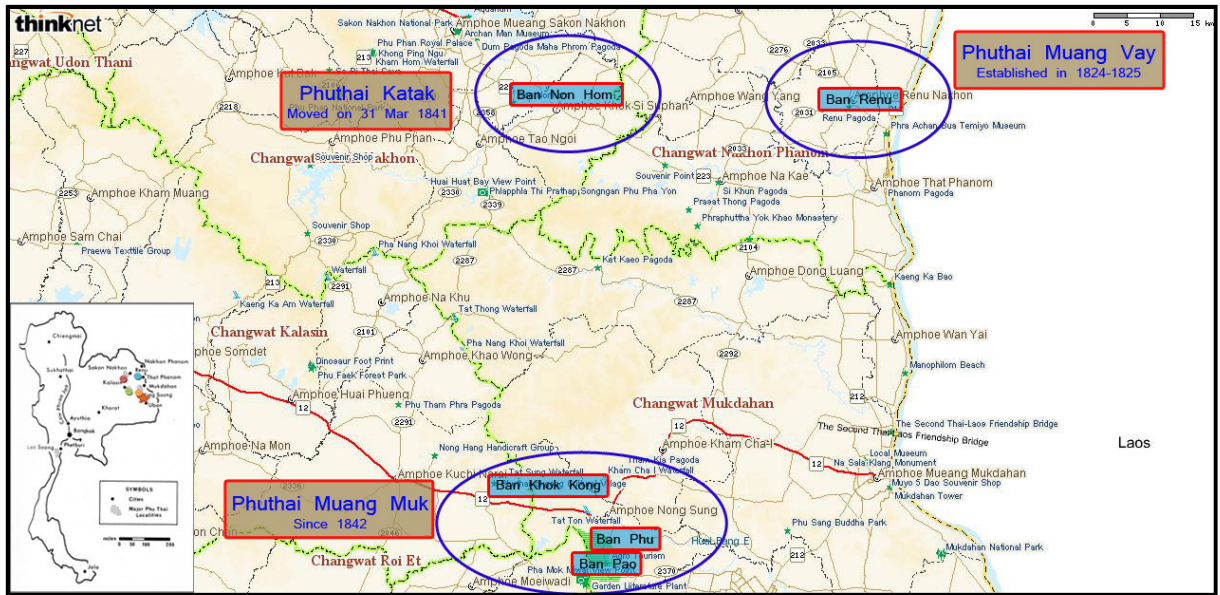


Figure 168: Various Phuthai Groups Separation

### 7. Phuthai Dress

The Phu Tai and Phuthai’s dressing style is definitely changed to new-trend style according to the modernization especially the Phuthai teenagers in Thailand. For the traditional Phuthai dress represented in the cultural tourism villages in Thailand, is also adapted from their original dress in the past which was always in black color.



Figure 169: Traditional Phuthai Dress

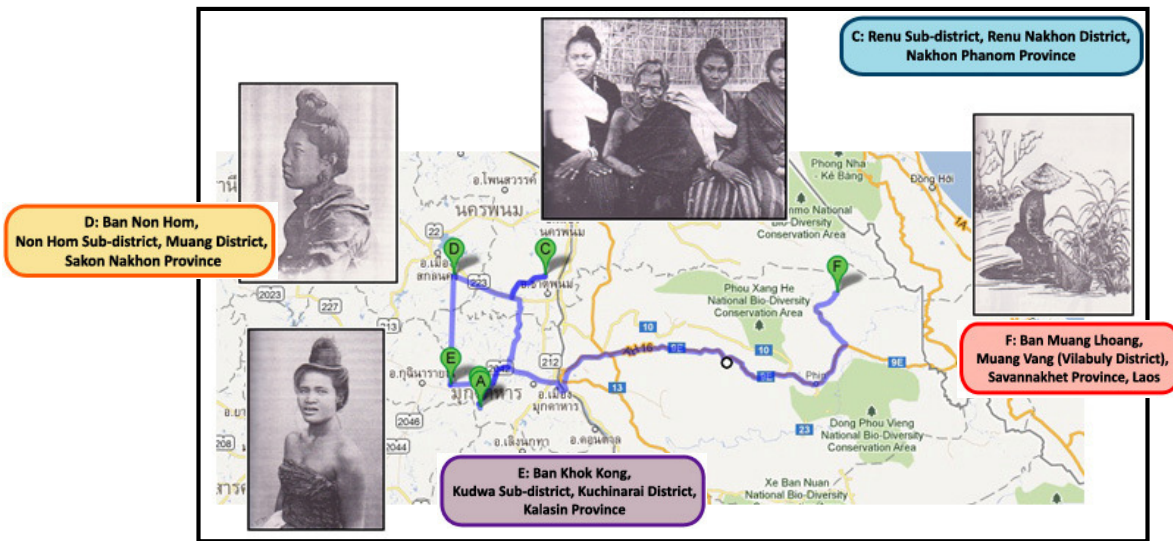


Figure 170: Original Phuthai Dress in the Past

## Part 2: Significance Assessment

### 1. Values Establishing

According to the study result which reveals that there are some similarities and differentiations between the Black Tai, the Phu Tai, and the Phuthai people, described in the Table 4: Similarities and Differentiations between the Black Tai, the Phu Tai and the Phuthai people.

**Table 4: Similarities and Differentiation between the Black Tai, the Phu Tai, and the Phuthai People**

Comparing Criteria	Black Tai (Thai Song Dam)	Phu Tai in Laos	Phuthai in Thailand
- Same Linage	√	√	√
- Sharing Heritage	√	√	√
- Way of Their Movement to the Current Settlement	Forcibly movement	Their own decision	Their own decision
- Myth of Muang Thaen and Khun Borom	√	√	√
- Myth of the Birth from Bottle Gourd	√	√	√
- Myth of Tao Ka, Muang Vang and the Kha People	N/A	√	√
- Myth of Muang Vang Vay	N/A	√	√
- Residential Geography	√	√	√
- Agricultural Society	√	√	Changes found in Ban Renu
- Silk Weaving	√	√	√
- Original Phuthai House	√	√	Few houses found in Ban Pao and Ban Non Hom
- Animist-Buddhist Religion	Animist	√	√
- Belief of Ancestor Protection	√	√	√
- Language	A bit different from the Phu Tai and Phuthai	√	√
- Phuthai Dress	Some of the Thai Song Dam elders still wear traditional dress	Changed	Changed
- Ethnical Proud	N/A	√	√

Regarding to the summary of the comparing analysis in the Table 5 can conclude that the cultural significance of the Phuthai ethnicity can be categorized as:

### **1) Historical Value**

The Phuthai people in Ban Pao and other four case studies are the same lineage as the Phu Tai in Ban Muang Luang, Vilabuly district, who moved from Sip Song Chu Tai since 1791. Both of the Phu Tai and Phuthai people have the same sharing heritage related to their significant events in each phase of the historical time line. Furthermore, regarding to the history of their movement due to the campaign between King Rama III and King Auvong during 1826-1844 is representing the largest human movement beyond the Mekhong River of Thailand, Laos and Thai I-san history.

### **2) Social Value**

The Phuthai people still have strong relationship with their hometown in Sip Song Chu Tai and their previous place before sheltering regarding to their relevant myths. Moreover, they still retain the same culture and society as the Phu Tai in Muang Vang represented through their silk weaving and agricultural life.

Referring to the myths about their birth, the victory of Tao Ka on the Kha people including the story of Poo Taa of each village, it is the reference of the Phuthais' nature believing that they are the brilliant and strongest ethnic group but never ever keen for victory and war; therefore, both of the Phu Tai and the Phuthai always mention that they are brilliant but preferred peaceful life.

According to the history of Thailand and Laos, it can be found that the Black Tai people's immigration routes were divided into two routes: 1) moving by their own decisions to Muang Vang in Vientiane and then by persuasions from the Thais to northeastern region of Thailand 2) forcibly moving by Thai Kings' war-victories. It can be noticed that the group moving to Vientiane and northeast Thailand, had been so proudly called themselves as Phu Tai which means Tai people and Phuthai which means Thai people although the others called them as tribal Tais due to the fact that they could retain their previous social status, while the group forcibly moving to Phet Buri as war-captives, called themselves as the Black Tai even other minorities named them as Lao Song or Thai Song Dam which means Black trousers.

### **3) Aesthetic Value**

The Phuthai people still trust and respect in their ancestor protection represented through the shrine of Poo Taa and animist-worships in each village as same as the Black Tai and the Phu Tai people. Although, they have been imbued by the Lan Xang culture and Buddhist religion since they immigrated to Muang Vang and also northeast Siam: it is represented as occur of their new unique belief, Animist-

Buddhist, rather than the losing of their original belief as the pure animist-worshippers.

## **2. Statement of Cultural Heritage Significance**

The Phuthai people in Ban Pao and other villages surrounded the Phuphan mountain range are the same ethnicity with the Phu Tais in Muang Vang of Laos. This minority group is representing occur of new unique ethnicity which has been imbued by the Lan Xang culture and Buddhist influence for almost 220 years as Animist-Buddhist Phuthai. Moreover, the route of their movement is also the great historical evidences of significant events affected their life in each historical phase especially ways of their immigrating in 1824 represented the establishing of the second Phuthai capital called Muang Vang Vay, the twin town of Muang Vang Ang Kam in Laos; and their movement by persuading from the Siamese King during the campaign of King Anuvong in 1826-1844, which they could retain their ethnical proud and social status as same as the reference of the regional history of the largest human movement beyond the Mekhong River. Furthermore, their residential geography is also representing their strong relationship with the hometown in Sip Song Chu Tai, which is the hillside area surrounded with mountains and water sources, and their original belief of habitation selecting and worshiping.

As regards to the beginning of this new unique ethnic identity based on their origin as ethnical proud concerning to their myths and their strong relationship with their hometown, it is the potential valuable heritage which should be conserved and passed down to the next generation as well as its potential for tourism development which can be effective tool for interpreting their cultural significance and gaining socio-economic benefit under the condition of sustainability.

### **Part 3: Threats of Tourism Development**

#### **1. Utilization of Cultural Heritage through the Existing Tourism Development**

Refer to the diversity of cultural and natural resources in Ban Pao Phuthai village, outside organizations, which are Tourism Authority of Thailand and Mukdahan Tourism Industry Association, invited the villagers to promote their community to be conservation tourism village. Their tourism village had been popular for a short time and then decline due to the fact that they are not ready for the development without knowledge providing. The second supporter, which is the Department of Agricultural Extension, established the year after. This department

helps them to redevelop their village and the landscape by changing from conservation tourism to agro tourism including Phuthai culture and handicraft, with the budget supporting, knowledge providing and training program. Therefore, the villages pay all attention with this tourism development.

Tourism activities, which they offered to all tourists types, are visiting their sufficiency career groups, like mushroom plant, rice mill, cricket farm and hand towel doll group, enjoy the beautiful scenery and the natural attraction at Phu Pha Khao mountain and have Palang dinner with Phuthai cultural shows, which are not what cultural tourists need. Therefore, the type and purpose of visiting Ban Pao village are changed to field trip visiting. Due to the fact that their Phuthai culture is not interpreted in the right way, there are a lot of change to their cultural heritage and tourism impacts such as the meaning of their ritual, change of culture and lifestyle, locality pride diminishing, cause of future conflict and social relationship retreating. The beginning of all the problems is coming from the indirection development plan, which does not concern for the authentic cultural heritage and its utilization, the inconstant, indirection and discontinuous of the supporting organizations themselves, which are the significant threats of the sustainable tourism development and conservation.

Similarly, the beginning of tourism development in the other four tourism villages is quite similar to each other. It has been started from outside organizations that planned to utilize the diversity and interesting of their cultural resources. However, it can be found that the Phuthai villages are not succeed in their tourism development refer to their quiet atmosphere and their same-pattern cultural activities offered to tourists. Furthermore, the supports of their tourism is the considerable issues due to the fact that 3 villages out of 5 villages were supported by the Community Development Department (CDD), while Ban Pao village is supported by the Department of Agricultural Extention and Phuthai Renu is not promoted as cultural tourism village but it is well-known as the center of Phuthai Town.

## **2. Threat from the Existing Tourism Management**

Referring to the definition of National Trust about 'cultural heritage tourism' that it is travelling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present: whether the current tourism management in the Phuthai cultural tourism villages in Thailand can reach this goal is needed to be considered.

For the existing tourism management of Ban Pao and other four tourism villages in northeast Thailand, it was found that they have wrong way of cultural significance interpretation and inappropriate tourism management, which are the

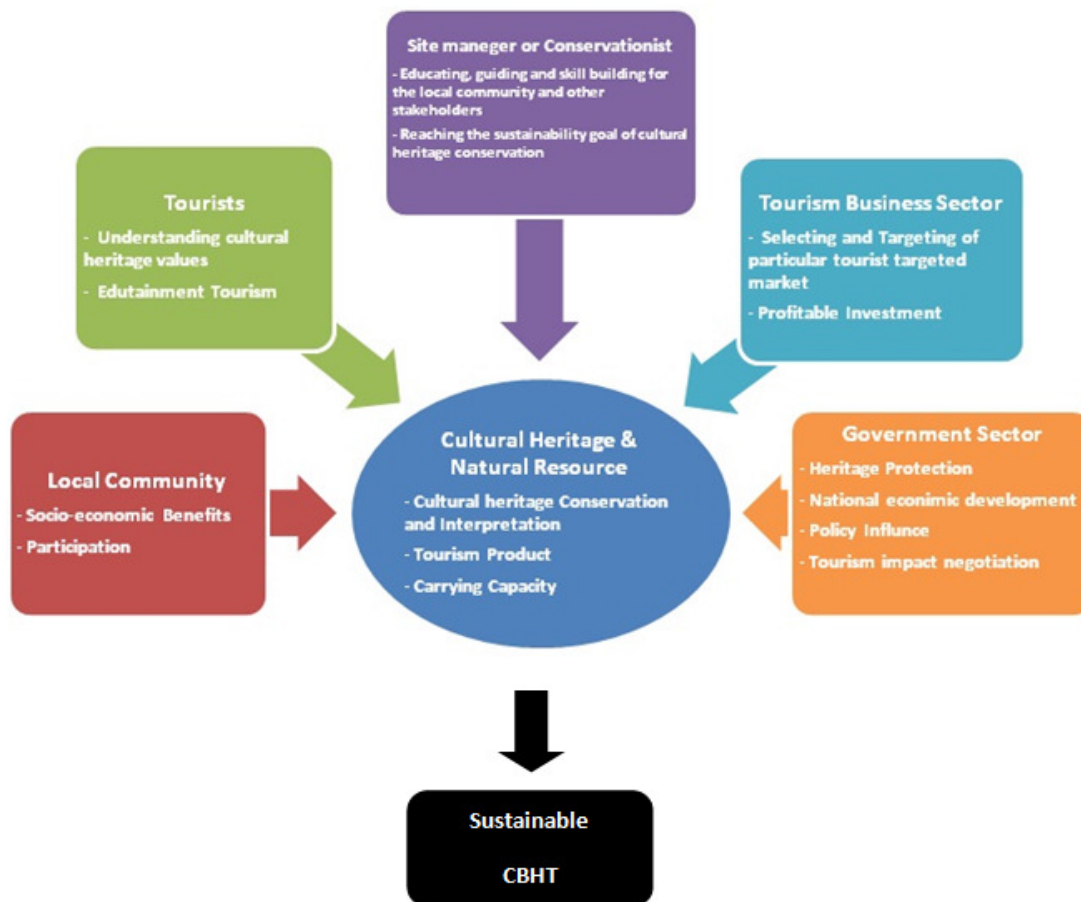
cause of socio-cultural impacts from tourism management such as locality pride diminishing and serious economic conflict within and outside the community.

Regarding to the study result, problems faced by tourism development and cultural heritage conservation in the sites are because of the following reasons:

1. Inappropriate utilization of their valuable authentic heritage resources
2. Wrong way interpretation of cultural significance of the places
3. No effective tourism development plan
4. No readiness for tourism development
5. Knowledge lacking of the supported organizations
6. Different goals and development policies of each supporting organization
7. Wrong target tourist selecting
8. No cooperation and participation from local people
9. Competition between the tourism villages

#### **Part 4: Key Success Factor of of Sustainable CBHT Management Plan**

Regarding to the study result which indicates that the pattern management plan and pattern tourism product are threats of sustainable community based heritage tourism. Hence, the key solution for sustaining the CBHT sites and turning of threat back to key success factor should be concentrated on the real cooperation, participation and integration between from the six stakeholders: cultural heritage and natural resources, local communities, tourists, site managers or conservationists, tourism business sector and government sector (See Figure 171: Six Key Stakeholders of Sustainable CBHT).



**Figure 171: Six Key Stakeholders of Sustainable CBHT**

They all as the key players also should focus on: development of tourism products from the potential authentic identity and cultural significant; local community participation; targeting of the right tourism groups; site managers or conservationists involvement; sharing of marketing ideas with the tourism business sector; and working as integrated network with the government sector. Consequently, the stakeholders are needed to equally weight three significant P's: People, Planning and Process as follow:

### **1. People**

The decision-makers of the tourism development should engage all stakeholders to be participated since the decision-making step and other following step. Moreover, the government sector also should train and truly empower the local people this step participation. The top level decision-makers should provide more correct knowledge and training program about cultural heritage conservation and tourism development for the sustainable planning and implementation.

Furthermore, the government sector should engage the powerful private sector to integrate the community development plan with economic development.

## **2. Planning**

The planning step should base on local communities' participation by creating integrated plans for cultural heritage protection plan, sustainable tourism development plan and tourism marketing plan: which is come from networking and developed as contextualize and customized plan particular for specific sites.

## **3. Process**

The implementation of those three development plans should be knowledge-based, appropriate utilization and participating evaluation.

Finally, from the research result indicates that the best practice for turning the threat back to a key success factor is to concentrate on real cooperation, participation and integration between the local people and their supporters for preparing a contextualized and customized cultural heritage conservation and tourism development plan particular for each specific place and engaging the local communities to participate in each development process, starting from the knowledge-providing step, the planning, decision making, implementing, the gaining of economic advantage and well-being, and then, finally, evaluating the outcomes.

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## **Appendix**

## **Appendix A**

### **List of In-depth Interviews and Discussions with the Local People**

**Appendix B**  
**Full Size Maps**

**List of In-depth Interviews and Discussions with the local communities**

Study Site	Date of Interview	Number of Interviewees	Name of the Interviewees	Position of the Interviewees
<p>1. Ban Pao, Ban Pao sub-district, Nong Sung district, Mukdahan province</p>	<ul style="list-style-type: none"> <li>- 20/02/2009 Fieldtrip at Wat Tham Phu Pha Khao</li> <li>- 21/02/2009 Village Tour</li> <li>- 23/02/2009 Interviewed the Phuthai elders and tourism group about the tourism planning process</li> <li>- 24/02/2009 Participant observed on tourism activities and interviewed the Chief of Ban Pao SAO and Head of the Agricultural Academic Section</li> <li>- 26-28/02/2009 Revisit Ban Pao and Ban Phu</li> <li>- 27-28/02/2009 Participant observed in animist-worship, interviewed the host of the worship, the Chief of SAO and the Phuthai participants in the ceremony</li> <li>- 16/07/2011 Participant observation religious activities on the</li> </ul>	<p>21 key informants and some local villagers</p>	<ol style="list-style-type: none"> <li>1. Mr. Siripong Nanlhao</li> <li>2. Mr. Anupong Klangprapan</li> <li>3. Mr. Dondet Klangprapan</li> <li>4. Mrs. Janyarak Ajwichai</li> <li>5. Mrs. Toiting Suramitita</li> <li>6. Mr. Rungroj Ajwichai</li> <li>7. Mr. Sawas Sungkhao</li> <li>8. Mrs. Baramee Srisomboonphong</li> <li>9. Mrs. Chawinya Namlhao</li> <li>10. Mrs. Parin Kaewsri-nuam</li> <li>11. Mr. Suporn Patthum</li> <li>12. Mrs. Parin Kaewsri-nuam</li> <li>13. Mr. Kamngoen Klangprapan</li> <li>14. Mr. Chatchanee Ajwichai</li> <li>15. Mr. Narongsak Ajwichai</li> <li>16. Mr. Sawan Klangprapan</li> <li>17. Mrs. Songma Klangprapan</li> <li>18. Mr. Orrathai Traiwong</li> <li>19. Mrs. Kaensawan Konhan</li> <li>20. Mr. Borriboon Ajwichai</li> <li>21. Phra Ajarn Sawas</li> </ol>	<ol style="list-style-type: none"> <li>1. Chief of Ban Pao SAO</li> <li>2. Head of the Agricultural Academic Section of Ban Pao SAO</li> <li>3. Ban Pao Village Headman and the Chief of Agro Tourism and Home-stay Committee</li> <li>4. Vice-chief of Agro Tourism and Home-stay Committee</li> <li>5. Secretary of Agro Tourism and Home-stay Committee</li> <li>6. Secretary of the Village Headman and Committee in Activity Creation Section</li> <li>7. Committee in Activity Creation Section</li> <li>8. Committee in Home-stay Preparation Section</li> <li>9. Committee in Registration Section</li> <li>10. Committee in Marketing Section</li> <li>11. Committee in Accounting Section</li> <li>12. Committee in PR and Co-operation Section</li> <li>13. Committee in Supporting Section</li> <li>14. Committee in Supporting Section</li> <li>15. Committee in Supporting Section</li> <li>16. Phuthai elder</li> </ol>

	Buddhist Lent Day			17. Phuthai elder 18. Phuthai elder and Local Guide 19. Host of Liang Phi Faa Ritual 20. Ban Pao Villager 21. Abbot of Wat Tham Phu Pha Khao
2. Ban Phu, Ban Pao sub-district, Nong Sung district, Mukdahan province	<ul style="list-style-type: none"> <li>- 22/02/2009 Fieldtrip and in-depth interview</li> <li>- 23/02/2009 Participant observed on tourism activities</li> <li>- 26/02/2009 Revisit Ban Phu</li> <li>- 16/07/2011 Participant observation religious activities on the Buddhist Lent Day</li> </ul>	1 key informant and some local villagers	Mr. Thawan Piewkham	Teacher, Establisher and Head of Ban Phu Home Stay Group
3. Ban Khok Kong, Kudwa sub-district, Kuchinarai district, Kalasin province	<ul style="list-style-type: none"> <li>- 20/02/2009 Fieldtrip</li> <li>- 26/11/2011 In-depth interview</li> </ul>	2 key informants and some local villagers	<ol style="list-style-type: none"> <li>1. Mr. Khwanchai Pattathum</li> <li>2. Mrs. Boonpeng Ajvichai</li> </ol>	<ol style="list-style-type: none"> <li>1. Village Headman</li> <li>2. Mor Yao (Animist-worshiper)</li> </ol>
4. Ban Renu, Renu sub-district, Renu Nakhon district, Nakhon Phanom province	<ul style="list-style-type: none"> <li>- 20-21/02/2009 Fieldtrip</li> <li>- 15/07/2011 Participant observation religious activities on the Buddhist Lent Day</li> <li>- 26/11/2011 In-depth interview</li> </ul>	<ol style="list-style-type: none"> <li>1. A Temple Officiator of Wat Phra That Renu</li> <li>2. Few Monks</li> <li>3. Some of the Phuthai Villagers</li> </ol>		
5. Ban Non Hom, Non Hom sub-district, Muang district, Sakon Nakhon province	<ul style="list-style-type: none"> <li>- 20/02/2009 Fieldtrip</li> <li>- 28/11/2011 In-depth interview</li> </ul>	4 key informants and some local villagers	<ol style="list-style-type: none"> <li>1. Mr. Wanchai Fangsai</li> <li>2. Three Phuthai Villagers</li> </ol>	<ol style="list-style-type: none"> <li>1. Teacher, the Yongest Mor Yao of the village, and the head of Phuthai cultural conservation group of the village</li> <li>2. Other 3 Phuthai Villagers did not want to be mentioned</li> </ol>

6. Ban Muang Luang, Vilabuly district, Savannakhet province, Laos	- 21-22/11/2011 Fieldtrip and in-depth interview	9 in-depth interviewees and some of Laotian people	<ol style="list-style-type: none"> <li>1. Mr.Si</li> <li>2. Mr. Kam (Mor Tham or Mor Song)</li> <li>3. Mrs. Prakaew</li> <li>4. Mrs. Thongkam</li> <li>5. A Phuthai Local Guide</li> <li>6. Mr. Veela</li> <li>7. Mr. Lee</li> <li>8. Mr. Lo</li> <li>9. A Laotian Lady</li> </ol>	<ol style="list-style-type: none"> <li>1. 5 Phu Tai Villagers</li> <li>2. 4 Laotians</li> <li>3. Laotians in Savan Market and Xepon Market</li> </ol>
Buddhist Lent Day Festival of Wat Phra That Phanom, Nakhon Phanom Province	15/07/2011 participant observation religious activities on the Buddhist Lent Day			
Buddhist Lent Day and Candle Festival of Ubon Ratchathani Province	17/07/2011 participant observation religious activities on the Buddhist Lent Day			

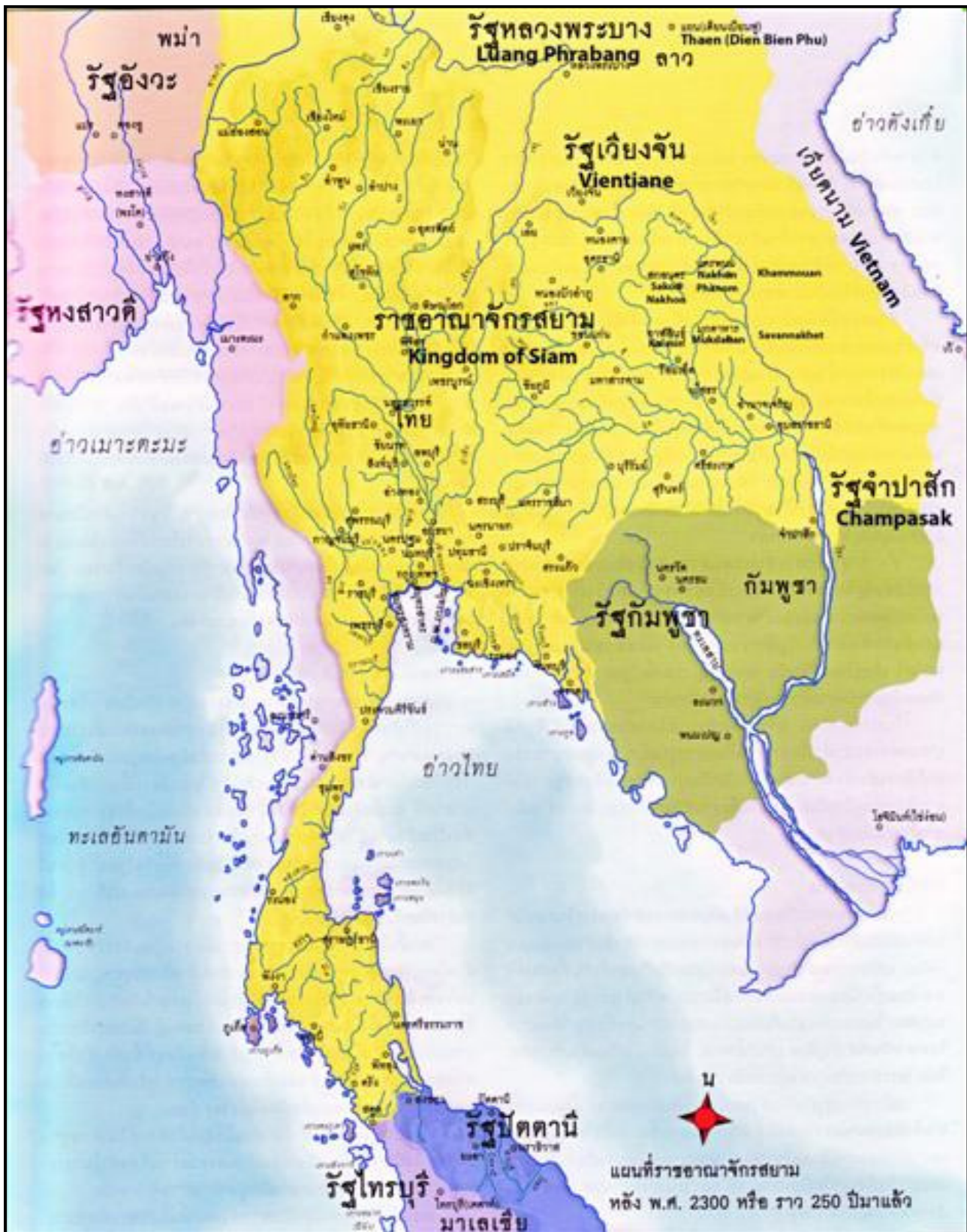
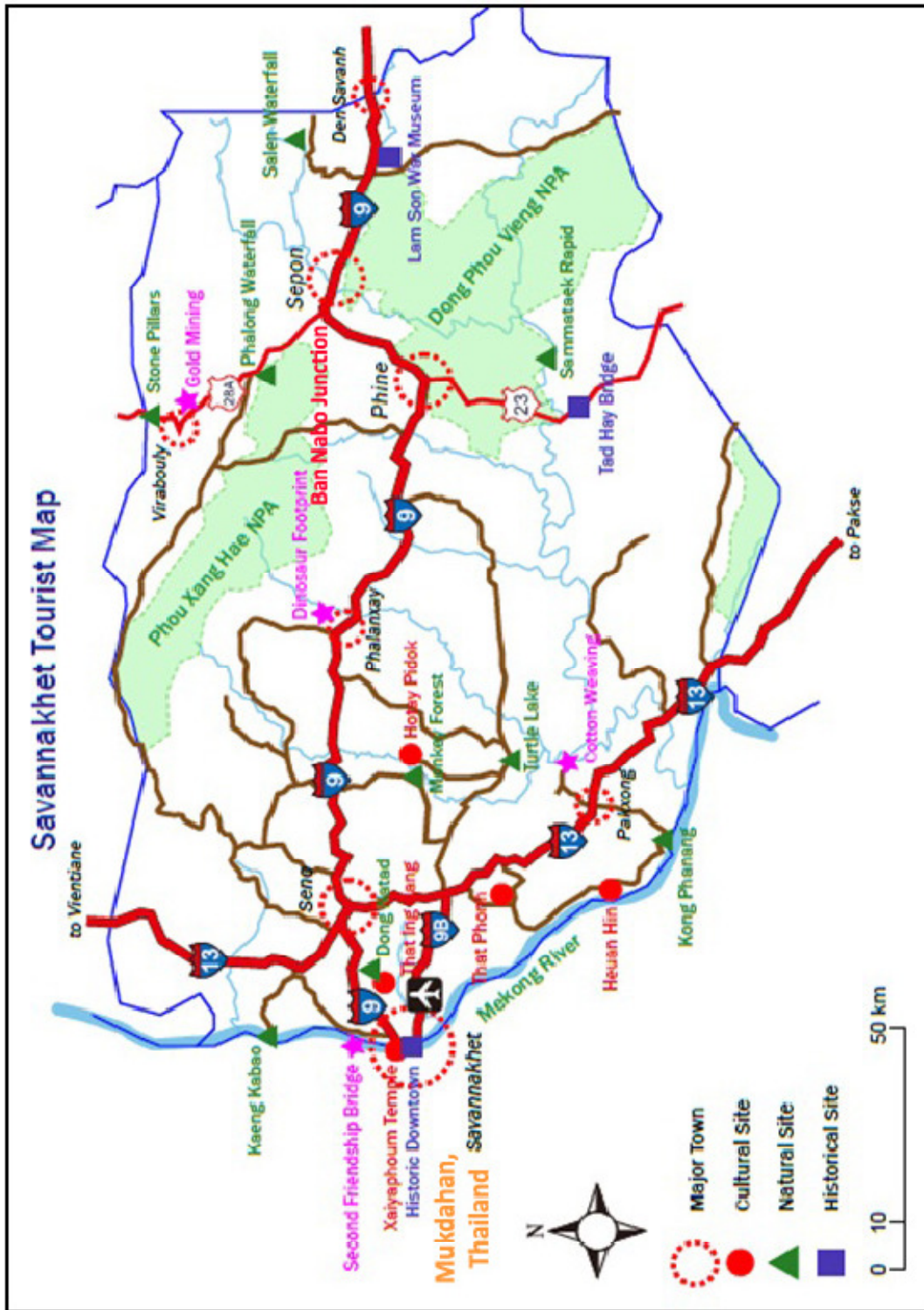


Figure Appendix 2-1: Map of the Kingdom of Siam after 1757

(Source: Simulation, Vongthet, Sujit. *Historic Maps of Thailand (Siam)*. NonthaBuri: MathichonPakkred, 2007: 47.)



**Figure Appendix 2-2: Map of the Phu Tai Residential Area in Laos**  
 (Source: Simulation, Laostravelbiz. Laos. [http://www.laostravelbiz/images/map/laos\\_bg.jpg](http://www.laostravelbiz/images/map/laos_bg.jpg))



**Figure Appendix 2-3: Map of Savannakhet - Vilabuly**  
 (Source: Simulation, EWECTourism. *Savannakhet Tourist Map*.  
[http://ewectourism.net/78/net\\_download/ProvinceMap.pdf](http://ewectourism.net/78/net_download/ProvinceMap.pdf))

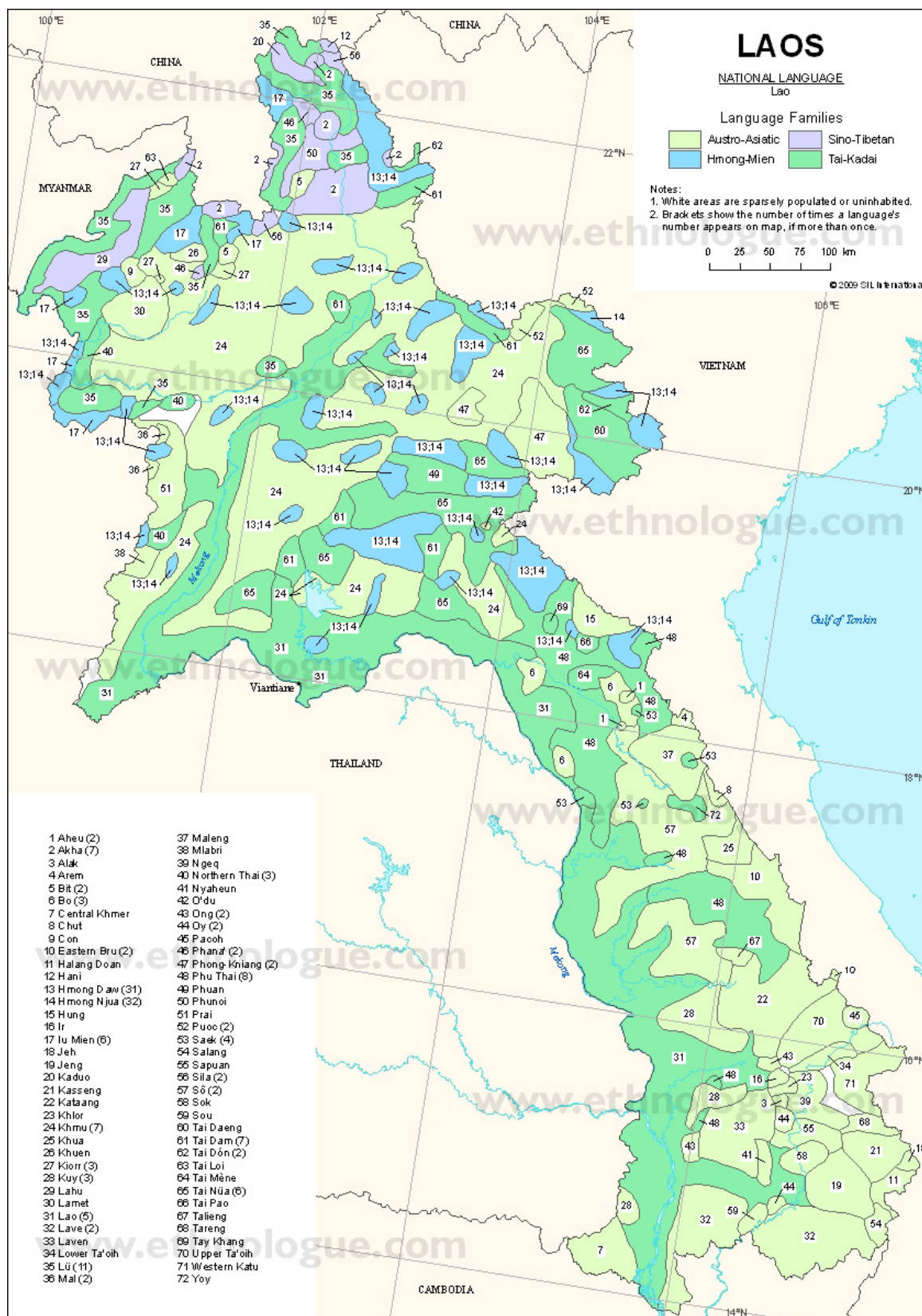


Figure Appendix 2-4: Map of Laos National Language

(Source: Simulation, Laos. [http://www.ethnologue.com/show\\_map.asp?name=LA&seq=10](http://www.ethnologue.com/show_map.asp?name=LA&seq=10))

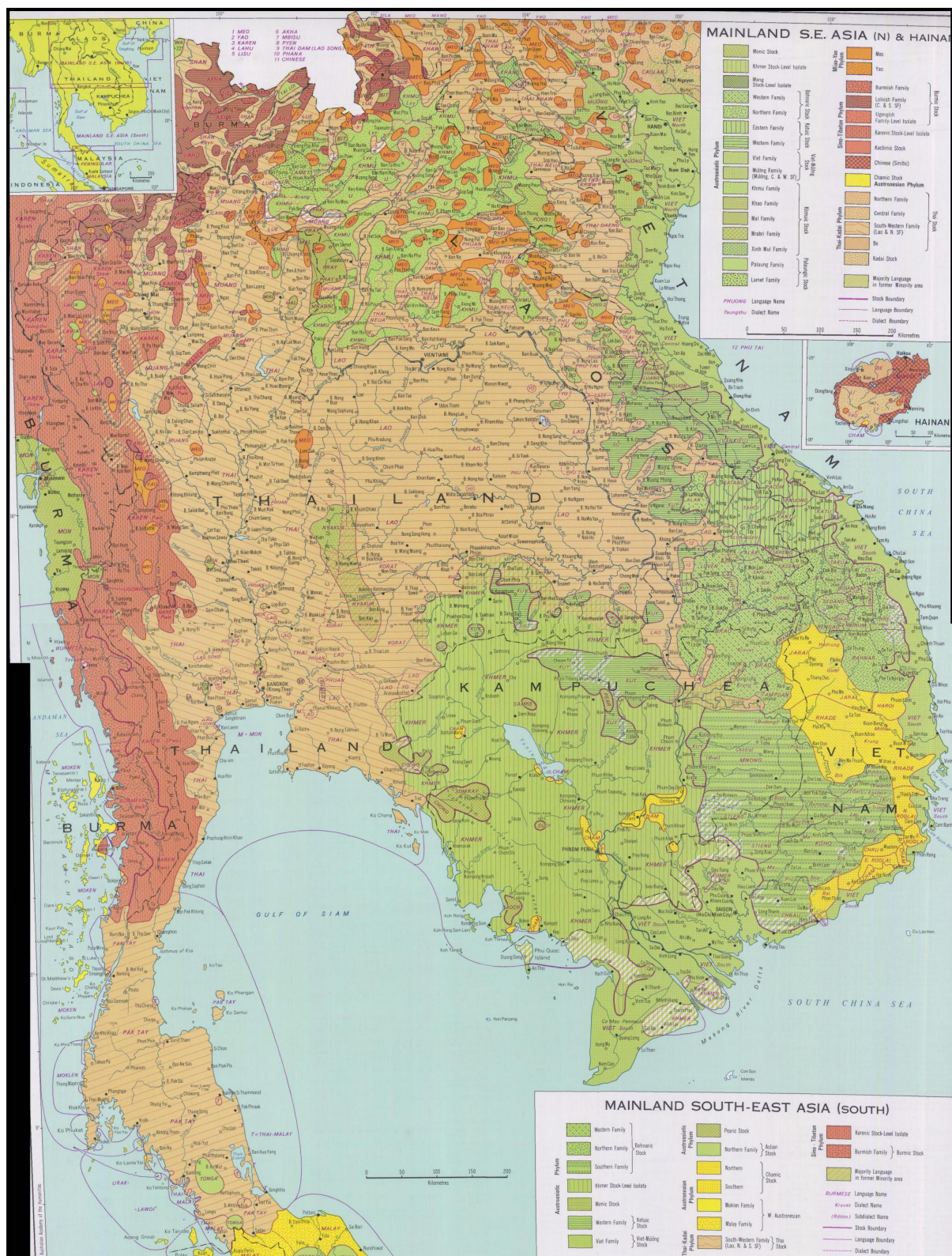


Figure Appendix 2-5: The Ethnology Map of Savannakhet, Laos

(Source: Simulation, Asiafinest. Indochina. <http://www.asiafinest.com/forum/lofiversion/index.php-t191612.html>)



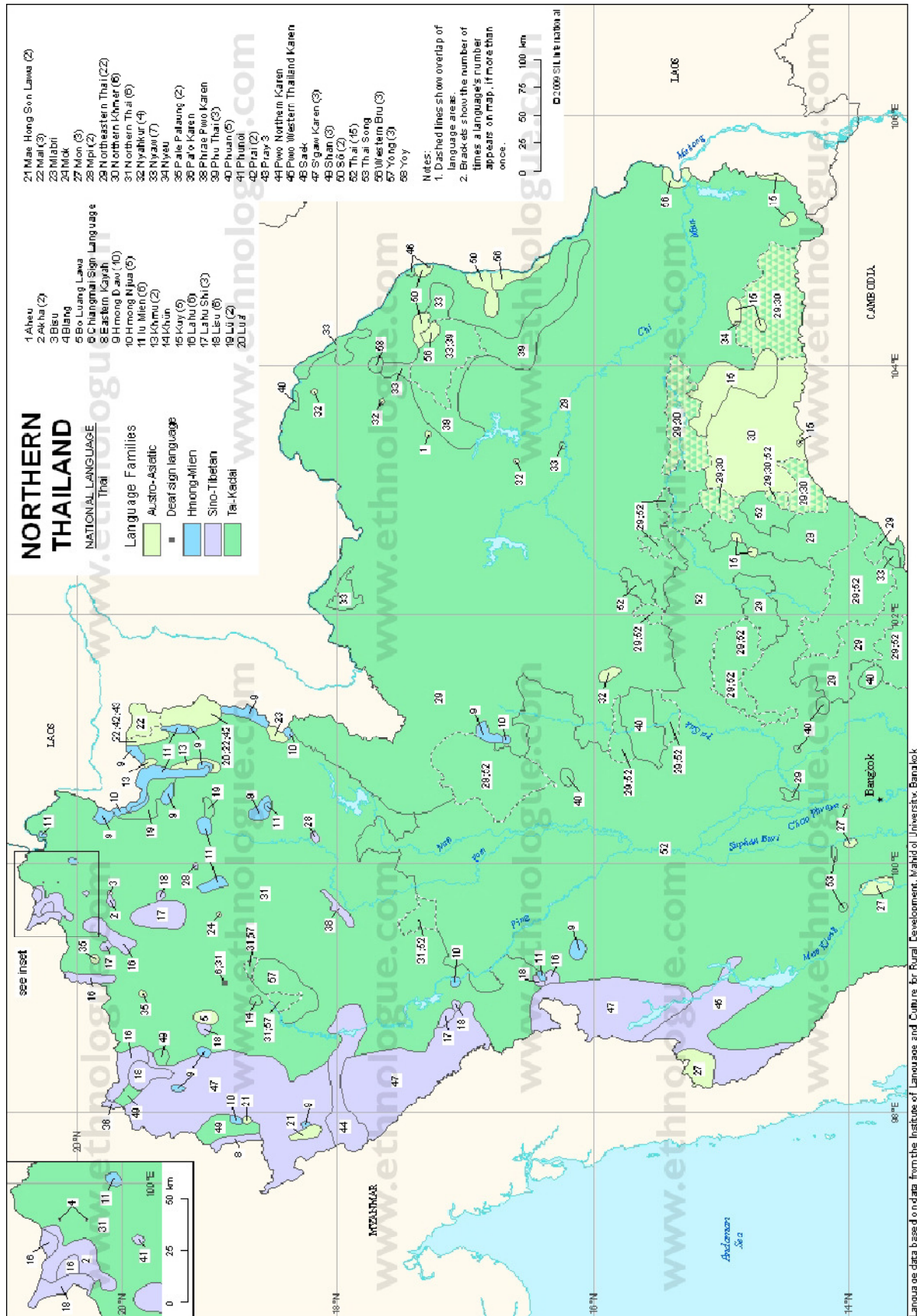


Figure Appendix 2-7: Map of Northern Thailand National Language  
(Source: Simulation, Thailand. <http://www.ethnologue.com/>)

## **Biography**

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