

The Identity of Cultural Attractions in Phra Nakhon Si Ayutthaya Province for Contemporary Art creation

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The aim of this research is to study the identity of cultural attractions in Phra Nakhon Si Ayutthaya province to gain an understanding for contemporary art creations. The participants in this research are one hundred tourists in Phra Nakhon Si Ayutthaya province and nine related personnel who will provide the identity of the cultural attractions. The research methodology includes compilation of documents and collection of field research through interviews and surveys. Three types of research tools were used to identify the cultural attractions in Phra Nakhon Si Ayutthaya province: questionnaires; in-depth interviews with experts Ayutthaya; and surveys. The research shows that the values of the identity of the cultural attractions in Phra Nakhon Si Ayutthaya province can be categorized into three aspects: local wisdom; livelihood; and arts and culture. Each of the aspects consists of five further identities; geographical; environmental; arts and cultural: historical and locational; and tourism. The identity of cultural attractions, which can be valued as world heritage objects, has its features in the architectural forms and designs. It is an overlap of the ancient city and the current community. Many valuable historical stories give pride to Thai people, especially those which focus on tourism and provide knowledge about history, arts, culture and pay respect to the Buddha images. The identity of the cultural attractions on the local wisdom is the location of the communities and handicrafts. In addition, there is the history of the techniques and wisdom of the artisans. This has been passed down the generations to the present day. The identity of cultural attractions consists of tourism activities that replicate the past way of life such as: their cultural livelihood; clothing; travel that relies on the river; and the local handicrafts made by local people.

Key words: *Identity, cultural tourist attractions, Phra Nakhon Si Ayutthaya, contemporary arts.*

Introduction

Phra Nakhon Si Ayutthaya province is situated in the central part of Thailand. Geographically the province has always been rich in resources and very suitable for settlements. Ever since the Ayutthaya Kingdom period, there has been much evidence of culturally valuables and the province was declared an UNESCO world heritage site in Carthage, Tunisia in 1991. It met the third standard that specifies that the location must “bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared” National Commission for UNESCO, 2008. The area had also been declared and registered as an ancient attraction according to the Ancient Monuments, Antiques, Objects of Art and National Museums Act, 1961, due to the fact that it is also an ancient capital of Thailand. Phra Nakhon Si Ayutthaya is therefore a study attraction for important cultural heritage sites, as well as an attraction with high potential in cultural tourism. According to the visitor number statistics of Phra Nakhon Si Ayutthaya province, it was found that in 2015 there were as many as 6,266,424 tourists, (Phra Nakhon Si Ayutthaya Statistical Office, 2017). The potential as a tourist attraction is because the province has been an old capital of Thailand for 417 years. Empirical historical evidence shows the prosperity of the province in the past. Its cultural heritage is therefore considered unique in its state as a city that has been registered as a world heritage site. The result of this local knowledge is a valuable cultural tourist attraction and it attracts tourists from around the world. This enormously helps increase the income from tourism for the country each year. It also led to the creation of policies about different forms of development and the support for cultural tourism of the province, as well as the effort of beautification of the city for tourism. The Tourism Authority of Thailand has continuously supported all tourism activities through various campaigns.

The direction of development of Phra Nakhon Si Ayutthaya province into a major cultural tourism attraction was considered in the tourism strategy 2015-2017 (Tourism Authority of Thailand, 2015). The focus on variety and value for money, was shifted to the quality of tourism and using the idea of “Thai Way of Life” to help create uniqueness and deliver a valuable experience to the tourists. Additionally, other focuses are: the improvement and restoration of the historical attractions; the arts and culture that still maintain the identity of the way of life; the local wisdom: the development of a tourism boat route on the Chao Phraya river; and support as a cultural world heritage in improving the surrounding of the province.

It is very crucial to study the identity of cultural tourism in Phra Nakhon Si Ayutthaya province and use that information to creatively design arts and other components within the city. These need to encourage a tourism atmosphere and communication that affect the

perception of the tourists as well as gaining acceptance from both the community and the tourists. These can reflect the identity of the area on cultural tourism, cultural identity and lead to the development of the area as a cultural tourism area. Thus, helping with determining the policies to support the image of the province that will affect the overall tourism of Thailand and sustainable tourism in the future.

Objectives of the Research

To study the identity of the cultural tourist attractions in Phra Nakhon Si Ayutthaya province.

Research Framework

There are two ideologies for studying cultural tourism identity. The first ideology of cultural tourism considers tourist attractions through three important values according to the ideology of Kasetsiri (1997). Those values are: the value of being a world heritage attraction; the value of local wisdom; and the value of the way of life and arts and culture. The second ideology has three identities: the identity of Thai architecture by Horayangkura (2011); the cultural identity according to UNESCO which is a unique character that was formed through the accumulation and the inheritance of the communities in a cultural tourist area i.e. material culture and non-material culture and; community identity by Kewin Kynch. This is the perception of visualization from Kewin Lynch's concept map (Kevin Lynch, 1997. Cited in Horayangkura, 2006. 157-159) and consist of identity, structure and meaning. The ideology on the three identities was applied through the consideration of the cultural tourist attraction in relation to the three values of cultural tourist attractions in Phra Nakhon Si Ayutthaya.

Scope of the Study

The researcher has defined the scope of the study as the scope of content, research area and group.

Scope of the Content

The study of the cultural tourist site in Phra Nakhon Si Ayutthaya that was accepted by people within the communities and the tourists through the integration of knowledge from the ideology, arts and design theory, the identity of Thai architecture, culture, and community, as well as tourism, to create the contemporary arts in the next section.

The Scope of the Research Area

The research area consists of three areas that represent three cultural tourism attractions in Phra Nakhon Si Ayutthaya: 1) Historical city of Phra Nakhon Si Ayutthaya 2) Arayik Knife Community and 3) Kong Khong and Ayothaya Floating market.

The Scope of the Population and the Sample Group

The researcher has classified the population and the sample groups into the two following groups:

Firstly the population consists of the tourists that come for cultural tourism in Phra Nakhon Si Ayutthaya province and request information about cultural tourism from the Tourism Information Centre in Phra Nakhon Si Ayutthaya. This is 122 people per month (Information from Tourism Information Centre, Phra Nakhon Si Ayutthaya, 2017).

The sample group consist of one hundred tourists of Phra Nakhon Si Ayutthaya province.

Secondly the population consists of the cultural tourism stakeholders from three different aspects: the identity of Phra Nakhon Si Ayutthaya province; tourism; and contemporary arts.

Research Methodology

Data Collection

Two research methodologies were used. The first was collecting information from books, textbooks and documents about: the ideologies and the theories on arts and designs; the identity of Thai architecture, culture and community; and tourism. The second was collecting field information with surveys, questionnaires, and interviews.

Research Tools

Ayutthaya Three types of research tools were used:

- 1) Questionnaires about the cultural tourism attractions in Phra Nakhon Si Ayutthaya province.
- 2) In-depth interviews from the experts on the identity of the cultural tourism attraction in Phra Nakhon Si Ayutthaya province.
- 3) Surveys on the identity of the cultural tourism attraction in Phra Nakhon Sri Ayutthaya province.



Data Analysis

The analysis of the data for this research consisted of information from documents and field data. The analysis was done through data organisation and application of theories, on the identity and culture, to create a descriptive analysis in the following way:

- 1 The information from the document review was analysed and processed in order to come up with a summary of the data in a descriptive form.
- 2 The field data was analysed according to the different tools used during the data collection.
- 3 The tourists' questionnaire Ayutthayawas analysed using percentages, averages and standard deviation.
- 4 The in-depth interviews of the experts were analysed into categories, interpreting the data and presenting it in a descriptive form.
- 5 The surveys Ayutthayawere analysed by processing the data to create a conclusion in a descriptive form.

Statistics Used Within the Research

The research used frequency, percentage and standard deviation in the analysis.

Research Results

The Result from the Questionnaire on Cultural Tourism Attractions from One Hundred Tourists

The respondents were 78% Thai people and 22% foreigners. They were made up of 66% female and 34% male. 34% of the respondents are between 41-50 years old and 23% were 31 to 40 years old. For education: 47% of the respondents are undergraduates and 23% have diplomas. Geographically: 35% percent of the respondents come from other provinces while 24% reside in Phra Nakhon Si Ayutthaya province. Occupationally: 32% are students and 26% are government officers. As for income: 27% have an income between 20,001 – 30,000 baht and 25 % between 10,001 – 20,000 baht

Table 1: Information in the identity of the cultural tourist attractions in Phra Nakhon Si Ayutthaya province.

Questions	Items	Amount (ppl)	Percentage
1. What is your primary reason for visiting Phra Nakhon Si Ayutthaya province?	History	42	42.0
	Community, way of life and local wisdom	20	20.0
	Arts and culture	25	25.0
	Landscape	13	13.0
	Total	100	100.0
2. Which cultural tourist attractions are you interested in?	Ancient Sites	38	38.0
	Temples	29	29.0
	Land and floating market	23	23.0
	Handicraft community	10	10.0
	Total	100	100
3. Are there any features in the cultural tourist attractions from question 2?	Yes	100	100.0
	No	0	0.0
	Total	100	100.0
4. What cultural tourist attractions can you remember in Phra Nakhon Si Ayutthaya province?	Prang	36	36.0
	Chedi	23	23.0
	Buddha statues	17	17.0
	Buddha statue's head in the tree	8	8.0
	Old bricks	4	4.0
	Life by the river	7	7.0
	Traveling on boats	3	3.0
	Handicraft products	2	2.0
	Total	100	100.0
5. Does being able to see the same features that exist in the tourist sites help you to better remember the site?	Yes	100	100.0
	No	0	0
	Total	100	100.0
6. Through which methods did you perceive the features in each of the cultural tourist attractions?	By car	34	34.0
	By bicycle	23	23.0
	By motorcycle	11	11.0
	By Tuk Tuk	18	18.0
	By foot	14	14.0

Questions	Items	Amount (ppl)	Percentage
	Others	0	0
	Total	100	100.0
7. In what ways do you think the perception of the features in the cultural tourist attractions is important to tourism?	Being aware of the values of tourist sites	35	35.0
	Understanding the importance of tourist sites	28	28.0
	Having a good time during the visit helps with the learning of the way of life and gain more experience	21	21.0
	Others	16	16.0
	Total	100	100.0
8. Have you ever seen artistic pieces in the tourist sites?	Yes	82	82.0
	No	18	18.0
	Total	100	100.0
9. What do you think the art pieces in the tourist sites should look like?	Big	16	16.0
	Easy to access	12	12.0
	Durable	8	8.0
	Beautiful	40	40.0
	Related to the tourist site	24	24.0
	Other	0	0.0
	Total	100	100.0
10. Do you think big artistic piece being displayed in the open can draw your attention?	Yes	100	100.0
	No	0	0.0
	Total	100	100.0
11. If the identity of the tourist sites are used in the creation of the contemporary art, how do you think they will help support tourism?	Creating landmarks	38	38.0
	Help in remembering the tourist sites	24	24.0
	Increase tourism	7	7.0
	Make the landscape more beautiful	31	31.0
	Other	0	0
	Total	100	100.0

Table 1 shows that 41% of tourists prefer historical tourism. For cultural tourism, 38% said they come to see the historical sites. 100% believe that cultural tourism offers a sense of uniqueness that is memorable. Out of the memorable monuments in Phra Nakhon Si Ayutthaya province, 36% remember the corn-cob shaped stupas and 23% remember the Cedi

stupas. 100% of the tourists believe that seeing the same type of structure several times helps to remember it. 34 % remember all the unique structures by travelling in cars and 23% remember by riding bicycles. 35% of the tourists believe that the uniqueness of cultural tourism contributes the most to the awareness of the value of the attractions. 82% of the tourists have seen arts in each tourist attraction. 40% of tourists believe that art should be beautiful and 24% believe that the arts should be related to the tourist attraction. 100% of the tourists believe that big outdoor pieces can attract tourists. 38 % of the tourists believe that using features from the attractions to create contemporary arts can help create the landmark in the area. 31 % of tourists believe that cultural attractions help increase the beauty of the site.

The Result from the Study of the Identities from the Field Study Surveys and the Interviews with the People Related to the Identity of the Cultural Tourist Attractions in Phra Nakhon Si Ayutthaya Province

This research categorised the cultural tourist attractions into three different values: the value as a world heritage site; the value of local wisdom; and the value of the livelihood, arts and culture. The attractions that represent the world heritage values are Si San Phet temple, Mahathat temple, Ratchaburana temple, Chaiwattanaram temple, Wihan Phra Mongkolbophit temple, Wat Yai Chai Mongkhon temple, Phanan Choeng temple, Na Phra Meru temple, and Phutthaisawan temple. The attraction that represents the local wisdom value is Aranyik Knife Community and the attractions that represent the livelihood, arts and culture values are Kong Khong and Ayothaya floating market.

This study focuses on the cultural tourism identity that exists in the three areas on the different unique points specific to each of the tourist sites. From the study on the theories related to identity, data from the field study survey, the interviews with the academics on the issue of culture, and the local people in each of the tourist sites. The researcher divided the study into five issues: the geography of area; the environment surrounding the attractions; arts and architecture; the monuments and the sentimental value; and tourism activities in the area.

The Results from the Study on the Identity of the Cultural Tourism in Phra Nakhon Si Ayutthaya That has Value as a World Heritage Site

The identity was considered based on important historical values, their features and the popularity in terms of tourists. This identity can be categorized into two subcategories: attractions that are historical sites and attractions such as temples or places of worship that are still being used. The historical sites chosen are Phra Si San Phet temple, Mahathat Temple, Ratchaburana temple and Chai Wattanaram temple. The sites chosen as temples or places of worship are Wihan Phra Mongkolbophit, Wat Yai Chai Mongkhon temple, Phanan Choeng temple, Na Phra Meru temple and Phutthaisawan temple.

The geography of the Phra Nakhon Si Ayutthaya province is a flat plain drained by connecting rivers with the centre of city on an island. The area was chosen for the settlement due to the fact that they used rivers as their main transportation route. New canals were built to connect creeks and rivers which meant canals ran through important parts of the city, similar a road system. Therefore, traces of the canals and rivers can still be seen in this cultural tourism area today.

The tourist site is on the north of the island CityWihan Phra Mongkolbophit. Phra Si San Phet temple, Mahathat Temple and Ratchaburana temple are similar. They are also situated in the area registered as the world heritage site and near Phra Ram pond. Currently these four attractions stand out on the side of the road and can be seen by passing tourist on buses or by foot.. These areas are considered as one of the outstanding locations in Phra Nakhon Si Ayutthaya province and a tourism hub. The Na Phra Meru temple is situated on the outside of the main island near Khu Muang bridge which connects U-thong Road to the north of the city.

The Chaiwattanaram temple is a historical site situated to the west of the city on the Chao Phraya River. The site is outstandingly beautiful when looked at from afar as it also sits across from the Queen Sirikit Place and can be viewed from river boats.

Wat Yai Chaimongkhon temple is still in use and is situated to the east of the city outside the main island, on the Ayutthaya-Bang Pa-In road. 500 metres along the road from Wat Yai Chai Mongkhon temple is Phanan Choeng temple. Looking at the temple, you see a big royal temple, a chapel and Wihan Khian. Behind the temple is the Chao Phraya River across from the Phet Fort. The Phutthaisawan temple is situated outside the city to the south on the road going into Takian canal community, 2 kilometres past Chai Wattanaram temple, beside the Chao Phraya River.

The surrounding environment of Phra Nakhon Si Ayutthaya province is different from other locations due to the fact that the historical attractions are situated within the community. Therefore, it has the characteristics of living history. The characteristics overlap between the old and the new community. The environment of this tourist site is well managed and is appropriate for both a study site and a historical and cultural tourist attraction. The attraction is under the management of Ayutthaya Historical Office and Municipality.

Most architecture within this ancient city is masonry work. Some parts were made from old laterite. The architecture is unique but also influenced by other types of arts that were popular during the time. The types of arts that influenced Ayutthaya were Khamer arts, Lanna arts, Sukhothai arts and U-Thong arts. The places where tourists like to visit can be categorised into the ancient sites that are no longer being used and the ancient sites within the temples and places of worship that are currently being used. For the ancient sites that are no longer

being used, the researcher chose some of the most popular places from the Tourism Authority of Thailand and the attractions that Phra Nakhon Si Ayutthaya province suggested as places to visit: Phra Si San Phet temple, Mahathat temple, Ratchaburana temple and Chai Wattanaram temple. For the ancient sites that are currently being used the researcher chose: Wihan Phra Mongkhonbophit, Wat Yai Chai Mongkhon temple, Phanan Choeng temple, Na Phra Meru temple and Phutthaisawan temple.

The artistic and architectural features of the cultural attractions can be organised into three groups. Firstly the cultural attractions which are centred around the Prang stupa i.e. Mahathat temple, Ratchaburana temple, Putthaisawan temple and Chaiwattanaram temple. The Prang stupa was built in Thai style with a high platform. Secondly the cultural attractions which have bell-shaped stupa in the centre i.e. Phra Si San Phet temple and Wat Yai Chai Monkhon. Wat Phra Si San Phet has a unique architectural style as it is a temple within the palace. Thirdly the cultural attractions which have an assembly hall or ordinary hall in the centre with a great Buddha i.e. Wihan phra Mongkhonbophit, Phanan Choeng temple and Na Phra Meru temple. The artistic layout of the temples originates from the early Ayutthaya period; this gave a lot of importance to the position of the ordination hall. The architectural design was based on the map of the universe. In addition, there are many features in each temple. The head of the Buddha statue in the trunk of the tree is a miracle of nature and manmade products and the octagon-shaped stupa has unique architectural within the Mahathat temple. Many chests of valuable gold artefacts were kept inside the Prang stupa of Rachaburana temple. They are now on display in the Chao Sam Phraya Museum. The early Ayutthaya period was influenced by the Khmer in Chai Wattanaram with river scenery.

Phra Si San Phet temple was a very important temple in the Ayutthaya period. It was situated within the royal palace and no monks lived within the temple; similar to the temple of the Emperord Buddha in Bangkok. Formally, the site of the temple was owned by the King. Later on, King Borommatrailokkanat donated this area for the temple to be built. This temple used to hold different ceremonies and is the location that holds the ashes of almost all the Kings, especially in the three main stupas of the temple.

Mahathat temple was established as the central area of the city as well as one of the most important royal temples in the Ayutthaya period. It is the temple that contains the relics of Buddha and the resident of Supreme Patriarch. The construction of the temple started during King Borom Rachathirat's reign but was finished during the time of King Ramesuan, during his second reign as King.

According to the history of Ratchaburana Temple, when the temple was established, according to the history, in 1667, when King Nakharin Tharathirat passed away, Chao Ai Phraya and Chao Yi Phraya heard the news and marched the army into Krung Si Ayutthaya city to take over the throne. Chao Ai Phraya set up his army at Pa Maphrao Road, near

Plubplachai temple and Chao Yi Phraya set up his army at Chaiyaphum temple. Both armies clashed at the foot of the Patan bridge, situated in between Mahathat temple and Ratchaburana temple. They both fought on elephants and died. Chao Sam Phraya, therefore, took over the throne and held a ceremony for his two brothers. He built a temple where the funeral was built and called it Ratchaburana temple.

Mongkhonbophit temple has a big Buddha statue in a subduing Mara posture. The face of the Buddha was made in an almost square shape which signifies the early Ayutthaya period. The statue was built with bricks on the inside and bronze on the outside. It was estimated that the statue was the main statue of Shi Shiang and situated in the open. King Songthum ordered that the statue be turned to the west and to build a stupa over the statue. Later on during the time of King Prasart Thong, the statue was moved further to the west, to its current location.

Chai Wattanaram temple was a royal temple and one of the most important temples during the late Ayutthaya period. According to the evidence, the temple was built during the reign of King Prasatthong. The space where the temple was built to provide more merits to his mother. Chaiwattanaram temple is the main temple during the time of King Prasatthong.

It was assumed that Wat Yai Chai Mongkhon temple was built by King U-Thong not long after Krung Sir Ayutthaya city was built. The king ordered the body of Chao Kaew and Chao Thai to be cremated and built stupas and temples in the cremation area. Within the temple, there are many important chedis such as Chai Mongkhon chedi which is the chedi that signifies the victory of King Naresuan from an elephant fight with the King of Hongsawadee.

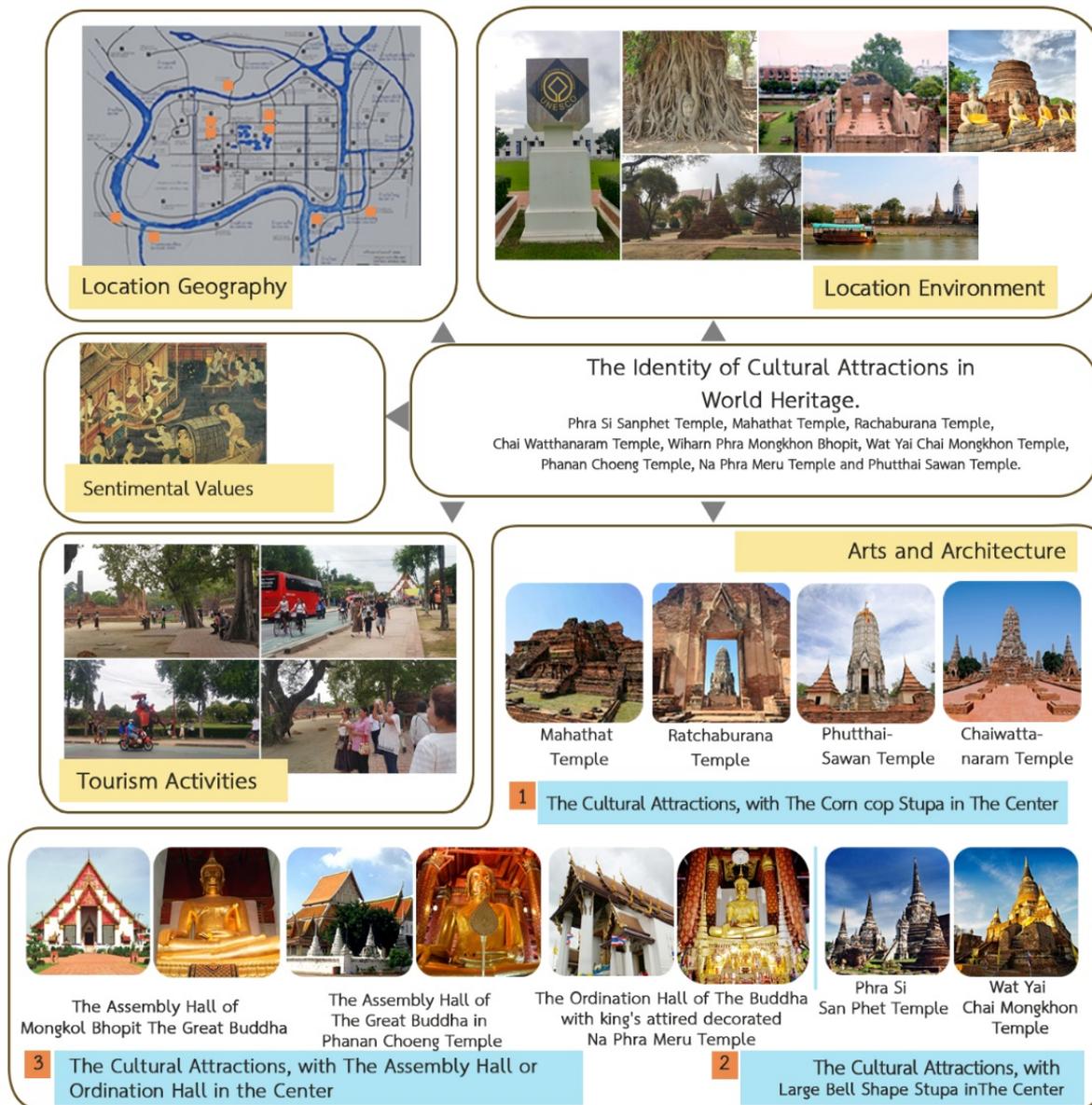
Phanan Choeng Worawihan temple is an old temple that pre-dates Krung Sri Ayutthaya city. Phra Buddha Trai Rattana Nayok (Lunag Pho To or Sam Po Kong), a famous Buddha statue is situated inside this temple. The statue is in a subduing Mara posture, built with bricks and cement and covered by gold. The statue was created in U-Thong style, second generation. It is estimated that the statue was built twenty-six years before Krung Sri Ayutthaya city.

Na Phra Meru temple was built in the early Ayutthaya period. The former name was Phra Meru Ratchikaram with a status of a royal temple. Historians assumed that the name of the temple was taken from Phra Meru temple that was situated in Nakhon Pathom province. The location of the temple used to be the area where they cremated the body of some of the kings in the early Ayutthaya period. The temple was built in the area later on. Inside the temple is a big and important Buddha statue named Phra Phuttha Nimit Wichit Mara Moli Si Sanphet.

Phutthaisawan temple was built during the reign of King U-thong in 1896 in an area called Wang Lek. This area used to be his residential Palace before he crossed the river and built his Palace in Nong Sano. In his third year on the throne, he built this temple to remind people of the importance of the area.

It was found that the Tourism activities in this area can be categorised into three types. Firstly tourists that came with the objective of learning about arts and culture. Secondly tourists with the intention of paying respect to the Buddha images. Thirdly tourists that come to the area according to the trend. This type of tourist comes with various individual intentions.

Figure 1: The Identity of the cultural tourist attractions that has value as a world heritage site



Source: Oraphim Suksuwan, 2019

The Result of the Study on the Identity of the Cultural Tourist Attractions in Phra Nakhon Si Ayutthaya Province that Reflects the Local Wisdom

This research had chosen important communities have continued in the same way, from the past to the present. The products of the communities have been well-known products to the present days and have been supported by the Tourist Authority of Thailand. This community is known as Aranyik Knife Community.

The Aranyik Knife community is situated in Ton Pho and Phai Nong village, Tha Chang sub-district, Nakhon Kuang district, Phra Nakhon Si Ayutthaya province. The reason why the products of this community are called Aranyik knife was that in the past after the villagers had finished making the knives, they would sell the knives at Aranyik market. This is a traditional market in the Pak Tha area currently known as Tha Rua district. The buyers at the Aranyik market were so impressed with the quality of the knives that they called them “Aranyik knives”. Ton Pho and Phai Nong village are situated next to each other along the Pa Sak River with a beautiful landscape. The area was chosen for settlement a long time ago. It was rich in resources as well as a good source of food and water. It had thick bamboo forests, ponds and the Pa Sak River running through it. This made it easy for travelling to different places as well as using the bamboo as part of the knife-making process. The bamboo was also used as fuel for the furnace since bamboo wood gives better heat than other kinds of wood. As well the bamboo was used to make handles for hammers and knives.

The houses are built quite close to one another. There are platforms in front of the houses for selling products and a community sign with an image of a big knife. The back of the houses connected to the river. opposite of the houses on the other side of the river. People have always lived and worked in the village, carrying on their traditional occupation. The village has been supported by Phra Nakhon Si Ayutthaya province as a One Tambon One Product (OTOP) village. There is an Aranyik Handicraft Museum on the main road in the village next to the Centre of Ideas and Local Wisdom.

The architecture of the community is wooden houses built along the river as well as cement houses. There are normally empty spaces on the side of the house and a building behind the house as a production area. The feature of Aranyik arts is the traditional knives. The local wisdom has been accumulated and passed down to the current generation. The factors that contribute to the popularity of their knives are the durability, the material used, the local wisdom and the skills in smithing. Additionally the knives were engraved, both on the blades and on the handles. The materials used were valuable materials.

The community moved to Vientiane city, in Laos. The local wisdom of knife making has been passed down for over 200 years. There are two assumptions to why the community moved to settle in the new location. The first assumption was that the Lao people moved after



they were attacked by the Siamese army led by Phraya Maha Kasat Seuk. The second assumption was that the Lao people moved to this current location themselves during the reign of King Rama II, which sounds more realistic than the first assumption. In the past, people's occupations were working with gold and knives. Later on people rarely worked with gold and soon the occupation disappeared; only knife making remained. The peacefulness and available resources in Thailand allowed the Lao people to carry on with their occupation. They were able to travel by boats to sell their knives at the Aranyik market until their products became well-known by word of mouth due to their durability and quality. People in the area are proud of the local wisdom from their ancestors and carry on the occupation to the present day.

The tourist activities in the Aranyik Handicraft village focus on the way of life and the local wisdom in knives making and other handicraft products; as well as purchasing those products. The office of Tourism held an exhibition to remind people of the traditional way of making knives. This is now an annual ceremony that attracts tourist from all over to come and observe the tradition. An important tradition is paying respect to the furnace, which has been carried on within the community. Tourists can stay in homestays, see the knives being made and try making the knives themselves. There is also a museum that provides information about the history of the community.

Figure 2: The identity of the cultural tourist attractions with the value on local wisdom.



Source: Oraphim Sukswan, 2019

The Study on the Identity of the Cultural Tourist Attractions in Phra Nakhon Si Ayutthaya Province that has Value on the Way of Life at Kong Khong Market and Ayutthaya Market

The idea behind the establishment of Kong Khong and AyutthayaAyutthaya Markets is similar. It is simulation replica of the market stores and houses, as well as the atmosphere of the way of life of people in the past selling and buying merchandise. There is a rich variety of products, handicrafts, souvenirs and food. Both the traditional and present day products. Transportation is focused on boat and walking in order for the tourists to relive the life of a city by the river. It also emphasises the importance of Ayutthaya as a city that was flourished and was rich in resources.

Kong Khong Market

Kong Khong Market is situated in Saeng Som village, Khanon Luang sub-district, Bang Pa-In district. Originally the area was the post that collected taxes from trade ships and the main trading area for a variety of products. The front of the market is Bang Pa-in-Phanan Choeng temple Road. The market has been operating for the past 12 years as a private market in an area of ten rai. The area of Khanon Luang is a flat agricultural plain area with the Chao Phraya River running through it. .

Kong Khong Market is a land market that replicates the traditional market. From the front gate, a walkway led into the village with stores on both sides of the road, some on the ground level and some on platforms. The name Kong Khong came from the fact that most people were sitting on the ground and the vendors needed to bend down to look at the merchandise.

The Kong Khong market displays interesting local handicraft objects of Phra Nakhon Si Ayutthaya province. There are other souvenirs such as woven carp fish made by farmers in Phra Nakhon Si Ayutthaya and from the nearby province. The market also sells traditional Thai food. The architecture of the buildings is one-story houses similar to the past.

Kong Khong Market is situated in the Khanon Luang area, which is an important area with a history that reflects a once flourishing and wealthy city. Part of the wealth came from the collection of tax and historical traces of this activity can still be found. Various groups of people and cultures came to trade. That is the reason why many historical artefacts can be found. Chao Phraya River is similar to a main blood vein that has been feeding the people since the past generations.

The tourist activities in the Kong Khong market consist of visiting the market. Tourism in this area focuses on the traditional kind of market. The action of buying and selling products helps the tourists to think of the buying and the selling of the merchandise in the past. The vendors wear traditional Thai costumes. Before the market opens in the morning, there will be a ceremony where villagers marched together, and pay respect to Pu Som, a guardian spirit of the area. The fun in the rural style helps tourists to feel relaxed when they come to visit.

Ayothaya Floating Market

Ayothaya Floating Market is situated in the centre of the city, outside of the main island to the east, on the way to Maheyong temple. The market is on a flat plain with a canal dug through the middle and shops along the side of the canal. The island in the middle of the canal replicates the way of life of the Ayutthaya people in the past living by the river. The Floating market simulates the lives of the Ayutthaya people in the past by designated the area



into different districts of Ayutthaya. Within the market, the shops are situated on both sides of the river and there is a bridge connecting the two sides.

The arts within the floating market are; mostly handicraft souvenirs; clothing made from Thai cloth in combination with the modern textile; household appliances made from natural materials; as well as Thai food. The houses are built in traditional Thai style with thatch roofs. . The material used in the construction were mostly wood, which is the popular material used in the past to create a sense of the rural area.

The Ayothaya floating market is a Thai livelihood market. It is a tourist attraction that aims to preserve Thai culture. The market was established with the objectives of reflecting the way of life of the Thai people in the Ayutthaya period, through: the costumes; the leisure activities; the traditional food and snacks; and the simple Thai livelihood. The architecture also maintains the beauty of the identity of the province that can reflect the city as an old capital. The market is a centre for both the Thai and foreign tourists to come and observe the atmosphere and the beautiful view in accordance of Thai tradition. Tourists can go on a boat to admire the landscape, walk through the market to taste the food and buy snacks or souvenirs from many of the beautiful shops in the market.

Figure 3: The identity of the cultural tourism attractions with values on the livelihood and the arts and culture



Source: Oraphim Suksuwan, 2019

Discussion of the Results

This research on the identity of the cultural tourism attractions in Phra Nakhon Si Ayutthaya province focused on the attraction looking through three different values: the value as a world heritage site; the value in the local wisdom; and the value in the livelihood, arts and culture. The results Ayutthayashow that the tourist attractions have value as a world heritage site due to the concrete features in the arts and architecture of the early Ayutthaya period which can be seen in all the historical sites, temples and the form of the Buddha statues. The flourishing history of the city's arts, culture and religion is reflected through the Thai architecture. This shows the values of a world heritage site. Research by Phodjiranukul (2016) states that identity and culture are used to communicate the Sukhothai Cultural brand and found that it consists of the components such as old temples, the sign showing the status of world heritage

site and the arts and architecture in Sukhothai style. The identity of the cultural tourism that has the value on the local wisdom has a concrete feature in the surrounding, the natural resources are appropriate for their occupations. The tourist activities focused on learning about the way of life that had led to the discovery of the local wisdom, as well as the ceremony to pay respect to the furnace, which had been developed in order for the next generation to build the relationship between themselves and their occupation and other people within their families. This goes in line with the research by Khomwhan (2014) that analysed the identity of the Bangpli historical community and found that the identity of the community had been built on the basis of similarity in terms of the cultural and the tradition, the way of life, until they are accepted and practiced within the community, as well as being passed down to the next generation. The important identity that still exists, as well as being a strong identity of the community, is Rub Bua ceremony. As a cultural tourist attraction As for the value of the cultural tourist attractions on the livelihood and the arts and culture. The houses and the shops are close to the river for easier access and transportation. The landscape of the market replicates the ancient market which tells a story of the beauty and peaceful Thai way of life in the past. This goes along with the research by Haocharoen (2017) that studies the physical identity of the market by Tha Chin river, the case study in Suphanburi and Nakhon Pathom province. It was found that the layout of the buildings and houses are in clusters, along with agricultural land, water sources and roads. The transportation route determines the location of the buildings. The identity of the cultural tourism of Phra Nakhon Si Ayutthaya province is, therefore, an identity that was formed by the sub-identities and resulted in the main identity of the cultural tourist attractions in Phra Nakhon Si Ayutthaya province.

Suggestions

Suggestions on How the Research Result Can Be Used

The result from this research Ayutthayacan help develop cultural tourism. The tourist office in Phra Nakhon Si Ayutthaya province can use the results to produce the information for cultural tourists in many ways that are appropriate to the way of life of the people in the present time.

The cultural offices can use the identity of the cultural tourist attractions in Phra Nakhon Si Ayutthaya province to present or create cultural products that have the identity of the province through both the abstract and concrete identity. This will help both the foreign and Thai tourists to see the identity reflecting local wisdom, way of life and the arts and culture of the Thai people that depicts the root of civilization of the Thai people through history during the Krung Si Ayutthaya period to the present day.



Suggestions for Future Research

The scope of future studies could be expanded to include the study of the perception of the identity. In order for the result to be used in supporting the study on identity to be more clear and present the dimension of communicating through different kinds of media, or through tourist activities.



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