

## Part I

### The Study of Ancient Site in Uttaradit, B.E.2523

The committee of cultural promotion and development of Uttaradit did the ancient site survey in B.E.2523 intending for revealing the valued cultural facts to Uttaradit people and motivating them to be proud of what their ancestors had done for them. This might help urging Uttaradit younger generation to protect and promote cultural developing and realize that Uttaradit has a lot of valued cultural objects still hidden somewhere.

A.j. Prapat Kusumanon, chief of Uttaradit cultural center, presents what he has found and collected. However more details will later present on future occasion.

1. Toong-Yang Town “Wieng-Chao-Ngoh” is in Lab-Lae district, Uttaradit. Archaeologists, historians and learned men studied the historical objects and agreed that “Toong-Yang Town”-“Wieng-Chao-Ngoh” were in the same age of Chieng-Saen (approximately 17 Buddhist Era) or before Sukhothai Era. According to the worth legendary, Praya Dhammarat, Sawankaloke founder, built this town and named it, “Kampotch Kakorn”. However there was no legal clear evidences, written by king U-Tong the first king of SriAyudhaya. He called Toong-Yang town in pair with Baang Yom town. According to the historian consideration Toong-Yang-Baang-Yom town were the most important towns of economic and warfare when Thais invaded Khwere and settled at Chalieng or Sawankaloke town at present.

Toong-Yang is the frontier town paralld with the Nan river. (In the past, the Nan river flow close of Toong-Yang town, but now it has been changed) Also Baang-Yom is the frontier town near the Yom river. Near Toong-Yang town is Prataen-Sila-At which is the sacred religious site built by King Li-Thai, the 5<sup>th</sup> king of Sukhothai kingdom and many kings kept coming paying homage here. Baang-Yom town, on the contrary, had been left as a ghost town. The Buddha relics were kept within the main pagoda in Toong-Yang temple. The town

walls of 2 towns were similar to Sukhothai style that is triple walls. Wieng-Chao-Ngoh which is near Toong-Yang temple covering the area of 129 Rai, 1 ngaan and 61 square waa.

2. The Ancient Site Some ancient objects were found at Klong-Poh subdistrict near the Nan River. They found some tidily piled of laterite slaps in line of 40 meters. They believe that this was the wall of ancient town or temple because they also found old paoday they found 2 ancient jars of Lopburi style in good condition. Inside these jars were many small amulets which are not much beautiful. They believed that it was the original Lopburi style. About 600 meters to the east, there was the debris of ancient temple. The villagers called it Wat Paa-Koi. Where Krompraya Naris used to visit in B.E. 2444. He named it Wat-Taa-Khoi. But now it was left only some hills and 4 small poles of belfry. Near the mouth of Klong-Poh, they found some debris of ceramics with different colors. The materials of these ceramics is the same as the Lopburi jars. Some of them are green and they believed that they were built in the time of the Thai invaded Khmer. Aj Piset Jiajanpong, Archaeological Department expert, indicated that they were made during B.E.1658-1777 by Chinese artists of Chong Dynasty. However the rest of black-gray debris found near klong-Poh mouth canal was Lopburi style.

3. Ancient Cave The committee has done the survey and found out that Uttaradit has in Tron. And Muang districts, Baan-Daan, Koong-Yaang, that comprise a lot of small and medium size of more than 50 caves. Only in Tron district, there are the following caves:

3.1 “Naang-Li-Naang-Loh” or “Sao-Li-Sao-Loh” This cave is nearly the same size of medium theatre in Bangkok. The cave got its name from the two sister girls about 17-18 years old who went to find bat dung in the cave 20 years ago. It was raining and the boulder slippery fell on them. They died in this cave, so the villagers named it “Naang-Li-Naang-Loh” or “Sao-Li-Sao-Loh”. You will see beautiful stalactites and stalagmites in the cave mouth area.

3.2 “Pratun cave”. When you look at this cave, it is like the big ship covering. On the left is the narrow path leading to the

deep pond, and at the bed of the pond is the great flat rock that could fill 400-500 people. Inside the cave there are many shelters like bungalows at the corners of the cave. It is the wonderful resting places.

3.3 "Kob cave" This cave seems very complicate. Deep inside the bottom of the cave, according to the words of villagers, there is a big rock frog with 2 emeral eyes.

3.4 "Wihan cave" This cave has the Wihan, Lard Buddha residential hall, door like. The size of the cave is about the Uttaradit Rama theatre. We dare say that this cave is the most beautiful at present the highway is not far away from the cave, so it is very convenience for tourists to stop by.

3.5 "Naan-Din cave" At the bottom of this cave, there is a tunnel fill with flowing water. The person at Saen-Khan subdistrict, Tron district confirmed that he threw the marked coconut fruits into this tunnel, and some people found these coconut fruits at "Kwae-Noi" Prom-Piram district, Pitsanulok. The cave surveyors group did not this story.

3.6 "Aha-Kien Cave" This cave is very important on Anthropology and history. It is a long sand stone cave with the rocks sinking to collapse at the math of the cave. The big slate boulder like diff with ancient drawing of lying man and drum bell induding long line like a snake in red. This very steep cliff needs good quality binoculars to see clean pictures. Aj Srasong Wattanadham, Depantment of Arts Uttaradit Teachers' Collage, confirmed that the colour is very old, so the pictures would have been drawing by stone age prople. This cave is near two schools, Boh thong Widhya and Lerdeth Prachanukroh. The Local people said that the time then MR. Lerdeth was Uttaradit governor; he invited is adore Buddhist monk, Nhohn, from Pichit pravine to give some comments about this cave. The senior Buddhist monk told him that this area used to be the living region of ancient rich people. They hid a lot of their properties somewhere, and only good virtue people can find them through reading the cipher at the big bolder slate.

Besides these caves, there are some small caves in Tron district and Baan-Daan Koong-Yaang in Muang, Uttaradit. All of them would be able to be interesting tourist attraction if the roads are cut for their convenience.

Some comments dealing with the community construction at Lab-Lae and Pah-Leud

By Aj Suriyan Chaowanaprecha

This article is presented for some ideas on Lab-Lae and Pah-Leud community establishment, however the main focus is on Lab-Lae. The analysis is focusing on political science with no conclusive comments but for some idea of further study.

Uttaradit is well known on central and northern cultural buffer areas divided by Peh-Chang-Pah-Lung and Plung mountains. The central culture is ended at Khao-Plung beyond this is Lanna culture which including all kinds of art. At the some time, there are groups of people using central language and culture living around mountain lowlands.

There are some clean evidences that Thai political power such as Sukhothai and Ayudha set their governing areas at now Pichai district. Set their governing areas at now Pichai district. Which is the main gate way at the foot of the mountain. Beyond Pichai is governed by Thai Lanna. This can be clearly compared that maintain the Lowland river culture, including state governors accepted Pichai as the buffer is also playing the role as the boor or gateway to Lanna culture.

According to the history of the governing, Pitsanuloke was the central government controlling the first and second class towns. All northern towns in Ayudhaya era are located on mountainous lowlands. And they agreed that upper mountainous towns are independent states separating from Ayudhaya the central power capital.

Cities in the mountainous areas in Lanna actually under

centroled of central government such as Sukhothai or Ayudhaya until early Ratana Kosin. Those cities were like dependent cities as they got their own government and their own leaders. They only accepted the integration as the followers by sending some tributes to the central government. These dependent cities were the community groups using central language and culture. Such governing ended at Phichai cities which took control some other mountainous towns around the LowLands. The central government never set anyone to be the leader of Lanna cities; however, there might be some one sent by central government to check and report their central state royalty. Only but did not deal with governing. Lanna cities still got their own state leader or king, but this was abolished by King Rama V. who revived the governing in BE. 2435. At that time Lanna state was completely combined to the central state, Thailand.

We can conclude that Uttaradit is both the gateway of the North to the central cities and the gateway of the central areas to the North. Uttaradit plays the big roles as the uffer town between North and Central

According to the geographical areas, there 4 ancient ways leading from North to central:

1. The Ping River: This river is used very often as the main transportation. Lanna state ends at Muang Tern, and the central Thai at Muang Taak.
2. The Yom River: This river links Den-Chai and Srisaschanalai Lanna state ends at Wang-Shin Muang Dong and the central Thai at Sri Satchanalai or Sawan-Kaloke.
3. For Land transportation, they have to cross Mt.Pae-Chang,Yalang and Plung to Low Land at Baan-Daan, Uttaradit. In the old days these villages were under control of Pichai City.
4. From Nan, they used the Nan river to Low Land at Paa-Leud Village, Uttaradit.

The history indicated that many towns tried to invade among one another in order to spread their political power. So the war could not be avoided. For example when Ayudhya was in great power, Sukhothai had to find some alliances such as Nan, found in 45<sup>th</sup> Inscription. Also Sukhothai had Lanna as alliance to help fight defence Chakang-Rao, now Kampaengpeleh. The Lanna leader at that time was Phay-Pha-Kong of Lam-Pang. However, the hidden reasons of Lanna state as alliance of Sukhothai was trying to expand the power to the Lowland. For example Lanna army Took over Muang Tak which was the upper most northern town of the central Thai. The Leader of Sukhothai realized this hidden agenda, so the idea plan to fight against sent the troops to help Sukhothai fight against Ayudhaya, Sukhothai army turned to attack Chieng-Mai troops fled away at night. The evidence is in the 45<sup>th</sup> inscription at Wat-Chang Kham,Nan. This was why Sukhothai turned to make friend with small states such as Phrae and Nan

In the reign of King Tilokarat, King of Chieng-Mai, tried to expand his power to the Low Land while Ayudhya was facing the turmoil, indicated in the historical record by Luang Prasert.

“In B.E. 2003, Phya Chalieng took revolution migzated all population to be under King Tilokarat.”

This was the good time for Lanna state moving to Lowland by sending troops to take control of Muang Chalieng, now Srisatchanalai. Muen Dong Nakorn was sent to govern Chalieng and attack Pitsanulok, Chakangrao, now Kampaengpet. Ana Sukhothai. This event caused the cronic war between Chieng-Mai and Ayudhya. King Boromatri Lokanat of Ayudhaya had to come to stay at Pitsanulok to protect the Satellite town. This was indicated in Luang Prasert historical record as follow.

“In B.E. 2004, Phya Chalieng Led King Tilokarat attacked Pitsanulok but failed, So they headed to attack Kampaengpet for 7 days. Again they failed. They all returned to Chiengmai”

In B.E.2005, the governor of Nakornthai town migrated to Nan. Phyakalahom, Sukhothai took all population back to sukhothai.

So Lanna state could not move to Lowland. Ayudhaya took all the satellite towns back, and Lanna state had to stay on the mountainous areas as it has been. (This causes the war Literaure, LiLit Yuan-Pai)

These were the samples of Lanna State that tried to move to lowland through the Yom River, 1<sup>st</sup> route, and the Ping River, 2<sup>nd</sup> route.

This led to the Idea that is there any possibility that Lanna state might try to move to Lowland using Khao-Plung Valley and the Nan River. However no evidence for this assumption has been found.

Even though it had no trace of possibility, we could find some clues from LabLae folk tale comparing with geographical environment and political science.

The local folk tale of Lab Lae was about the wood cutter man who lost into LabLae town and found the local people dressing and talking different from his. He married the local girl and got one son. Later he Broke the rule of the town on Lying and he was forced out of the town. He could not find the way back to LabLae.

This folk tale could not be confirmed about the historical trace. However, we believed that there was a community living in Lowland trying to hide themselves from the outside world who lived outside the forest along the banks of the Nan River.

The problem is that where did this community come from. Why didn't they contact the native community, and why did they hide themselves from the outside world.

It is well known and has been accepted that Lablae (now the open town) people moved from Phrae and Nan. Some of them may come from Chieng-Saen because we have Chieng-Saen Village in LabLae district. LabLae prople keep Lanna style of Living such as

dressing, Language and culture. Housing style and custom including language are close to Phrae and Nan. Their staple food is sticky rice. They speak with short and abrupt accent; this confirms the evidence that they moved from Phrae, Nan and Chieng-Saen. Through Khao-Plung route passed Fak-Ta and Hua-dong villages setting around Hua-Dong, Pan-waen, Saen-sit Chieng-saen and until LabLae.

The problem found is that why they had to hide themselves, and they moved towards the western mountainous areas but not along the banks of the Nan River which were under control of central Thais such as Toong-Yang, Taa-Pho, Ban-Dan which were satellites of Phi-Chai.

If we take a close look, we will see that when we passed through Khao-plung, we will stop at Ban-Dan which was the front town of Toong-Yang and also the top most of the central Thai state. Ban-Dan is divided into two- Dan-Bok (also called Dan-Nakham) blocks the route through Khao-Plung, and Ban-Dan-Nam River banks and blocks the southern Nan. The question arises is that why LabLae people moved through Khao-Plung route avoiding Ban-Dan Na-Kham (Land Ban-Dan) to quietly settled at new Lab Lae and also hiding themselves from some other community groups under control of central Thai government.

At this point of ideas we may conclude that LabLae people moved to the Lowland had great intention not to deal with the Nan River people whom they never trusted. This happened at the time of political conflict between Lanna state and central Thai. We believed that LabLae People moved to the south at the time of King Tilokkarat who made new with Ayudhya. The new migration route through Khao-Plung to the Nan River had no big war which taken at Denchai through the Yom River and Chalieng Town.

Basing from geographical areas from the Yom River through Den Chai route down to Chalieng town, it is not far from Toong Yang, the Nan River and LabLae. We can make a short cut of about 40-50 km. from Denchai to the Yom River. It had great possibility that

when the great was took place along the Yom River, Some groups of army might move through Khao-plung route and the Nan River.

Phaleud community was another cause for Lanna State migrated to Lowland successfully and openly to control the Nan River plains. They spread to nearby Valley such as Taa-Pla district such as Phaa-Juk, Wang-Din, Nam-Man and Lao-Pasa. We believed that Lanna people might move through Nan Lowland the Nan River through Pha-Som subdistrict in Na-Noi district, Taa-pla, Mae-Jarim and ending at Pha-Leud. This migration might take place after LabLae community was another cause for Lanna state migrated to Lowland successfully and openly to control the Nan River plains. They spread to nearby Valley such as Taa-Pla district and some other villager in Muang district such as Phaa-Juk, Wang-Din, Nam-Man and Lao-Pasa. We believed that Lanna people might move through Nan Lowland and set up their community along the Nan River through Pha-Som subdistrict in Na-Noi district, Taa-Pla, Mae-Jarim and ending at Pha-Leud. This migration might take place after LabLae community opened as a town because there was no conflict with the Nan River Lowland people who were under control of Central Thai State. We learned that Pha-Leud village had been depended on Nan until King Rama V took it to be Uttaradit under controlled.

Baan Pha-Leud was the last community under Lanna state before it was transferred to be under controlled of Uttaradit. Baan Pha-Leud used to be the rest area of the king of Nan army while going to bang-Kok with tribute. They stayed the night at Wat Pha-Leud and went on by ship to Pitsanuloke in the morning. Then they took the train to Bangkok(Uttaradit had no train at that time). This evidence, the oar, could be seen at Wat Phalead.

As mentioned above, Lanna state never successfully moved to the Lowland Nan River through 4 routes. The "Ping" route could not come to Tak. The "Yom" route could not come to Srisatchanalai (but could take control only short period). The "Plung Valley" route was the only one that Lanna state could take control LabLae, once closed town; however, it was open later and under control of Pichai. So you

can see that Lanna state could not set up Lowland community on the contrary it was under control by Central Thai State. However the only thing that LabLae people could keep up till now is their culture, Lanna.

The only one route that Lanna State could come to the Nan River Lowland was "PhaLeud" route by setting up 2 communities along the Nan River Banks : Pha-Som and Taa-Pla, down to Muang district, Uttaradit. So Lanna state could migrate down to the Lowland only 60-70 kilometers covering the area of 200 square kilometers between Pechang Palang Valley and the Valley adjacent the Nampad river.

Finally we can learn all of these events through folk tale of Local Lanna people at LabLae and Paleud communities indicating the struggling of Lanna state and its small towns such as Phrae and Nan to the southern Lowlands.