

# ***GUIDE TO CHIANG MAI***



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By

Margaretta B. Wells

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## CHIENGMAI CALLING

What do you seek in this land of Thai,  
 Stranger from far away?  
 Scenes of beauty to charm your eye?  
 Hearts that are bright and gay?  
 Come up north and forget your ills,  
 Here we've no use for grief;  
 Rest your soul midst our brooks and hills,  
 Lovely beyond belief.  
 Our temples, wonderful as of yore,  
 Glitter with every shade.  
 Hark! Our mighty elephants roar,  
 Toiling in forest glade!  
 Climb up high on our mountain fair,  
 Where rhododendrons grow,  
 Whispering pine-trees scent the air  
 Rippling rivulets flow.  
 Chiangmai lads are steady and bold,  
 Whether in love or war;  
 Chiangmai maids are fair to behold,  
 Famous in lands afar.  
 Chiangmai folk, be they rich or poor;  
 Welcome you as a friend;  
 Northern memories shall endure,  
 Right to your journey's end.

## LOTUS

Contributed to this book by Lotus, who is W.A.R. Wood, a  
 distinguished and long time resident of Chiangmai.



## AN INVITATION TO CHIANG MAI

Chiang Mai, the second city in Thailand, is a delightful place to visit. Those who live in Thailand for any length of time would enjoy an extended stay there, and tourists should have a quick trip if at all possible.

During the cool season the cold nights and invigorating days are revivifying. The lower humidity at all times makes for greater comfort. The slower tempo of the city is very relaxing, yet one is never bored. Festivals are fun and are celebrated with great joie de vivre.

What makes Chiang Mai altogether an enchanting place are the people. They are friendly and helpful. They want visitors, whether Thai or foreign, to have a rewarding visit, appreciate the historical significance of the old independent state of Lanna Thai and take back pleasant memories.

After all, the real Thailand is in the interior. Over 80% of the citizens are engaged in agriculture-- enough to export food to needy and overcrowded nations.

It is a source of pride to Chiang Mai that Their Majesties have built a chateau on Doi Sutep, thus introducing visiting Heads of State to a people proud of their heritage of freedom and devoted to their King.

## HOW TO REACH CHIANG MAI

There are three ways of reaching Chiang Mai, now that riverboat service has been discontinued.

The Northern Express leaves Bangkok every day at 1705 hours, arriving in Chiang Mai the next morning at 1030 hours. Fare; 2nd class, one way-150 baht, round trip-237. 50 baht. First class chair, one way-260 baht, round trip-428. 80 baht, plus 50 baht each way for berth. First Class, one - half compartment, one way 260 baht, round trip 428.80, plus 100 baht for berth. There is a 20 baht surcharge for riding on the Express. There is a restaurant car but the food is poor. Take a picnic basket with you. One can get hot water for coffee plus toast and butter in the morning. The car boy will bring it for you. Fruit may be bought at various stops along the way with a great many other delicacies that you may not wish to sample. It is windy with the large windows open so pin your hair down. The return express leaves Chiang Mai at 1600 hours and reaches Bangkok the next morning at 0950 hours.

By plane, the domestic Thai Airways leaves Don Muang at 0800 hours. You are expected to be at the airfield by 0715 hours. On Monday, Tuesday and Saturday you will reach Chiang Mai airfield at 1040 hours, having made one stop at Lampang. On Wednesday and Friday you will reach Chiang Mai at 1100 hours having made two stops: at Pitsanuloke and Lampang. On Thursday and Sunday you will reach Chiang Mai at 1120 hours with stops at Prae and Lampang. Plane fare, one way-410 baht. Round trip-740 baht.

Leaving Chiang Mai by plane one arrives back at Don Muang anywhere from 1717 to 1750 hours, depending on the stops made. The flight up in the cool of the morning is always smoother than the return flight when the terrain has had a chance to heat up.

If one flies up to Chiang Mai and returns by train it makes a varied and delightful trip. The train leaves Chiang Mai at 1600 hours and runs through the valley. It begins to climb about Ta Chompu and soon is well into the jungle. Flame of the forest or palas tree (*Butea frondosa*) make vivid splashes against the green from mid-January to May. There is a wild vine with pale pink to mauve velvety flowers that grows lavishly in the jungle. It is called Kangea. It drapes itself over tall trees and falls like a bridal veil. A tall tree with star-like white flowers reminiscent of dogwood that seems to float through the jungle, is very beautiful. There is also a low, white-leafed shrub like a small white poinsettia.

A stop is made at Khun Tal (pronounced coon - tahn), a little mountain village, just before entering the tunnel. The air is definitely cooler, with whiffs of vegetation. There is a little red ranch style station. Food is sold here by villagers. Villagers also sell orchids brought from the surrounding jungle. They are packed for transport. Three-fourths of the price asked will still make it worth the orchid hunters' while. Sprinkle the orchid plant with water a couple of times during the rest of the trip. For a tip, the car boy may even let you put it in the bathroom.

At the entrance to the tunnel (north end) there are several spirit houses with a large collection of carved elephants as offerings. Many workmen died of malaria while building

the railroad which was completed in 1923. Sometimes elephants may be seen working below the south end of the tunnel.

At about kilometer post 678 begins a series of three tressles with no guard rails. If you get dizzy don't look down. The train now picks up speed and comes down into the valley of the Mae Wang river. This place is hotter and drier than the Chiang Mai valley. Soon you are at Lampang and night has fallen.

By daylight you are in the great central rice plain. Lopburi is the first large town. It is an historic old place once a colonial outpost of the Khmer kingdom and again the summer capital of King Narai of Ayudhya, 1660-1688. The drainage system, water works and bastions were built by French engineers at that time. On the right side may be seen three ruined prangs or towers of sandstone in the style of Angkor called Phra Prang Sam Yot. On the left side, where the train stops, is a large ruined tree-covered chedi inhabited by a troop of monkeys.

At kilometer post 71 is Ayudhya, of great historical interest. People here sell odd shaped curved fans made from heron feathers,—distinctly an Ayudhyian product. Between Ayudhya and Bang Pa-In is the village of Ban Po, and beyond is the Chao Phya River. It is the only place on the trip where you get a glimpse of the river.

About kilometer 60 watch for Bang Pa-In. The top of King Chulalongkorn's watch tower can be seen from the train, at the right.

At Don Muang is the airfield on the left. At Bang Khen (Bang-cane) south of it is the new atomic reactor with

the agricultural university behind it.

A stop is made at a suburban station. To the right as you come into the outskirts of the city is His Majesty's private railway station and then the Hua Lampong terminus.

The newest way to reach Chiang Mai is by motor; drive your own car or go by bus. No standees are allowed on the buses. They leave at 0500 in the morning. Drivers are changed at Tak. There are rest stops but toilet facilities are only so-so. The bus reaches Chiang Mai at 2100 hours. The bus station is near the Nawarat bridge, across the street from the Buddha Sthan Hall on Ta Pae road. Yellow sign. The fare is 100 baht. Round trip 184 baht. Take your own lunch. This method of reaching Chiang Mai is recommended only for adventurous spirits with steady nerves.

If one drives his own car, a delightful way to go, overnight stops may be made at the Chainat rest house (permission obtained from the Irrigation Department. No food here) or at Nakon Sawan, two fairly comfortable hotels here, and breakfast may be had. Or a stop may be made at the Phumipol (Yan Hee) Dam rest house (permission must be obtained from the Yan Hee Authority). Good food at nominal prices.

Places to visit on the way to Chiang Mai are the botanical gardens before you come to Saraburi; the Shadow of Buddha, before you come to Phra Buddhahat,—the east side of the road and off it about three kilometers, there is a road sign; the Buddha's footprint in a floor of woven silver; and Lopburi at kilometer 155. The Fine Arts Department has an excellent guide to Lopburi. Mileage, Bangkok to Chiang Mai 870 kilometers (543 miles).

## TRAVEL SERVICES

There are several reliable travel services in Chiang Mai.

The Chiang Mai Tourist Agency, 158 Changmoi Road, Tel. 44, furnishes a comfortable private car and an English speaking guide. The price for the car is the same for one or five persons. If the cost is shared the price of the tour is small. They offer the following tours.

Tour 1. A visit to Wat Sutep on the mountain. On the return trip stop at the Huey Keo waterfall and also at the zoo at the foot of the mountain. Four hours. 160 baht.

Tour 2. In and around Chiang Mai; temples, silver village, bells, lacquer, woodcarving. Shopping with a guide who is an expert in silver. About 3½ hours. 100 baht.

Tour 3. A trip to Lampoon, 26 kilometers from Chiang Mai and on to the village of Ba Sang if you so desire. Visit famous temples and shop for silk and cotton weaving and silver. About 4 hours. 180 baht.

Tour 4. Two to three hours. Visit the umbrella village and on to San Kampeng for silk weaving and cottons. 75 baht.

A special English-speaking guide will be furnished for a walking and shopping tour of the city for 15 baht an hour.

If you drive your own car an English-speaking guide will go with you for the same price. Special tours to the cave at Chiang Dao and on to Muang Fang can be arranged, or south to Chom Tong and the scenic section at the Maeklang waterfall and Ob Luang gorge.

Other agencies are;

Chiang Mai Travel Service

1 Vichayanond Road. Tel. 517

Sanpa Borikarn

28 Lampoon Road. Tel. 452

Chiang Mai Tourist Service

Chaipoom Road. Tel. 535

Northern Travel Agency. Tel. 194

These services will meet trains, planes and buses. They will arrange for hotel, tickets and tours.



## WHERE TO STAY

Unhappily, Chiang Mai has no first class hotel. If the management of a hotel know you are coming, they will make a special effort to make you comfortable. No hotel has air-conditioned rooms to date.

**The Railway Terminus Hotel** opposite the railway station, built when the railway was completed in 1923, has rooms with bath and verandah. They also have bungalows on the hotel grounds,—75 baht per night. The cheering news is that a place has been cleared for a six story, first class addition to the Railway Terminus Hotel. Tel. 82. This hotel is about a mile from the shopping area but you can get in to the market in a motor sam law—which runs on a regular route—for 1 baht each.

**The Chai Narong Hotel** on Changmoui Road, Tel. 139, has screened rooms with bath and fan. This is well located in the business and shopping center of town. Rates about 50 baht per night.

**The Nawarat Hotel**, Tel. 206 on Charoen Pratate Road is on the river near the British Consulate. It also has screened rooms with bath and fan. Rates about 55 baht per night.

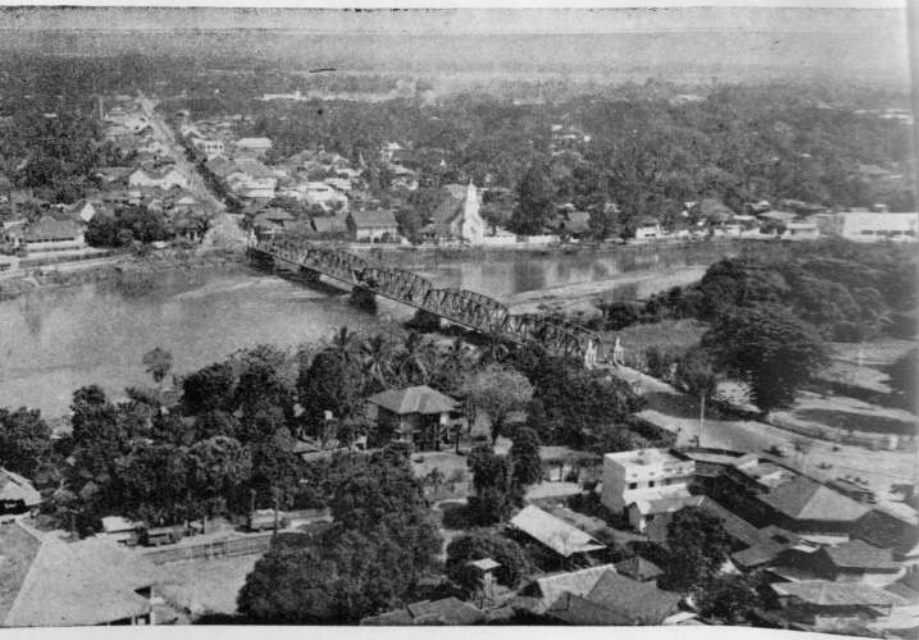
**The Nakon Ping Hotel**, Tel. 24, is the newest hotel. It is on Tai Wang Road near the new bridge and not far from the United States Consulate. Rooms with bath and fan about 60 to 70 baht. There is a new restaurant in this hotel.



Railway terminus

Wichita Silapa Studio





Chiang Mai, Nawarat Bridge

Wichita Silapa Studi

If you are driving to Chiang Mai there is a small motel called Subsawat across the road from Wat Phra Singh. There are six or seven rooms, all with bath. Single 40 baht, double 70 baht per night.

The Railway, Nawarat, and Nakon Ping Hotels have restaurants attached. They serve good Thai and Chinese food. If you give the manager an idea of what European food you would like to eat:—fried chicken? vegetables? fruit?—they will do their best to please you. Breakfasts of fruit, eggs, toast and coffee are no problem. Better ask to make your own coffee or it will come in strong enough to last two days or else be full of sweetened condensed milk. There is a wide variety of vegetables, some coming in from the agricultural farm, and the fruit is delicious.

There is a good Chinese restaurant on the Lampoon Road, Tel 282, called Sri Prakas (See—Pra—Got). Here again if you let them know you are coming and about how many dishes you want (three, four, five?) you will not have to wait.

There is an attractive new tea shop across the road from the entrance to the new Chiang Mai Medical College on the Suan Dawk Road. Excellent cakes, rolls, drinks with one or two main dishes. They cater to adult students and faculty so it ought to be good.

Tinned food: meats, crackers, biscuits, cheese and fresh chocolates from England, Denmark and Switzerland may be purchased in the market. Be sure to ask about the water. Ask for boiling water and cool it down yourself, but not with local ice. If you don't care for tepid water, except for brushing your teeth, stick to tea, coffee and soft drinks (or hard).

## A BRIEF HISTORY OF CHIANG MAI

Chiang Mai, the second largest city in Thailand, is often called the northern capital. This is because for 262 years it was the capital of the independent state of Lanna Thai (million Thai rice fields). It still remained the capital while a vassel state of Burma and Siam. It is now a provincial capital and an area headquarters in the north.

Chiang Mai is located at 19 degrees north latitude and 99 degrees east longitude. The climate is under the influence of the monsoons; the northeast from November to February and the southwest from May to September. Temperatures in Chiang Mai range from 42 degrees to 108 degrees. At times it is hotter than Bangkok although the humidity is less at all times. Sweaters and woolen suits are comfortable during the early hours of the day and blankets are necessary at night during the cool season.

The official name given by King Mengrai when he founded the city in 1296 was Nopburi Sri Nakon Ping Chiang Mai, which means the Ninth Beautiful New City on the Ping (river).

There are several ways of spelling Chiang Mai; as one word or two, with an "a" or and "e". I shall use the two word "a" spelling since that is the way the Government spells it on the official signboard at the railway station.

The Province of Chiang Mai has 798,483 population (1960 census). Within the city limits there are 100,158

inhabitants. The area of the province is 22,800 square kilometers with 253,864 acres under cultivation. It is a rich agricultural area. Besides the heavy yield of rice, soya beans and peanuts, Chiang Mai fruit brings in 50 million baht (\$ 2,500,000.) each year. Fresh vegetables are grown the year round and large shipments are sent south by plane and train.

The earliest dwellers in northern Thailand were known as the Lawa. They were related to the Mon-Khmer race. As the Thai filtered south along the rivers and valleys they mixed with the inhabitants and formed Thai states.

The first Thai leader that seems to be more than legendary was Prince Prome, son of the King of Chiang Sen, which at that time was in the area but not the town we know today. Prome was given a principality to govern with a center at Chaiprakan, a Khmer city not far from Muang Fang. Prome built up this place in 857 as an outpost against the Mons now well entrenched at Lampoon (Haripoonchai).

King Anurudha (1057) of what is now Burma, with his capital at Pagan, extended his kingdom as far as Cambodia. At his death his kingdom in the east fell apart into several independent states.

About 1254 a large number of Thai from the Sip Song Pan Na (twelve thousand rice fields) in southern Yunnan, pressed by Kublai Khan and other harriers of peaceful peoples, fled south with the breakup of the Nan Chao kingdom. Slowly the kingdom of Lanna Thai (million Thai rice fields) evolved and grew up around the present cities of Chiang Mai, Lampang, Lampoon, Chiang Rai, Chiang Sen and the present Southern Shan State of Kengtung. All were accessible by

rivers and well worn trade routes.

The most famous early King of Lanna Thai was Mengrai born in the principality of Chiang Sen in 1238. In 1259 Mengrai received a principality from his father which he soon consolidated into a close knit feudal system. In 1261, while tracking his war elephant, which had strayed, he came upon a pleasant place on the Mae Kok river. It was suitable for a town so he established Chiang Rai. In 1268 he went to Muang Fang and refortified the city. He conquered Haripoonchai (Lampoon), from which he took the crystal Buddha of Queen Chamatewi (654), in 1281. He then established his capital up the valley at Kum Kam,—the present village of Sarapee. This spot was low lying and flooded yearly.

King Mengrai decided to look for a more suitable spot for a capital. He invited his two friends, King Ramkhamheng of Sukothai and Ngam Muang, Prince of Phayao, to help him. At an oriental Field of the Cloth of Gold, the spot was easily selected. In the shadow east of Doi Sutep a glade was reported where two white deer and a white mouse with a family of four little white mice had congregated. Here the city of Chiang Mai was built in 1296. The city was laid out 2000 meters long (approx. 6500 ft) and 1600 meters wide (approx. 5200 ft). Walls were raised, a moat constructed and a temple and palace started all at the same time. Ninety thousand men worked for four months in the first building of the city.

During Mengrai's incursions into what is now Burma he brought back artisans: goldsmiths, ironmongers, wheelwrights, bronze casters and those who could work in copper and brass. He did not concentrate these people at one place but scattered

them over the State of Lanna Thai.

King Mengrai reigned 59 years and died in 1317. Twenty—one years later the independent state of Phayao was annexed to Chiang Mai. The Kingdom of Lanna Thai extended as far south as Kampengpet, which city became a bone of contention between Lanna Thai and Ayudhya.

One of the results of these forays into Ayudhian territory was the capture of the potters at Sawankaloke and Sukothai. They were brought to Chiang Mai and settled about fourteen kilometers southeast of the city at present Sankampeng.

When Sen Muang Ma, the tenth King of Chiang Mai came to the throne, his uncle, Prince Prome, decided to oust him. He asked the aid of Ayudhya and an army came to help him. But the King defeated Prince Prome, and received as a peace offering a sacred image of the Buddha called the Phra Singh taken from the Governor of Kampangpet. Later Sen Muang Ma was defeated by Ayudhya and escaped because two faithful servants carried him away on their backs. The two servants were well rewarded and the king built two figures of white elephants in their honor.

When King Sen Muang Ma died in 1411, the successor among his sons was decided by single combat between champions of the army of Ayudhya (helping one prince) and the army of Chiang Mai. Chiang Mai was declared the winner.

In another war over the succession in 1442, Ayudhya was again defeated by Lanna Thai spies who stampeded the war elephants. The King then took the title of Maharajah



of Chiang Mai. During his reign it was a ding-dong scrap between Chiang Mai and Ayudhya, yet in Chiang Mai a great Buddhist Council was held (1477) and the Emerald Buddha (now in Wat Phra Keo in Bangkok) was brought there from Lampang in 1468. There was continual fighting until, in 1515, the Maharajah was signally defeated by Ayudhya aided by Portuguese soldiers of fortune. In 1545 the direct male line of King Mengrai became extinct. The King of Luang Prabang accepted the throne for his eldest son. A Chiang Mai princess was set up as regent until the prince should arrive. While waiting, the Princess Regent twice beat off Ayudhya's forces. The Prince of Luang Prabang arrived and was crowned. He stayed two years, then returned to Luang Prabang to fight his younger brother who had become King on the death of their father. He took Chiang Mai's treasures to Luang Prabang, the Emerald Buddha, the Crystal Buddha from Lampoon, the Phra Singh and other important images.

The King of Burma, Bureng Nong, always on the alert to pick a quarrel, accused the new Maharajah of Chiang Mai of aiding and abetting the Shans. He descended on Chiang Mai and, after a siege, the city was taken in April 1556. The independent kingdom of Lanna Thai ended 260 years after it was established by Mengrai, and became a vassal of Burma. The Maharajah was left as a vassal prince, but in 1564 he was taken to Burma and the Princess Mahatewi, who had been regent before, again was made regent and held that position until she died in 1578.

King Bureng Nong made full use of Chiang Mai's forces and now threatened the Siamese kingdom at Ayudhya on three sides. With Burmese princes in Chiang Mai, Burmese influence became strong, as seen to this day in the style of the older

temples. At times the princes of Chiang Mai asked protection from Siam and had to be reconquered by Burma, as in 1632. A local rebellion in 1728 made Chiang Mai independent until 1762 when it fell again to the Burmese.

In January 1775, beating off the Burmese on two sides, King Taksin of Siam besieged Chiang Mai and took it. The Burmese beat a hasty retreat through the White Elephant Gate. The son of the Prince of Lampang, Chao Kawila, assisted the Siamese army and he eventually became the Prince of Chiang Mai where his descendants are to this day. The Burmese did not give up the Lao States easily and again threatened Chiang Mai but were driven off. Chiang Mai was so depleted in food and shelter that the people retired to Lampang and the city was abandoned for twenty years. In 1796, Chao Kawila reconstructed it. He raised and widened the walls. The moat was deepened and fed by a stream from Doi Sutep. There were five principal gates. The gate on the east, Ta Pae, leads down to the Mae Ping river. The gate to the west, Suan Dawk (flower garden), led to Theen Doi,—the foot of the mountain. The north gate was called Chang Puak (white elephant), the south gate was known as Chiang Mai, and the southwest gate as San Poong. Only sections of the wall remain, the bricks having been used latterly for buildings and road work.

The last Prince of Chiang Mai, ninth in direct descent from Chao Kawila, was Chao Keo Nawarat, who died 3 March 1939. His sister, the Chao Dara Ratsami, was one of the higher consorts of King Chulalongkorn. They had one daughter who died when she was four years old. The present Chao Rajabut, eldest son of the late Prince of Chiang Mai, is the titular head of the family.

## EDUCATION IN CHIANG MAI

The first foreign westerner to come to Chiang Mai was an English trader named Thomas Samuel, who was there in 1614 as an agent of the East India Company.

In 1867 Dr. and Mrs. Daniel McGilvary became the first family to come to Chiang Mai and live there. By 1875 Mrs. McGilvary had a small girls' school going on her front verandah. With the arrival of Miss Edna Cole in 1878 the first school north of Bangkok was organized. It is interesting to note that the first school was one for girls and not for boys, as was usual. It was located near the corner of Charoen Muang Road and Charoen Raht Road near the Nawarat Bridge. Later this school was named the Phra Rachaya School, using the title that preceded the name Dara Ratsami, the King's consort. When the main school moved to its new campus on Nawarat Road the name was changed to Dara Academy. The school on the first site was then called the "south school". Dara was the first school in the north to offer teacher training and home economics.

In 1887 the first public boys' school outside of Bangkok was organized by the Rev. Mr. Collins at a place called Wang Singh Kham, on the west bank of the river above the new Municipal building. Dr. William Harris took over the school in 1897 and stayed with it until 1940.

In 1906 the school was moved to its present campus on Nawarat Road. It was named The Prince Royal's College by His Majesty, King Vajiravudh (Rama VI), at that time Crown

Prince, as he laid the cornerstone of the new classroom building. Both of these schools now have University Preparatory classes, and hold prominent place among educational institutions in Chiang Mai, both were initiated by the American Presbyterian Mission and are now under the direction of the National Protestant Church (CCT).

The first government boys' school was the Yuparat School located inside the city walls next to the Courthouse on Phra Pok Klao Road. Later a government girls' school named Wattanoë was started. It is located outside the city walls to the west, across the moat, about opposite Rajamanda Road. Both these schools have University Preparatory Classes.

In 1932 the Roman Catholic Church opened two schools, Montfort College for boys, and Regina for girls. They are located down river on Charoen Pratate Road. Both these schools have University Preparatory classes. There are numerous other primary and secondary schools, both government and private including a school for the blind which is a branch of the Bangkok Foundation for the Welfare of the Blind.

The first two schools of higher learning opened by the government were at Mae Jo, 15 kilometers out on the San Sai Road, and the Kaseegam School, on the Muang Fang Road. Both were agricultural schools. Later Kaseegam School became a teacher training college.

The first nurses' training school outside of Bangkok was the school attached to McCormick Hospital. It was opened in 1921 by the American Presbyterian Mission. A medical school was also connected with The Prince Royal's College for three years (1915-18). Two of its graduates now have



hospitals of their own; Dr. Chinda Singhanetr and Dr. Maung Maung.

The large and impressive Chiangmai Medical University was opened in 1961. It is located on the Suan Dawk-airport road and is a joint Thai-American project.

The Technical Institute for the north is located on the north side of Sutep Road, near the mountain, across from the Botanical Gardens.

A new Chiang Mai University for the north is to be built on the Hoey Keo-Sutep Road to the east of the Botanical Gardens.

## SIGHTSEEING

In referring to the Buddhist monasteries in and around Chiang Mai the following terms are used.

The *Wat* which means monastery, usually refers to the whole temple enclosure.

The *bot* (pronounced boat) is the most important building in the monastery. It is not necessarily the largest building. What sets it apart are the eight boundary stones called "bai sema" (by see ma) which surround it. There are really nine bai sema, but the ninth stone is never visible, as it is under the floor of the bot. Only inside the limits of this specially consecrated section of the temple area may monks be ordained into the Order. Not all monasteries have a bot.

The *viharn* or *vihara* (pronounced We-hahn) is a hall in the temple area. There may be more than one viharn. Here selected rites and meetings are held.

The *phra chedi* or *chedi* (che (short e) dee) is a tapering circular monument with a more sharply tapering spire. The chedi may contain an interior room, but usually only a vault which contains sacred objects. The most sacred relics are portions of the bones of Gautama, the Buddha. Other words that apply to this type of building are *stupa* and *pagoda*, perhaps from a corruption of the Ceylonese word, *dagoba*. Around Chiang Mai many of the chedis are square.

The *phra prang* or *prang* (prah-ng) is a development of the Cambodian tower which came from Hindu religious

architecture. There were Cambodian towers built by the Khmers in Thailand long before the Thai migrated from southern Yunnan. They are not Buddhistic and do not necessarily contain a relic. They are architectually pleasing and often contain wealth,—gold and jewels—which is the reason so many of them have been plundered.

The *Naga* or *Nak* (pronounced knock) is a celestial serpent. Since a naga is a demi-god and the giver of rain, it is used as ornamentation on temple roofs. The head of the Naga is usually at the eaves with the tail at the ridge. This is also called "Cho Fa". The undulation of the serpent body, often covered with gold leaf and studded with colored glass, gives a pleasing line to the frontals of the superimposed roofs.

## TEMPLES OF INTEREST AND IMPORTANCE IN CHIANG MAI

### Wat Chiang Mun (วัดเชิงมุน)

This is the first temple built in the city. It was constructed in 1296 by King Mengrai. It has been restored many times but the style is essentially the same. The entrance is guarded by Burmese style lions called *rajasingh*. The vihar contains many Burmese features along with old Thai. There is a verandah across the front with low hanging decorations between the front pillars which differs from the modern Thai style one sees in Bangkok. The design is one of golden angels and foliage on blue. The gable is of the old northern Thai panel type, very artistic with touches of gold on red. There also is an intricately carved three-headed elephant, Erawan, surmounted by a crown.



Chedi, Wat Gu Thao



the Naga stairway to Wat Sutep

Inside, the viharn is divided into nave and aisles by twelve great teak pillars. The high altar is very unusual. It seems to be a composite of the Burmese and Hindu styles. It consists of five graduated semispheres with a spire top. Inside this tower sits a small Buddha. Outside the tower are nine other small Buddhas. In front of this sits a large gilded Buddha with an expressive face. In front of this large Buddha is a model of the Buddha Sila, which, when carried in procession with libations of water poured over it, will bring rain. The real Buddha Sila is kept in the Abbot's quarters for fear it will be stolen. One may see it on request. It shows Buddha in bas-relief, not in the round. To one side of Buddha is a kneeling elephant. It is reported to have been made for King Ajasathru seven years after Buddha attained Nirvana. It was brought from Ceylon by Kasob Thera in 1290. Beside the altar is an attractive square receptacle with a square umbrella above it. This is for the display of the real Buddha Sila during ceremonies.

There is another important Buddha resident at Wat Chiang Mun. It is called the Phra Sathang Manee. It is made of precious white stone and is on a solid gold base. It is one of the images that King Mengrai took from Haripoonchai (Lampoon) in 1281. On the interior walls of the viharn are nine murals in too bright colors, of no artistic merit.

Returning to the outside of the viharn on the south is a new sala with grillwork doors for the precious images when they are brought outside for veneration by the people. It is covered with modern tiles.

The bot is very small as compared to the viharn. It is surrounded by bai sema in a disk and post design. They

were possibly put in at different periods.

Behind the viharn is a very large chedi supported by fourteen life size elephants. The spire has yet to be finished with gold leaf.

The Abbot lives in very simple quarters and there are cells for monks, visitors as well as resident.

To reach Wat Chiang Mun pass the entrance to Yuparat School on Phra Pok Klao Road, turn right at the first corner, turn left at the next corner and proceed to the temple entrance which will be on the left. It is in the northeastern section of the old city.

#### WAT MENGRAI (วัดพระเจ้าเมงราช)

Wat Mengrai is located at Soi Ha off Rajamanaka Road. It is in the southwestern section of the old city. The car entrance is guarded by Burmese lions (rajasingh) while the pedestrian entrance is guarded by kneeling angels.

The monastery was first called Wat Kan Kawd, then it was changed to Wat Gala Gawd and finally to Wat Mengrai when it was made a memorial to the great King. It was first built about 1288 and the most recent repair was in 1953.

The chief point of interest is a small hall which contains a standing Buddha  $4\frac{1}{2}$  meters ( $14\frac{3}{4}$  ft) tall. This is said to be as tall as King Mengrai and to resemble his contour of body, but would seem to be somewhat exaggerated. The image was cast in bronze in Chiang Mai about 1320. A casket of bones, believed to be those of King Mengrai, was found in the back of the Buddha.

The viharn is a larger building with the gable in the quaint northern style of panels. Inside are two rows of five red and gold teak pillars. The Buddha is from Chiang Sen. In front is an interesting screen for candles. There is an artistic northern style pulpit for the reading of the Vessantara Jataka. The windows are made of sliding slats and the interior is hung with paper festoons.

The bot in this monastery is very small. It has a small terrace with a balustrade of angels, six of which are new. Only six of the regulation eight bai sema were visible. They are in the simple, old, octagonal style. Inside the bot is a medium sized Buddha called a Phra Singh, of unknown age. Monks also live in this bot, so be prepared to see them resting.

In the courtyard there is a square chedi which contains sacred scriptures. There are six monks in residence at Wat Mengrai.

#### WAT GU THAO (วัดกุเต้า)

This monastery is located outside the city walls at the north end of the Fair Grounds. To reach the temple go out the Chiang Dao—Fang road. Turn right at the White Elephants. Turn left almost immediately at a red wall, follow the road to the next turn and go right. One can drive into the courtyard.

The name of this monastery is curious. It has two meanings. The sound of the word in the Lao language means "ashes" (kee thao). The word is the common word used by the townspeople, not the Scriptural word referring to



ashes or relics of the Buddha. Some people understand it to mean "squash" or "gourd" because the chedi looks like five gourds (Nam Thao) piled one on top of the other.

It is believed to be the reliquary for the ashes of Prince Tarawadi, son of King Bureng Nong of Burma who conquered Lanna Thai in 1556 and again in 1578. Tarawadi was made Prince of Chiang Mai by his father in 1579.

The entrance to the Wat has Burmese style royal lions on either side. Three and a half of the five graduated spheres are decorated with pottery flowers. There is a graceful metal umbrella on top. The square pedestal on which the chedi stands has tiered umbrellas — the emblem of rank—at the corners.

The large viharn has three doors and low hanging decorations reminiscent of the Burmese style. The front and gable are of wood-carving on wood, much of it missing. The steps leading to the porch have a Naga balustrade.

The small viharn (or bot) was built in 1928. Over the door is a design of two nagas with their tails twisted together, a decoration of very old wats, as for example in Nan.

#### CHEDI KEO

In the center of the road near the river bank between the American Consulate (which used to be the Prince of Chiang Mai's home—USIS was his private theatre)—and the Municipal building is a white chedi. It used to be an artistic ruin covered with flowers and greenery. During the war, in a burst of reconstruction, the sides were shored up, cement

was slapped on, a traffic circle made around it and there it is. The chedi contains the ashes of a party of Haw tribesmen who unsuccessfully attacked Chiang Mai about 650 years ago. The Haw were fierce western Chinese, who swooped down from the north and now rest beside the peaceful Mae Ping.

#### WAT CHEDI LUANG (วัดเจดีย์หลวง)

This very old monastery, in the center of Chiang Mai, was begun as a royal pavilion by King San Muang Ma, ninth in direct line from King Mengrai. It was begun in 1401 the year the King died. At that time the chedi was small. The King's widow, after many vicissitudes,—chief among them that of her son, King Sam Feng Ken turning back to animism—continued the building. The royal pavilion (raja kuta) was not finished until 1438. Possibly the reason King Sam Feng Ken allowed his mother to go on building was because some Burmese traders, camping out near Chiang Mai, said that the ghost of King Kuna had appeared to them. The ghost told them to ask King Sam Feng Ken to raise a tower in the center of Chiang Mai which would be visible four kilometers from the city. If this was done, King Kuna's spirit could rest in peace. The King made the chedi 86 meters high (282 ft) and 54 meters wide. It was the largest monument in Chiang Mai.

In 1441 Sam Feng Ken was deposed and his son, Tilokarat, came to the throne. He immediately brought back Buddhism and began repairing the wats which had fallen into decay. The King had a Minister of Works named Mun Dum Pra Kot. He was sent to Buddhagaya to bring back plans for religious monuments. From these plans the great chedi was



enlarged, until it was 90 meters (295 ft) high and 70 meters (230 ft) wide at the base. The chedi was constructed of brick and laterite, as can be seen by a close inspection of it. There are interesting elephant head decorations. There is a narrow terrace at the point where the circular chedi begins to rise. It probably had four vaults each with a huge Buddha, two of which remain.

Also at Wat Chedi Luang is an immense standing or walking Buddha nine meters (about 31 ft) tall. It is thought to have been cast between 1438 and 1441. He had already constructed four huge standing Buddhas in Lampoon before coming to Chiang Mai.

The Viharn has a triple roof with the gable showing Erawan, the three-headed elephant, in scrolls and foliage. There are many small chedis containing relics. The Wheel of the Law appears at the entrance gate.

About 1545 during the regency of Princess Cherabrappa, there was an earthquake and a terrific thunderstorm, which caused the chedi to fall as it is today. Others say that the damage was done by King Taksin's cannon in 1775.

At the bidding of King Tiloka, his Minister of Works brought the Emerald Buddha from Lampang to Wat Chedi Luang in 1468. It was resident here and then in a temple especially built for it. That temple, which was on the present provincial office grounds, has since disappeared. In 1547, Prince Jetta of Luang Prabang, who spent two years as Prince of Chiang Mai, took the Emerald Buddha with him to Luang Prabang.

## THE LAK MUANG or SAO INTRA KIN

At the left of the gate as one enters Wat Chedi Luang is a small building built since 1940 replacing an older wooden building, which houses the Lak Muang or the tutelary Spirit of the City. It was established by King Mengrai as the Lak Muang and he called it Sao Intra Kin. It was built of brick and lime and is 666 years old. At first it was at a temple on the grounds of the present provincial offices which has since disappeared. Chao Kawila (1775) moved the Lak Muang to Wat Chedi Luang and repaired it in 1800. There was a great celebration when the Spirits were invited to take up residence there. It was held between the 8th and the 9th month as that was the most auspicious time. It is regarded as guiding the life of the city and guarding its fortunes. Every year there is a big celebration here.

## WAT PHRA SINGH LUANG (วัดพระสิงห์)

Wat Phra Singh (pronounced sing) is now the number one monastery in Chiang Mai and indeed in the fifth administrative circle, so it is entitled to add the word "Luang" to the name. The Abbot is the head of the fifth administrative circle for religious affairs. It is called "the great temple" and is the regular meeting place for all the monks for administrative purposes.

Prior to 1345 the land on which Wat Phra Singh Luang stands was a market place called "Lee Chieng". In 1345 King Pa Yo (1336—1355) of Lanna Thai declared it to be the site of a monastery and erected the chedi now behind the viharn to contain the ashes of his father, King Khum Pu (1313—1336).

Under King San Muang Ma (1385—1401) the wat took on greater prestige. A special crypt was built to receive the treasured Ceylon Buddha, the Phra Sihing (See Hing). This is a most interesting image because of the vicissitudes of its travels. It is a seated image in the attitude of calling the earth to witness. It was miraculously made in Ceylon. The first king of Sukothai got it from Ceylon. It was seized by the King of Ayudhya. The Governor of Kampangpet obtained it by trickery. The Prince of Chiang Rai took it by force and gave it to his nephew, the King of Lanna Thai, as a peace offering after trying to seize his throne. In 1389 it was installed in Wat Phra Singh. About 1548 it was taken to Luang Prabang by Prince Jetta. It was returned to Chiang Mai. It was seized by the King of Siam in 1662. It was returned to Chiang Mai in 1767 and there it is to this day.

Or is it? There are two other Phra Sihing or Singh images of Buddha also claiming to be the original. One is at Wat Mahatadt in Nakon Sritamarat and the other at the National Museum in Bangkok. The image at Sritamarat is said to have floated or been brought ashore by the survivor of a ship wreck, the vessel having come from Ceylon.

Those who support the Bangkok Phra Sihing say that it was brought from Luang Prabang to Wieng Chan (Vientiane). It was captured by Chao Phaya Chakri (Rama I) along with the Emerald Buddha and the Phra Bang and brought to Bangkok in 1779. Later the Phra Bang was returned to Lao.

Every year at New Year's Day (Jan. 1st), (prior to 1940 it came in April) the Buddha is brought from the museum in Bangkok to the Pramane Ground. Here libations of scented water are poured over it.



Entrance to cave, Chiang Dao

Wichita Silapa Studio



Logging elephants, northern river.

Wichita Silapa Studio

There are two other images of great sanctity at Wat Phra Singh. The first is the Phra Chao Tong Tip. It is of bronze inlaid with gems and is approximately two feet tall. It was cast in 1477, presumably to celebrate the great 8th Buddhist Council which concluded its work that year. It is in the Victory over Mara position.

The other Buddha is a large bronze about 7ft. 7in. tall. It has an unusually good expression and is in the Victory over Mara position. It is thought to have been cast in 1492 by order of the widow of King Tiloka. For years it was at Wat Rampoeng and was finally brought to Wat Phra Singh. All images of the Buddha are supposed to have 360 curls.

In 1518 a great viharn was built. In 1545 a great council of monks and nobles assembled here to choose the next king. The line of King Mengrai was now extinct. Prince Jetta, eldest son of the King of Luang Prabang, whose mother was a Chiang Mai princess, was invited to become king. A Princess was made regent until he should arrive.

During the Burmese occupation there was little time or money to keep up Wat Phra Singh, especially with the precious image at Luang Prabang in Laos. The Burmese lions were put up at the gate, however.

The little bot at the rear of the viharn is thought to have been built during the Burmese occupation in the 1600's.

In 1920 the temple was rebuilt and the little library or repository for Scriptures was erected. The late Prince Damrong called it "a little gem of Thai architecture". It is a charming building in red and gold set on a high white base (monks

now living in the base) set around with figures of tewadas (angels).

In 1934 while Phra Sri Wichai was in this area, an urn containing the relics of King Kham Pu was dug up. There were also many golden articles belonging to him. Most of these have been lost, along with many riches from plundered chedis around the city. Recently, when excavating with a bulldozer, small golden objects used for the decoration of a Buddha image were found. There may be many such treasures in the temple area.

There is a school of higher Buddhist studies in connection with Wat Phra Singh with quarters for resident monks and for those on pilgrimage.

To reach Wat Phra Singh, travel west on Ta Pae Road to the east gate of the old city, thence on Rajadamnoen Road (a continuation of Ta Pae) to the main gate of the temple. The road circles the monastery.

#### WAT PHRA NAWN (วัดพระนอน)

About eight kilometers north of the city, on the river, is a temple called Wat Phra Nawn, with a large reclining Buddha. It is an interesting image in an attractive setting. A nice place for a picnic supper. There is a sign on the east side of the road, turn off and go towards the river.

#### WAT BODHARAM MAHA VIHARN OR

#### WAT CHET YOT (วัดเจ็ดยอด)

To reach Wat Chet Yot leave the city by the White Elephant gate and take the north road. Go past the white elephants about one kilometer and turn left at Lion Cage monastery, the lions are easily visible, and follow a narrow road. After circling a small village you will pass between two embankments. On the left was the scene of the cremation of King Tiloka in 1487. On the right (west side) is a ruined chedi on a platform, a monument to King Tiloka containing his ashes. This was built by his grandson and successor, King Yod Chiangrai about 1489. The style is that of the great chedi at Wat Chedi Luang but on a small scale.

There are two theories about the building of Wat Chet Yot, one that it was built by a descendent of King Anurudha of Pagan in Burma, copied after a shrine in Pagan. The other is that it was built by King Tiloka beginning in 1455 with the planting of a young Bodhi tree, layered from the Bodhi tree in Ceylon that was from the original tree in Buddhagaya under which Buddha sat to gain enlightenment. The King scouted around to find a suitable place to plant the tree and selected the present spot because it was on high ground yet near water.

The King then decided that it would be beneficial if, from the Bodhi tree, the stations taken by Buddha during the seven weeks following the Enlightenment were memorialized. These were:

1. The Adamantine seat under the Bodhi tree where Buddha sat motionless for the first week.



2. His stance. A place not far to the northeast where Buddha stood and gazed at the Bodhi tree for the second week.

3. The cloister where Buddha paced back and forth from his standing point to the Bodhi tree, for the third week.

4. The jewel house to the north. This was miraculously built to shelter Buddha during the fourth week, while he was formulating the Abhidhamma.

5. The Banyan tree to the east near a goatherd's hut. Here Buddha sat for the fifth week, and resisted Mara who tried to tempt him to abandon his way.

6. The Pond to the east. From here the King of the Nagas came to raise Buddha from the ground on his coils and spread his seven-headed hood above him to protect him from a storm during the sixth week.

7. The Minusopa tree under which he sat, the last week, and on the 49th day received a myrobalan fruit from the god Indra.

From the Bodhi tree these places were located and shrines erected. Each contained an image of Buddha performing the action commemorated. These have since disappeared. The site of the pond still exists and four other places can be located.

The main sanctuary was a copy of the shrine at Buddhagaya in India. The King's Minister of Works, Mun Dum Pra Kot, who built the great Chedi Luang, also had the plans for the Buddhagaya shrine. Some authorities think that Mun Dum Pra Kot did not go all the way to India but got

his plans in Pagan, where the Burmese had copied the shrine about 1060. Some years after the planting of the Bodhi tree in 1455 the shrine was built (1476).

The shrine is built of laterite, brick and plaster. There is a square plinth on which is a square terrace. The main object on the terrace is what remains of a pyramid. At the four corners are four smaller pyramids. There is a small room at the base of the center pyramid and women are requested not to enter it. At the eastern end of the structure on the lower terrace, are two round stupas.

Decorating the exterior walls of the square chedi are angels, both standing (about 6 ft high) and sitting (about 4 ft high), doubtless a Khmer influence from Sukothai. It is not known how many figures adorned the pyramid. Remains of seventy have been found of which forty—one are still on the walls. A viharn was built but has since disappeared.

In 1477 King Tiloka called the 8th Buddhist Council at Wat Bodharam as Wat Chet Yot was then called. It lasted a year and was for the purpose of revising the Tripitaka. He built a special temporary council chamber, a mondope, in order not to inconvenience the monks in residence. He also built a library to house the manuscripts. King Tiloka died at the age of 78 in 1478.

In 1510, King Muang Keo built a bot in which monks could be ordained. Before setting up the boundary stones—thus making it official—Tiloka's widow and the King,—his great grandson, eleventh in direct descent from King Mengrai—had a golden Buddha cast. It was a seated Buddha but as tall as King Tiloka's height when standing. It was not a solid image but the amount of gold used equaled the weight of King



Tiloka. This was not an uncommon practice in India. The Aga Khan, in the last decade, used to do it for charity. Solid gold plates were welded together into what must have been the crowning glory of the bot.

In 1518 King Muang Keo (1495—1525) built the principal vihar at Wat Chet Yot. In 1522 he had a fine golden pavilion built to house a Buddha brought from Cambodia. In 1525 the King moved the sandalwood image from Wat Suan Dawk. He also had another sandalwood Buddha, made by King Senapu of Chiengsen about 1331, brought to Wat Chet Yot from Wat Suan Dawk. Some authorities believe these to be the same image. In other words this monastery became the most splendid in Lanna Thai.

King Muang Keo died in 1525 and was succeeded by his oldest son, King Muang Kes Klao. The new king continued to give pre-eminence to Wat Chet Yot, and repaired the library. At his death (1533) a small reliquary was built at the monastery for his ashes.

When Lanna Thai fell to the Burmese in 1556, Wat Chet Yot was neglected and the jungle took over. While the Burmese were not in the habit of attacking monasteries, Wat Chet Yot was in their line of march and they may have despoiled it of its gold.

The ruins have always excited admiration because of traces of its former grandeur and the prestige relating to it.

#### WAT SUAN DAWK (วัดสวนดอก)

To reach Wat Suan Dawk, leave the city by the west

gate and go out the road past the new Medical University towards the airfield. Wat Suan Dawk is an open space to the left before one comes to the turnoff for the airfield. There are many chedis to the right or west of a long vihar.

A part of this area was the site of a very old temple called Wat Bupparam. King Kuna had a flower garden adjoining it. When the monk, Phra Sumana, brought the relic of Buddha from Sukothai to Lampoon, he gave it to King Kuna. Part of the relic was left in Lampoon and part was brought to Chiang Mai. King Kuna gave his flower garden to the temple, improved it, changed its name to Wat Suan Dawk (Flower Garden) and invited Phra Sumana to take up residence there in 1371. Here King Kuna enshrined one part of the sacred relic and from here the white elephant carrying the other part of the relic started on his journey to Doi Sutep. The relic miraculously divided and each part became as large as the original. For many years the great sandalwood Buddha from Phayao was at Wat Suan Dawk and then was transferred to Wat Chet Yot.

In the vihar sits an image of the Buddha, called Phra Chao Kao Tue. It was made of bronze 500 years ago, and is one of the most beautiful images in northern Thailand and one of the largest metal images in the country.

During the confused centuries of fighting with Ayudhya and Burma, the wat fell into disrepair and disuse.

In 1907 the princes of Chiang Mai decided to use part of the wide temple courtyard to enshrine the ashes of the family. Attractive chedis were built, some in the Ceylonese style. One may be identified as that of the Chao Dara Rat-

sami, a consort of King Chulalongkorn because, it has a star on it. Dara means star. Here funeral pyres were erected and cremations took place, complete with a procession of caparisoned elephants.

In 1932 the monk, Phra Sri Wichai, decided to rebuild the viharn, which was in great disrepair, and make it the largest in Chiang Mai. He had the assistance of a great number of donors and volunteers.

To the left of the viharn and at a distance is a small building which houses an important Buddha called the Phra Chao Kao Tue. It was cast in Chiengsen and is said to be the most beautiful in the north. The building is kept locked but will be opened on request if the watchman is about. Behind the viharn is a large ruined chedi with remnants of carving on it.

### WAT UMONG (วัดอุโมงค์)

This interesting temple is at the foot of Doi Sutep. Go out the Suan Dawk road to the foot of the mountain, and turn left on a narrow road. Pass Wat Ba Dang and keep on to the next temple which is Wat Umong.

At the present time there is a school of Pali Buddhist studies and a library established here. There are also buildings for monks in residence and on pilgrimage.

In the beginning there were eleven well defined clumps of bamboo at this spot. When King Mengrai founded the city in 1296, he marked out this spot for a royal temple to house a famous monk, Phra Maha Kasaba Thera, and four

other monks from Ceylon during a rainy season (Buddhist Lent) retreat. The King called the monastery Wat Veluvan Lattaram but the people round about called it the Wat of the Eleven Clumps of Bamboo. Veluvan means "bamboo" in Pali. There was a famous temple by that name in India.

In the time of King Kuna (1355—1385) there was another very learned monk, an expert in Pali, whose name was Phra Maha Thera Chan. He specialized in meditation. King Kuna had the vaults and tunnels dug so that the monk could sit and meditate or pace back and forth and meditate in absolute quiet. King Kuna also had a cave built in the city so that the Thera would have a quiet place to meditate when he came to Chiang Mai.

There is probably not a school boy in Chiang Mai, prior to the recent establishment of the Pali school, who has not run through the tunnels, climbed over the ruined vaults and played at fighting off the Burmese at this interesting spot. I am sure their parents didn't know about it or they would have warned them about snakes.

### WAT BA DANG (วัดป่าแดง)

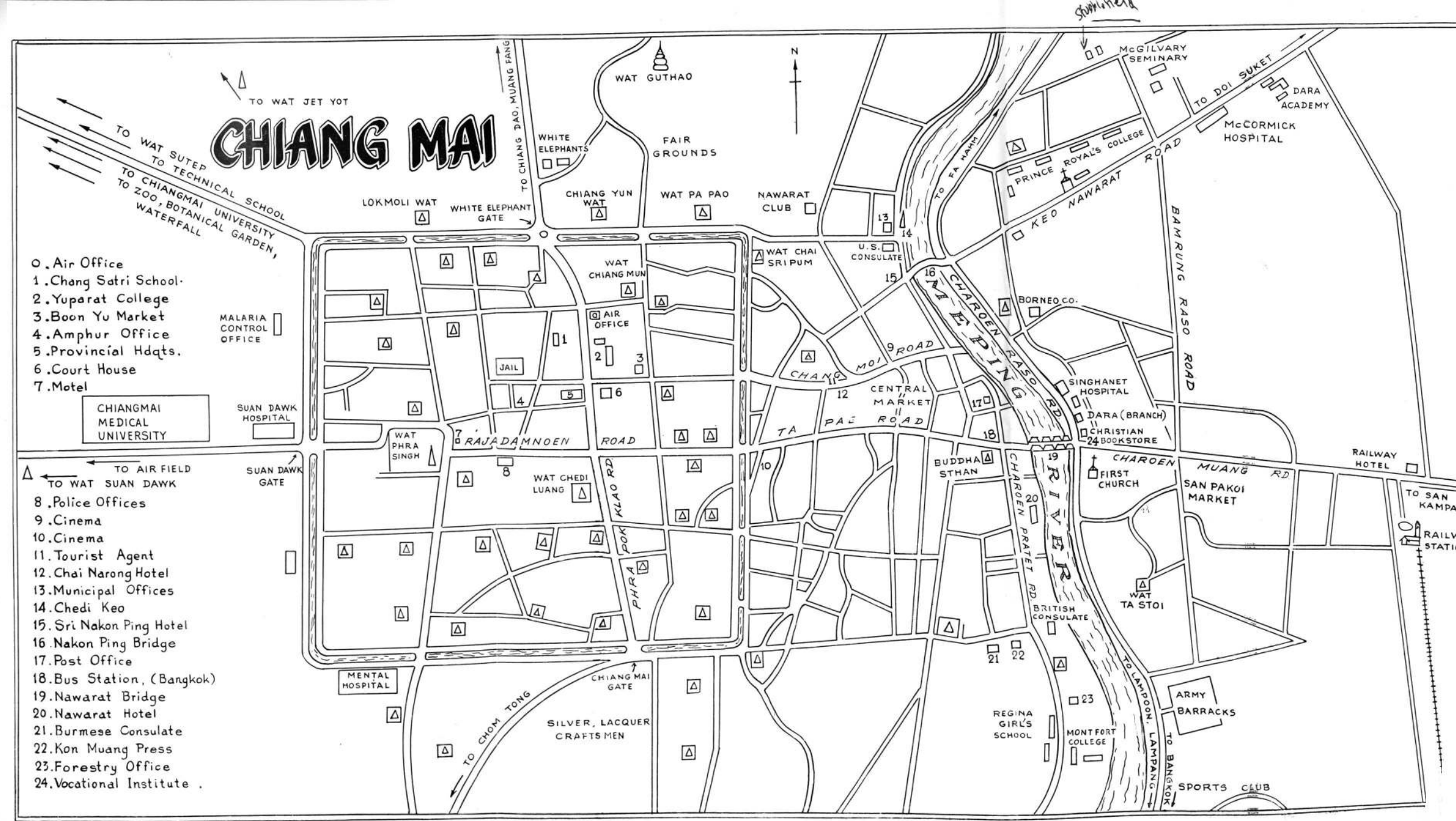
Wat Ba Dang, at the foot of Doi Sutep, has historical interest much greater than its present condition would indicate.

It seems to have been a favorite place for hermits but did not really flourish until it was made the headquarters of a group of monks who went to Ceylon in 1423 and returned in 1430. These monks were called the Sihlabhikkhu (the monks who went to Ceylon) and later monks retained the name as they continued to ordain according to the forms that

Those wishing to climb on foot may go out the Suan Dawk road, also called Theen Doi Road, and where this ends begin to climb. You will cross the motor road just above a place called Pa Lot, where there is a mountain stream. Keep on going up and you will come out on the main road just as it sweeps into a final turn for the last ascent. Recommended only for the lean and stout-hearted.

At the time King Mengrai founded Chiang Mai, Doi Suteh was already an auspicious place, and this was a factor in locating the city, - in the shadow of the mountain.

Wat Sutep was built by King Kuna (1355-1385 or 1367-1388) sixth in descent from King Mengrai. (Hutchinson says 6th; Wood says 9th). The name comes from a hermit, Sutepa-reussi. According to one legend this hermit built Lampoon and then invited the Mon Princess, Chamatewi of Lopburi, to come and be the ruler in 654 (657?). He finally retired to Sutep. The temple was built, or rather the chedi was raised in 1383.



During the reign of King Kuna Ceylonese Buddhism began to take hold in this area and spread through the Kingdom of Lanna Thai superseding animism. At that time there was contact between monks here and monks in Ceylon and India. Many monks at Sutep were very learned and wrote chronicles of the period. One of the monks, Phra Thaematin Mahathera, was the chairman of the committee that revised the Tripitaka at the 8th Buddhist Council held at Wat Chet Yot in 1477.

At the time of King Kuna there was a monk named Phra Maha Sumana in Lampoon who had come from Sukothai at the invitation of the King. He set up his residence at Wat Phra Yun in Lampoon. The monk brought with him a relic of Buddha which he had found. Part was put into Wat Haripoonchai in Lampoon and the other part he gave to King Kuna. The relic miraculously divided itself into two parts, each part as large as the original. One part was placed at Wat Suan Dawk. The other part was placed on the back of a white elephant. King Kuna vowed that he would build a chedi wherever the elephant came to rest. The elephant was turned loose at Wat Suan Dawk gate. It started up the mountain, rested at Pa Lot, where ruins of a shrine and sala may be seen, then climbed on up to the present site of Wat Sutep. King Kuna built a chedi for the relic in 1383. The elephant died near here and a little chedi was built to mark the spot where he was buried. This is now on the Forestry Department bungalow grounds. (Continue on the paved road from the foot of the staircase and turn right at the Forestry Department sign.)

There are 348 steps leading up to the Temple. There are 48 steps to the platform at the beginning of the steep



ascent. On the righthand side of this terrace is a statue of Toranee (tore-a-knee) the earth goddess wringing water from her hair. The two seven-headed Nagas (pronounced knock) which guard the staircase are coming out of the mouths of Makaras. A fine spray of water comes from the mouth of the right-hand Naga. The rippling bodies of the serpents, which form the balustrade of the stairway, are covered with new glazed tile of brown, green and yellow. The stairs are lined with frangipani trees growing outside the balustrade, and near the top are pink flowering cassias. Quarters for monks and chis (nuns) may be seen on either side outside the wall. Two giants guard the entrance to the monastery.

There are six entrances to the cloisters. The two most used by visitors are the west entrances on either side of a bust of Phra Sri Wichai, sheltered by a portico. The left hand entrance is guarded by two celestial armed temple guardians; the other by the four-armed elephant god, Ganesha. Beside the left hand entrance is a shrine to Sutepa-reussi showing the hermit in meditation. Beside the shrine of the hermit is a shrine to the white elephant that carried the precious relic, recognized by the figure of a white elephant.

At the opposite side of the front courtyard is a huge bronze bell surrounded by four smaller bells. There is a heavy club for a clapper. (You are requested not to sound the bell) Nearby is a Bodhi tree, planted in 1943, with a figure of a monk underneath and other figures offering homage.

The gable end of the chapel has a design of foliage and flowers in gold and blue. Under the eaves are panels of angels in red and gold. The gables of the entrances also have designs of foliage and flowers. You are requested to

remove your shoes here.

The chedi, which is 32 meters (105 ft) high and 12 meters (39 ft) wide is of pleasing proportions. It is covered with copper or brass plates overlaid with gold. The excellently proportioned umbrella at the top has five layers of gold. There are urns of golden flowers at the four corners of the square base of the chedi. It is surrounded by a red and gold iron fence in a spear design. Outside this is a low wall which has an artistic little shrine at the center of each of the four sides. There are exquisite little shrines at the four corners of the fence. Beside the corners of the wall are those ornaments peculiar to northern Thailand,—beautiful large umbrellas of gold "lace" in an elaborate design. The chedi has unfortunately been strung with electric lights instead of floodlit.

There are four chapels breaking the cloisters at the cardinal points. The largest chapel in which services may be held is the western one. It contains a large seated Buddha. There are many pictures on the walls, and the ceiling is decorated with Christmas tree ornaments.

The cloisters have been decorated with murals of a very recent date, so they do not have that mellowness that time will give them. On the interior of the red cloister doors are large figures of celestial temple guardians in gold. Beginning at the right side of the western chapel the paintings are:

A picture of Indra on his three-headed elephant, Erawan.  
1st panel. A story from the Vessantara Jataka.

2nd panel. The birth of Buddha at Lumbini Park and the first seven steps which turned to lotus blossoms. Buddha at that time was Prince

Siddharta of Sakya. His mother's name was Maya, and he was born from her side.

3rd panel. Hermits foretelling what the child would be, either a universal monarch or a Buddha.

4th panel. Prince Siddharta shielded from the sun watching his father, the King of the Sakyas, perform the plowing ceremony. Also a picture of the Brahman ceremony.

5th panel. The betrothal of Prince Siddharta (Buddha) to Princess Yasodara.

6th panel. Prince Siddharta sees the four signs that disturb him, an old man, a sick man, a skeleton and a monk.

7th panel. Prince Siddharta takes a last look at his wife, Yasodara, and infant son, Rahula, before he flees the palace to become a monk.

8th panel. On his white horse, Prince Siddharta leaps over the city wall and escapes, his faithful horseman clinging to the horse's tail. One of evil Mara's henchmen tries to prevent him from doing this good deed.

9th panel. After leaving his kingdom, Prince Siddharta cuts off his hair.

10th panel. Following the path of austerity, fasting, Indra (the green figure) plays music to cheer him up.

Then follows a picture of Phra Buddhahat at Saraburi. Continue past the north chapel.

11th panel. The morning of the day of Enlightenment. Nang Sujata brings Buddha some food.

12th panel. After eating, Buddha puts the golden bowl in the water and it floats upstream.

13th panel. Tempted by evil Mara victory over Mara pose Buddha calls on Toranee to witness to the fact that he has made 700 benefactions in a previous existence. She responds by an earthquake and, wringing water out of her hair, washes Mara and his evil hordes away.

14th panel. Buddha sits under the Bodhi tree awaiting Enlightenment.

15th panel. After Enlightenment, Buddha remains near by for seven weeks. During one of the weeks it rains. A coiled Naga holds him above the ground and shelters him with its hood.

16th panel. Sitting under a Mimosops "mai gate" tree, elderly women offer food to Buddha. He is visited by four angels who tell the women to attend his wants.

Picture of the ruined towers of Ayudhya.

Picture of Buddhagaya in India where Buddha received Enlightenment.

Picture of Lumbini in Nepal where Buddha was born.

Continue past the eastern chapel.

Picture of the deer park in Benares where Buddha first preached.

Picture of Kusinara, India,—northeast of Benares, where Buddha died.

Picture of a sacred chedi in Nan, northern Thailand.

Picture of the famous chedi at Nakon Panom, Thailand.

17th panel. Buddha preaches to the five monks whom he had known before, and sets in motion the Wheel of the Law.

18th panel. The deer in the deer park at Benares. Additional disciples join Buddha. The Order is growing.

19th panel. Bimbisara gives Veluwan monastery to Buddha.

20th panel. Nanta, following his wedding, escorts Buddha out of the city. He carries Buddha's begging bowl for him.

21st panel. The meaning of this panel is obscure.

22nd panel. Rahula, Buddha's son becomes a novice.

23rd panel. Devadatta, a cousin of Buddha's, out of jealousy, tries to kill Buddha by turning loose a rogue elephant.

24th panel. Toranee, the earth goddess, punishes Devadatta by dragging him down to one of the 108 hells.

Picture of Chedi Liem the square chedi at Nakon Panom, Thailand.

Continue past the south chapel.

Picture of Wat Mahataht at Nakon Sritamarat, south Thailand.

25th panel. Nang Wisaka gives a monastery to the Order.

26th panel. Funeral pyre of Buddha's father, the King of the Sakyas. Indra offers the light for the fire.

27th panel. Women want to establish an order of nuns. Buddha reluctantly permits it.

28th panel. Buddha performs a miracle when he appears in a multitude of forms simultaneously.

29th panel. Buddha takes food at the home of the blacksmith, Cunda. The pork made him ill.

30th panel. Buddha dying. He is lying between two Sal trees at Kusinara, India.

Picture of the great chedi at Nakon Pathom.

31st panel. Kassapa, a disciple, came late, after Buddha's death. Buddha permits his feet to show outside his coffin so that Kassapa can worship him. Then the cremation takes place.

32nd panel. The Brahmin priests, Dona, prevents the eight kings from quarreling over Buddha's relics. He divides the relics among them.

Outside the cloisters to the north is a small bot which has recently been restored. It replaces a very old one. It is a glittering little building in red and gold and blue. The front

gable shows the Wheel of the Law. Over the door is a gorgeous peacock. The door shows Vishnu as Phra Narai—one of his manifestations. The carving on the shutters is very fine, the faces are unusually good. The rear gable is in panels—typically northern Thai style. The boundary stones show the Wheel of the Law.

The view from Doi Sutep is lovely, overlooking the wide Chiang Mai valley. Looking up the mountain to the west, one can see His Majesty's new chateau, Pu Ping Ha. There is a telescope set up in the temple courtyard, operated by a chi (nun) so that one may get a closer view of the chateau.

There are two large trees in the courtyard; the one by the shrines is a breadfruit tree and the one with the orchids on it is a pikul tree. The middle shrine contains the ashes of the famous monk Phra Kruba Tain, once the abbot of Wat Sutep.

## THE WHITE ELEPHANTS (ช้างเผือก)

These interesting monuments are about half a kilometer beyond the White Elephant Gate on the Fang Road. They are on the east side of the road.

They were built by King San Muang Ma to commemorate the loyalty of two friends who saved his life while fighting with Ayudhya. The King was on his war elephant when it stampeded and the howdah crashed to the ground. These two loyal followers, Ai Aab and Ai Yebracha—their names deserve to be remembered—between them carried the injured King to safety. The King created these friends Lord of the Left Elephant and Lord of the Right Elephant and caused these monuments to be raised to them.

The elephants have names. The one facing north is called Phya Brap Muang Mun Muang Yak (conqueror of the evil people to the north). The elephant facing west is called Phya Brap Chakrawan (conqueror of the world). In 1797 Chao Kawila ordered the elephants repaired in their stalls as they are today. There is a painting recording this incident in the palace at Bang Pa In.



**TO CHEDI SI LIEM**  
and  
**THE MCKEAN LEPROSARIUM**

(เจดีย์แม่เหล็ก)

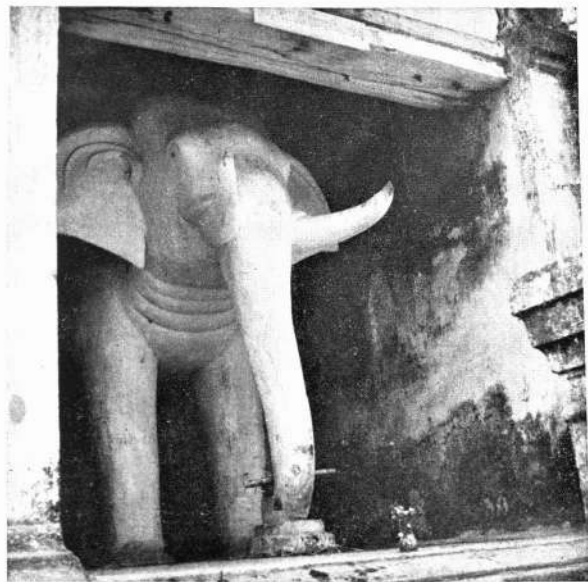
To reach Chedi Si Liem (See-lee-um) go out the Lam-poon Road to a petrol station where a road branches off to the right. Follow this road until you come to the square pagoda,- about 6 kilometers. The chedi has been restored.

This chedi was built by King Mengrai about 1276 and has been a landmark ever since. He is thought to have built it while waiting for his henchman, Ai Fah, to deliver Lampoon,- then called Haripoonchai- into his hands.

There are four Burmese style lions (rajasinghs) at the gates. There is a large seated Buddha in the center of each side of the chedi. One Buddha is seated in European style. There are five rows or tiers of three standing Buddhas on each side.

- 1st row, the robe covering both shoulders; hands raised.
- 2nd row, left shoulder bare, hands at sides.
- 3rd row, left shoulder bare, hands at front.
- 4th row, robe covering both shoulders, hands at sides.
- 5th row, robe covering both shoulders, hands at sides.

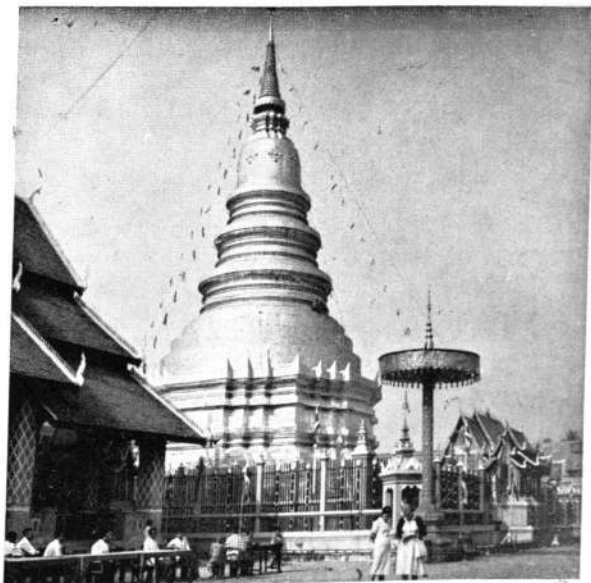
There are interesting small chedis at each corner of the tiers, and a low wall around the chedi. Women are forbidden



White Elephant, north gate.



Thaw Chapel, McKean Leprosarium



Golden chedi, Haripoonchai



Ancient chedi, Wat Chamatewi, Lampoon

to enter the walk between the wall and the chedi. Men are requested to take off their shoes. The top is in the Burmese style with a charming umbrella crowning it. The chedi has unfortunately been adorned with Lights instead of floodlit.

The bot was built in 1957. There are a few monks in residence.

### Continue on to THE McKEAN LEPROSARIUM

The McKean (pronounced McCane) Leprosarium is the most beautiful in the Far East and one of the most famous. It was founded by James W. McKean, M.D. (Siam 1889-1931) who was an American Presbyterian missionary.

In 1892 Dr. McKean began to treat lepers who came to the hospital. By 1906 he had about thirty under his care. At that time he asked the Prince of Chiang Mai for an island in the Mae Ping river, some seven kilometers downstream. This was in order to segregate the leper patients for better treatment.

This island had been the place of exile for the Prince's rogue elephant. For thirty years the elephant trampled the place, and finally died. The elephant was vicious, his evil spirit more so. No. one dared to set foot on the island. In 1906 the Prince gave the island to Dr. McKean. In 1907 this gift was validated by the central government in Bangkok.

In asking Dr. McKean how he came to begin building he said "God gave me two dollars". From that small beginning has grown this beautiful place. In 1930 when King Pra-chadipok and the Siamese Government entertained the Far

Eastern Association of Tropical Medicine, a train load of doctors was sent to Chiang Mai to visit the leprosarium, the McCormick hospital, the Nurses Training School of the hospital, the Mother and Child Clinic of McCormick and the Government Red Cross Center. The visiting doctors then declared the leprosarium "the model institution in the Far East".

For years the leprosarium was under the American Presbyterian Mission but now it is administered by the National Protestant Church (CCT) of Thailand. Dr. Chinda Singhanetr is director.

Before the World War II there were two villages, the men's village and the women's village. The only children in the colony were those brought in who had contracted the disease already. During the war, the patients were allowed to cohabit with the result that care of uncontaminated children of lepers had to be assumed by the leprosarium.

The main administrative area contains the Hays Treatment Center, a small operating section, the Thaw chapel and the McClanahan Memorial which is a theatre and civic center. Note the elephants on the cornice; in memory of the Prince's elephant, so long ago. The leper patients themselves, through their contributions at the chapel, finance leper clinics reaching 2000 persons who need treatment in the villages around Chiang Mai. Thus the spirit of Dr. McKean is projected by the members of the colony to others in need.

Dr. McKean held the idea that honest work would have a rehabilitating effect upon the health and dignity of the patient. Thus as the colony grew the patients helped build the cottages, planted gardens, hedges and fruit trees. They

raised poultry and ran their own markets. They did their own ironmongery. The colony was allowed by the government to deface some coinage to use in their own markets.

Living in the colony is voluntary. There is only one rule, patients who live there cannot go into the city or surrounding villages to beg.

The road from the city to the leper colony was built by His Majesty King Prachadipok (Rama VII) as a gift to the leprosy home. It is called The King's Highway in his honor.

The work at the leprosarium was followed with keenest interest by His Majesty's late father, H.R.H. Prince Mahidol of Songkla, while he was interning at McCormick hospital in 1929.

Dr. McKean was twice decorated by the King and Government. He held the Order of the White Elephant and the Order of the Crown of Siam (now Thailand).

The very latest methods in the treatment of leprosy are used along with plastic surgery and physical therapy.

Many handicrafts are carried on by the patients; woodcarving, weaving, sewing and embroidery. There is a thriving industry in silk worm culture and sticklac. The Leprosarium maintains a vocational training school and sales room for handicrafts made by the patients which are finished and packed by attendants and the well children in the school. It is at 3 Charoen Muang Road.

At the present time there are 615 patients in the colony. During 1961 one hundred and thirty-six patients were discharged.

ged as able to return to their villages. During World War II, squatters took 100 rai of the Leper Colony land, which has curtailed their garden space.

There are 150 well children of lepers who must be provided for. Funds earmarked for lepers cannot be diverted to them unless they become lepers. Their dormitories and school have been built by proceeds from the Bangkok Mardi Gras held annually at Patpong Road, a most worthy project indeed.

The American Missions to Lepers, a non-denominational organization, grants \$40,000 yearly for the support of the colony. The Thai Government makes a grant-in-aid of \$11,500 yearly. The income from one-fourth of the estate of the late American doctor, T. Hayward Hays, comes to the leprosarium, also the income from part of the estate of the late Mrs. Leonowens—wife of Louis Leonowens, founder of the trading company of that name. Many of the great names in Thailand, both Thai and foreign, are commemorated by the little cottages they have donated.

A large number of private persons make donations of time, money and clothing. Sweaters are particularly needed during the cool season.

A trip to the island is an interesting and informative occasion, especially at Christmas time when all the cottages are decorated and lit by candles.

### VILLAGE INDUSTRIES

There are several sections of the city of Chiang Mai called "villages" where artisans specialize in one type of product. These places deserve to be visited.

### THE SILVER VILLAGE

The silver village is located on the Chom Tong Road. Go out the Chiang Mai gate on the south side of the city and cruise slowly along the Chom Tong Road, until you see some silver shops. Walk in through the lanes and you will hear the sound of pounding. (Some one from one of the shops will guide you if you are alone) Workers are hammering the silver into the desired shape. A piece of silver is held in the fire then hammered, then put in cold water. It is heated again and the process continued. It takes five days of work to shape a bowl. The designs are put on free hand from the outside with very crude tools. The silver used has been mainly old Burmese rupees of the British regime, which are about 85% silver. Incidentally some of these rupees are excellent for collectors, especially those with the head of Queen Victoria, some with two curls and some with three curls. Often carriers would refuse the two curl coins in favor of the three curl as being more authentic and auspicious.

Silver is sold by weight. The unit of weight is the baht (tical). For every baht of weight it costs 15 baht to work it. So a bowl weighing 10 baht would cost 150 baht (or ticals. \$7.40) The designs are most artistic. A favorite is that of the twelve animals of a cycle. A cycle is a method of recording time in groups of twelve years. These animals are interspersed with foliage. The twelve animals are; mouse, cow, tiger, rabbit, large snake, small snake, horse, goat, monkey, chicken, dog and pig. The year 1962 is the year of the tiger.

Another design is that called by tourists the pineapple, but it is really the lotus blossom. The cross-hatched section are the lotus seeds showing through the center. It took the



workers quite a while to catch on to the "pineapple" and they looked in vain at their silver designs searching for fruit.

Many bowls of various sizes are made in Burmese designs with extremely repousse figures of men or gods. Look carefully at the faces. Select a bowl that does not look too "knobby" at irregular intervals. Figures are usually four, six or eight.

The old northern style of silver is charming. It consists of floral and foliage designs with little shells around the edges. These are called Dawk Bea. Shells were once legal tender in the north in ancient times. This design is seen mostly in the lovely little sets of boxes which go to form a betel set. A set consists of five pieces; four graduated boxes and a flat cornucopia. These are arranged on a round tray which sits on top of a shallow bowl. It takes something from each of these receptacles to make a chew of betel. The cornucopia is for the seri leaf and the boxes contain red lime, tobacco, areca nut and a salve to rub on the lips before chewing to keep from staining the mouth. There are many excellent silver shops in Chiang Mai. One is at 158 Changmoi road, across from the Chai Narong Hotel, which guarantees its products.

Another excellent shop is called TIDA. This shop is on the Huey Kao-Sutep road just past the northeast corner of the old wall on the righthand side of the road. They have a large sign. Their speciality is Burmese and Shan silver,—some lovely old pieces—gold and black lacquer, coins and weights from Kengtung in the Southern Shan States. They have some wonderful hand carved wooden dolls at 60 baht each. These dolls are models not only of the Burmese, but also of all the hill tribes and are painted in the appropriate colors of a

pleasing hue. There is a gay procession of eight musicians complete with tatooed sword dancers. Dolls may be bought singly, in pairs or in sets. They will also make silver pieces of any weight or design for you.

Another type of silver that one can pick up are boxes in various shapes used by the hill tribes. Some choice ones are semi-circular and others are tall round ones with excellent workmanship in oblong panels and elaborate tops. A pair of these containing candies make a most impressive table decoration for dessert and coffee. There is a Kamoo shop on Charoen Rasd Road, between Wat Gate and the corner of Nawarat Road that has a variety of hill tribe silver, clothing decorations (clothing clasps, solid silver neck rings, chains with dangles of many designs, Karen drums and old swords in silver sheaths. Just walk along peering into the shops. Its on the right side of the road as you go up stream.

Beyond the silver village is the lacquer village called Ban Khoen. Khoen means the Thai Khoen of the Kengtung area in the Southern Shan States of Burma, from whom the method of making lacquer was acquired.

It takes a long time to make the smallest lacquer article. The lacquer village makes the old style lacquer on a plaited bamboo base. This is filled with a composition of rice paddy ash and lac or ground-up clay and lac. There are ten steps in making an article, not to mention the days of drying that are necessary. Not much bamboo lacquer is made during the rainy season because of the delays in drying. The old designs were red, gold or silver on black. The design of flowers, foliage, animals in foliage or of tewadas (angels) in foliage were drawn on the finished article free hand with a sharp instrument like an

ice pick. This is called "lai kut" or the dug out design. Color or gold leaf is soaked into the design. Most of the articles are a variety of bowls for household use, small tables (trays on eight to twelve inch stands) used at home and in the wats, as well as boxes for betel preparation. For about forty years, ash trays, coasters, powder boxes and hinged boxes for cigarettes have been made. This is the type of lacquer you will see in the village.

A new kind of lacquer has been made in Chiang Mai since 1950. The base is of teak wood and after the lacquers and design have been applied the residue is washed off with water. This is the type of lacquer one sees in central Thailand and was used for temple doors, window shutters, bookcases, mother-of-pearl inlay and colored glass inlay. This type of lacquer work may be seen at a shop near the Kamoo silver shop or at the Ministry of Industry school in the Sanpakoi area.

Lac is obtained from the lac tree (*Melanorrhoea Usitata*) in a curious way. A parasite is planted on the outside of a lac tree. It bores into the tree and the sap collects on the bark of the tree in large scabs. These are harvested, dried, sprinkled with water and dried again. From this the liquid lac is made. The sticklac is started in November and harvested in March.

Articles of lacquer may be bought at the shops in the lacquer village or in the market. There are large shops along Chang Moi road.

## TEMPLE BELL VILLAGE

North of the silver village, temple bells are cast in varying sizes. Bronze Buddhas are also cast here. The "wet wax" method is used. A model is made in beeswax. This is incased in clay. The mold is heated and the beeswax drains out. Molten metal is then poured into the mold. Sometimes these bells are decorated with designs. The tone of the bell depends on the type of metal used as well as upon the size. Some mixtures of metal give a more pleasing sound than others. From the clapper of the bell hangs a bit of flat brass to catch the breeze and give a tinkling sound. The design of the wind pendant used in Chiang Mai is that of a Burmese gong, - a curved, triangular bit of metal. In Bangkok the wind pendant is in the shape of a Bodhi leaf. Most bells are hung by strings but the knowing will ask for the sharp-pointed curving spike that is thrust into the beams of a temple and from which the bell is hung. Mrs. Chinda Notonanda at 158 Changmoi road can get these for you. They cost about 1.50 baht extra.

## CHIANG MAI DOLLS

There is a shop on Nawarat Road between the new bridge and The Prince Royal's College that makes dolls of cloth. They specialize in the hill tribes. They are well done with attractive though unswarthy faces and authentic costumes. They like to make them to order although they do have a good selection on hand. If you prowl through the Nawarat market, you will see the dolls in various shops, 60 baht each.

## COTTON WEAVING

The Chanya Panit, No. 15 Fah Hahm Road, Tel. 515, has excellent cotton weaving in a variety of designs, dyed with German dyes. The most popular items are sets of large place mats and runner in solid colors and napkins in a harmonizing plaid, very gay, 80 baht for a set of eight. There are also sets of six large place mats, with runner and napkins with an elephant design woven into it. If you are not in a rush, Khun Chanya will weave you any color combination you wish. There is also a set of six hand towels in several colors with woven designs across the end taken from old Lao pasins (skirts).

The upholstery material is of an excellent, heavy quality with plain colors and matching plaids and stripes. Here again you may order any color combination you wish.

There are also some handsome wood carvings of tewadas (angels) copied from antiques and also of the swans usually found in old temple grounds. You may have a standing or kneeling tewada, about 250 baht each. Give yourself plenty of time to choose.

Cotton weaving from the villages is brought in and sold in the local markets. There are men's shirts and the popular copies of Karen jackets now worn by the younger set. Skirts and blouses are also ready made,— very, very, very small waists,— and they can be made to order.

## THE VOCATIONAL TRAINING CENTER.

On Chareon Muang road on the east bank of the river just after crossing the iron bridge is the handicraft shop and

salesroom for carving,— some of it done at the McKean Leprosy Home and other pieces done by the young people,— the well children of leprosy patients. They also do cabinet making; chairs, stools, bookcases, and tables. Elephants, lions and buffaloes are examples of wood-carving. These young people are being taught to earn their own living, since they are cut off from their parents and relatives.

## THE POTTERY VILLAGE

For years there has been a pottery works just outside the city which used a green celadon glaze in a selection of three different shades. The materials used produced stoneware and earthenware, not porcelain. Now this craft is operated by the Thai Celadon Co. At the present time the work is done by hand, but more and more molds for dishes are being imported and with electric ovens, mass production will begin. If you want a handmade piece get it now. There is a showroom in which pieces may be bought in a delightful assortment of shapes. Otherwise the products go to the shop in Bangkok located in the Rama Hotel Arcade. It is a most interesting process to watch, not only the shaping of the articles but the freehand designs etched into the surfaces by skilled craftsmen. Only two shades of green are used now. This pottery is not on sale at any shop in the market.

## NEW FURNITURE FACTORY

On the Lampoon Road, where the old Bombay Burmah Trading Corporation used to be, is a small showroom for furniture. This is a new venture and Mr. H. Beretti from Italy is the designer. They have a most interesting collection. One may



purchase single pieces, sets or units such as bookshelves and a writing desk combination. Most of the work is done by hand with the pieces dovetailed and pegged together without the use of nails. A teak stool without nails, and dovetailed,—65 baht. Many chairs may be had with caned seats. They also use tubing with hardwood,— tubing and teak chair, about 190 baht. Dining chairs with caned seat 150 to 200 baht. They will also copy your Louis XV chair for you in teak. A showroom in Bangkok was opened in May. It is on Ploen - chit Road near a petrol pump-garage and Mater Dei School.

### SILKS

Silk from Sankampeng and Lampoon may be purchased in the markets of Chiang Mai. You may wish to go to both those places, see the weaving and make your purchases on the spot.

### TO SAN KAMPENG AND THE UMBRELLA VILLAGE

The village of San Kampeng is fourteen kilometers from Chiang Mai. Cross the iron bridge and follow Charoen Muang Road past the Railway Terminus Hotel and keep on going for fourteen kilometers.

Enroute one will pass through an avenue of rain trees (mai chamcha) upon which sticklac can be produced. Near here, too, were old pottery kilns. Villagers continue to dig up bits and pieces of this ancient ware. (See **Sankampaeng Glazed Pottery**. Kraisri Nimmanahaeminda)

Sankampeng is famous for its weaving, both cotton and silk. As soon as one enters the village one hears the click of

looms. There are several shops along the main road. Almost every home has a loom under it. Weaving is done for the big stores in Bangkok also. A weaver receives 1 baht (5 cents) per meter for plain weaving and 2 baht (10 cents) a meter for weaving with a design. Those working with gold or silver thread get more. Blouses, shirts, stoles and yardage may be purchased.

There is considerable cotton weaving also, skirts, blouses, towels, upholstery, bags and Chinese style caps. One shop wove all the curtains for His Majesty's new chateau on Doi Sutep. They were red with an old Lao design in black,—very striking.

### WAT SAI MUN

This temple in Sankampeng is very old. It gets its name from the district of Sai Mun. The entrance to the viharn has the low hanging, Burmese style front and naga balustrades. Inside are eleven huge teak pillars on each side forming the aisles. They are lacquered red with a design in gold leaf. Each pillar has a different design.

There is a wonderful old pulpit in the Burmese style of graduated, square dovetails terminating in a spire. Note the two small screens, studded with gold covered votive tablets of clay. The Buddha is of brick and plaster.

The small bot has a blue front with gold foliage. There is a round chedi in the Burmese style and a Shan style chedi which contains the ashes of a former abbot.



## THE UMBRELLA VILLAGE

On returning from Sankampeng turn right at kilometer post 9 and proceed to the village in a clump of trees. Park here and walk through the village yards. Ignore the barking, snarling dogs. Here you will see paper umbrellas in every stage of construction by hand. One section of the village even makes the paper for the umbrellas. This paper is nice to bring back to Bangkok and use for "rubbings". The texture of the paper gives a nice background. The paper can be bought in several weights.

The painting section of the umbrella village is very gay. Young people paint flowers in violent colors. Some of the color is put on with a spray gun however. Umbrellas may be bought here for from 5 to 10 baht, depending on the size and whether it has tassels or not. About 300 families depend on these umbrellas for a living.

On the return trip from Sankampeng, at about kilometer 2 there is a shop on the north side of the road which sells goods from the Shan states, bags, beeswax, blouses and a bit of silver. There are some white marble elephants and Burmese lions that would make good paper weights. The lions (rajasinghs) are better than the elephants. The number is 73 Sankampeng Road.

THE PRICES QUOTED HERE ARE SUBJECT TO CHANGE WITHOUT NOTICE.

## TO LAMPOON

It is 26 Kilometers from Chiang Mai to Lampon. Much may be seen in a morning if one starts early. To reach Lam-

pon start from the iron bridge, east end, following the river downstream. Where the road forks, keep to the left. The ride is delightful.

There are fields of rice and fields of soy beans,—two crops a year. At the village of Sarapee there are several places that make Chinese noodles from green beans. Foreigners often call them nylon noodles. "Mee" another kind of noodle, is made from rice. Sarapee is also the site of a town called Kum Kam built by King Mengrai before he built Chiang Mai. There are clumps of feathery bamboo all along the way and a magnificent avenue of oil (yang) trees. There are brilliant bursts of bougainvillaea in the dooryards and sheets of orange trumpet flower hanging from fences and trellises.

Between Kilometer 15 and 16 is the provincial marker. All around here one sees many small chedis in the Burmese style.

About kilometer 19, to the right, is Na Chin Hang or the field of dried beef,—so named because if one started across this plain with fresh beef, it was well dried by the time the other side was reached.

At kilometer 21 the road runs between the railroad and a temple with kneeling angels along the walls. Houses line most of the way, the main street of the little villages being the Lampon Road.

## A BRIEF HISTORY OF LAMPOON

Lampon is a very old city. Formerly the area was inhabited by the Lawa, a people who were in orthern

Thailand before the coming of the Thai. It is said to have been founded by the hermit, Sutapareussi, after whom Doi Sutep is named. This learned man consulted with a friend of his, also a hermit, about a good site for a town for a holy relic that he possessed. They decided to plan a city like Sri Sachanalai, north of Sawankaloke, which was laid out in the shape of a conch shell. A moat was dug and a wall with forts was raised  $4\frac{1}{2}$  kilometers in circumference. The town was named Haripoonchai. They then invited the Mon Princess Chamatewi of Lavo (Lopburi) to come and be the queen. The King of Lopburi, glad to have a northern outpost, gave his daughter a precious image of the Buddha to take with her. During the 621 years that Haripoonchai existed as an independent state there were 49 rulers. Queen Chamatewi did considerable building. One of her monasteries is still in existence.

Haripoonchai or Lampoon finally fell by treachery. In Muang Fang, King Mengrai wished to extend his dominions. Lampoon, a strong Mon city was a threat to him. It was ruled by Phaya Yeeba, and would be hard to capture. Mengrai consulted a clever courtier named Ai Fah. It was decided that Ai Fah was to go to Lampoon and eventually turn it over to Mengrai. Ai Fah, dressed in rags, appeared outside the walls of Lampoon loudly bewailing the ill-treatment of Mengrai toward him and begging to be taken into Yeeba's service. Wishing to give aid and comfort to Mengrai's enemies, Yeeba admitted Ai Fah, took him into his service and soon he was high in favor. Ai Fah then began a systematic policy of weening the people away from Yeeba. He imposed heavy taxes, built roads with forced labor, impounded the people's rice crop and eventually had them all out digging a large irrigation canal which is still used to this day. Thus the people began to hate Yeeba. After seven years of this sort of thing, Ai Fah sent word to Meng-

rai to advance and when it was time to open the gates, the people made no resistance. Yeeba escaped from the city. Standing on a nearby hill he saw his capital going up in smoke. He broke down and cried. To this day that hill is called Yeeba Hai or Yeeba cries. The only buildings that did not burn were the chedis and wats built of brick, especially the sacred chedi in Wat Haripoonchai.

After the fall of Haripoonchai, Mengrai built a town northeast of the devastated area and stayed there for three years. From there he went to what is now the village of Sarapee, on the Lampoon road, and built a capital called KumKam. He lived there until 1291. It was an unsuitable place and Mengrai turned north and eventually settled on the proper spot and built Chiang Mai.

In 1369 Lampoon had a resurgence of culture. The old Mon Buddhism had fallen into decline. King Kuna invited the monk, Sumana of Sukothai to come and settle in the north. Sumana had been educated and ordained in Ceylon and was a man of great ability and prestige. When he consented to come, King Kuna went to Lampoon to meet him and installed him in a monastery now called Wat Phra Yun or Wat of the Standing Buddha, to be seen in Lampoon to this day.

Like Chiang Mai, Lampoon fell to the Burmese to be rescued in 1775 by Chao Kawila of Lampang and King Taksin of Siam. Since that time it has been the provincial capital of Lampoon province.

As late as 1884 the town was referred to in State papers as Lampoonchai but the final syllable was dropped about the turn of the century.

## WAT PHRATADT HARIPOONCHAI (วัดพระธาตุหริภุญชัย)

This royal monastery in Lampoon, the ancient city of Haripoonchai, is the first Wat that should be visited. One enters from the main road (Chiang Mai-Lampoon road) which is at the back of the monastery. The front, with its red rajasinghs (royal lions) faces the Mae Kuang River. The site as a sanctuary goes back to the Mon period and is one of the oldest in Thailand. The earliest historical record is the reference to Princess Chamatewi.

The monastery grounds is in the center of the city and was originally the site of the royal palace. In 897 the Mon King Atityaraj bestowed this ten-acre area upon the Buddhist Order. The stone lions that today guard the chief entrance to the temple grounds once stood in front of the east gate of the old palace. This King erected monastic buildings including a square mondope of the Sri Wichai style to enshrine a sacred relic,—a bone fragment from the head of Buddha, according to one tradition, a hair according to another. Northeast of this shrine is the square Golden Chedi, covered with brass sheathing, reputed to have been built by Queen Patumawedi four years after King Atityaraj completed his construction.

In time the mondope was reconstructed into a chedi ten meters tall. In 1281 King Mengrai conquered Lampoon and incorporated it into the Kingdom of Lanna Thai. He improved the buildings at Wat Haripoonchai, increased the height of the chedi to 30 meters and covered it with a metal sheath made of an alloy of copper and gold.

During the period 1443—1447 King Tiloka appointed an abbot, Phra Mahathera Metankara, to carry on extensive

repairs and new construction at the temple. He increased the height of the chedi to 46 meters, erected the eleven-tiered umbrella at the top, and likewise covered the enlarged structure with copper-and-gold sheathing. The interior of the chedi contains a core of laterite covered with brick. King Tiloka also cast a number of images of Buddha made of gold, silver and bronze. The construction done at this period shows a strong Ceylonese influence.

In the 16th century Lampoon fell to Burma and thereafter the repairs in brick and stucco exhibited Burmese influence. In 1775 Chao Kawila and King Taksin drove the Burmese out, and Lampoon with the rest of Lanna Thai became part of Siam (now Thailand).

Today the chedi at Wat Haripoonchai is fifty-one meters high. Around it are many unusual features such as an iron fence, iron lamps, tall metal umbrellas of gold "lace" at each corner and a pavement of very old flagstones. The shrines at each side are new. Strings of electric light bulbs go up the chedi. It should be floodlit. Every year in May the chedi is washed with water. East of the chedi is a tower with a bell at the top and below it an enormous bronze gong over two meters in diameter. It is called the Kong Sadan (the great gong). Some date this gong as 679 while others say that it was given by King Mengrai and was struck every three hours to tell the time.

While some of the lesser monastic structures are not of great age, they may be successors of much earlier buildings. Among these are the Phra Lavo Viharn, the Phra Buddha Viharn, the Phra Tahchai Viharn, the Thousand-Image Viharn, and the pavilion housing the four footprints of Buddha. In the



four corners of the temple grounds are living quarters for monks. The dwelling in the southeast corner was built by the last Prince of Lampoon, Chao Chakra Khamkhachara, who died about 1932. In the northeast corner of the monastery grounds stands a school building for monks and novices.

The main Viharn, east of the chedi, was built in 1925 and repaired in 1960. It replaces one of a much older date. The central door is all gold leaf. Inside the pillars are covered with black lacquer and gold leaf. Two of the pillars have colored glass mosaic and gold leaf. The ceiling is of red and gold. The murals above the windows show thirteen chapters from the Life of Buddha and are very recent. The window shutters are beautifully carved with guardian angels. There is one large Buddha, two medium sized ones and five smaller of brick and plaster. There is an interesting preaching or reading throne. The marble urns are from Italy and France.

The bot is a small building between the main entrance and the outside wall. The bai sema are up on little pedestals around it. The pool in front of the bot has a laterite lining to it. At the left of the main entrance is a building with a reclining Buddha about 50 feet long; it is 150 years old.

To the left of the main Viharn, as you face it, is a small library. The tall understructure is to discourage thieves. The building, 150 years old, is red with an all over design in gold leaf. Chests in which Scriptures are kept may be seen at the entrance to the library. In the center of the roof of this lovely building is a charming little spire decorated with gold and silver flowers and a gay little golden flag on top. Chinese dogs on high red pillars guard the front entrance to the library. There are flag poles nearby with flags fluttering. The spirits

of the dead climb up to heaven on the flags. Beside the library, facing the chedi, is a kneeling white elephant. At the corner of the library is a stone which is part of an old image of Buddha. It has not yet been put into the Museum due to difficulty of transport. Monks and devout laymen are much incensed if tourists sit or stand on this portion of an image, or sit on the white elephant. Directly in front of the library is a little memorial of red cement with a small, graceful semi-stupa which is very old and much revered.

Proof of the great age of this monastery may be found in the museum which is a branch of the National Museum. Here are ancient bookcases, manuscripts and Buddhist images of stone, bronze and stucco showing Khmer influence. Votive tablets, old carvings in stone and wood and old coins all attest to the antiquity of this site. One may also see the gold and silver water jars which are used every year for the bathing ceremony for the chedi. The museum exhibit has no equal in northern Thailand. Each year at Magha Bucha (in February) every temple in town sends a special float to Wat Haripoonchai. The museum may be locked but a caretaker will open it for you.

## WAT PHRA YUN

(วัดพระยูน)

### Wat of the Standing Buddha.

This monastery is very old. It was built in 1369 by King Kuna to receive the monk Sumana and his sacred relic. Here Sumana built four great standing Buddhas cast in bronze. The work took two years. Doubtless they followed the Sukothai style with which Sumana was familiar. The great



chedi is built of laterite and brick. It is square and pyramidal in shape decorated with small bell stupas topped by the familiar umbrellas.

During the Burmese occupation, Wat Phra Yun fell into disrepair. In 1900 it was reconstructed and what was left of two of the original Buddhas was sealed up inside the chedi. The reproductions of the Buddhas in their blind vaults give some idea of the impressive monument.

In the courtyard is a most important archaeological inscription. A slab of red sandstone on which is cut in Pali and Thai a description of Sumana's reception by King Kuna and how he came to leave Sukothai for Lanna Thai.

The monastery stands on the east bank of the Mae Kuang river.

### WAT CHAMATEWI or WAT KUKUT

(วัดจามเทวี)

This chedi was built by King Mahadayok, son of Queen Chamatewi to hold her ashes and also the tusks of a pair of auspicious elephants born during her reign, and an emblem of good luck. The main chedi is a square pyramid with fifteen Buddhas on each side in five sets of three each. There is a smaller chedi which has large figures of tewadas on it. Both are built in the old style.

The new white chedi contains the ashes of Phra Sri Wichai, the famous monk who built the Doi Sutep road. He died in 1941. The bot and viharu were built in 1935.

To reach Wat Chamatewi go out the west gate of the

city called Mahawan. It is not far from the gate on the lefthand side. Cars may drive in.

### WAT MAHAWAN (วัดมหาวน)

This monastery, just outside the city gate of the same name, is said to be the oldest temple in the city. It was built by Queen Chamatewi about 670 according to legend. All that remains of her structure is a part of the wall. It was rehabilitated in 1954.

### SHOPPING IN LAMPOON

Lampoon is a delightful country town. Brightly clad girls gossip, laugh and wash clothes in the old moat or the river, their little blue boxes of Fab beside them.

There is beautiful silver in Lampoon. The Intranpan shop at 144 Main Street, across from Wat Haripoonchai has a wonderful collection. It is sold by weight. Much of it is made in Chiang Mai in the silver village. There is a special Lampoon style which is much different from both the Burmese and the Lao,—in case you are getting a sample of each style. They have a wide variety of beauty aids (ear cleaners, tweezers etc.,) snuff sniffers and those mesh "modesties" worn by little girls. It is considered crude and offensive to wear one of these for a necklace. They guarantee their silver. Take plenty of time to examine the work. There are other shops nearby selling silver also, but this shop has the largest collection.

Lampoon is famous for its beautiful silks. For years the

Queens of Siam sent to Lampoon for their silks before the industry was developed in Bangkok. Lampoon weavers send shipments to the capital and expert weavers—especially those familiar with the intricate gold work—have been lured to Bangkok.

There are two principal weavers in Lampoon. The Pong Pan silk shop at Bratu Lee (Lee Gate) is owned by Khun Kham Waen. It has an exciting collection of colors and designs. She also weaves in cotton: upholstery and dress materials. She was the first to weave cotton place mats and napkins. These were originally designed for her in 1926 by Miss Margaret Neuber, an American teacher at Dara Academy. Cotton place mat sets have since become very popular.

The second shop is at Wang Kwa (the right hand palace) and is owned by Chao Pong Kao, a daughter-in-law of the late Chao Luang of Lampoon. She weaves for Her Majesty the Queen. Visiting Heads of State have been supplied from Wang Kwa also.

The prices in both shops are about the same. Plain colors are from 40—55 baht per meter, with gold or silver flowers,—90 per meter, with a gold foot to the skirt,—200 baht per meter. Then there are sets, enough for a dress in a silver design on silk with enough of the plain color in the same shade to make the blouse,—270 baht. Stoles, 80 baht. Large stoles—150 baht. Square scarf,—15 baht. Neckties—25 baht.

Many sections of Thailand have their own distinctive skirt design. The old Lao style, the Prae style (red on black) and the northeastern style may all be purchased here.

Other shops have silks, cottons and hill costumes, and

those shoulder bags that are so handy, and men's sport shirts. You are sure to find something in Lampoon for a souvenir.

## TO NONG BUA

To reach Nong Bua Park go out past McCormick Hospital on the Nawarat Road. Do NOT turn left when the road forks but continue east on a metaled road and proceed through new vegetable gardens on either side of the road to the village of Doi Suket.

Follow the road through the village and turn left for a short distance and then right to the entrance to the park. The road through the village runs along little lanes.

This is a recently made new picnic area. Nong Bua means Lotus Blossom Swamp. The swamp has been dammed up making an attractive lake. There is a pavilion in the center of the lake. Boats are available to row around on the lake. There are attractive places to stop and picnic, under huge Thong trees (the large leaves are used for roofing) or near a stand selling food and soft drinks. Shooting of birds forbidden here and it has become quite a bird sanctuary. One may drive all the way around the lake.

## THE ROAD NORTH TO MUANG FANG

A day might well be spent on the north road. The first large village one comes to is Mae Rim. Here a road comes in from the northwest. This was used by the retreating Japanese army from Kohima, India in World War II. Many villagers picked up beautiful art objects dropped by the starving stragglers

as they fell by the wayside. The writer bought a beautiful piece of Burmese silver that had been traded for a handful of rice.

Cross the river at the village of Mae Taeng and, at kilometer post 40.9 turn east for about 2.8 kilometers. There is a sign at the turn. This brings you to Mae Faek (rhymes with rack) Irrigation Dam. There is a lovely garden and pavilions for picnics. Toilet facilities are available.

Continue on the main road, which winds through jungle scenery above the river, to Kilometer 72. Pass through the village of Chiang Dao and turn west. The road is marked or a villager will point it out for you. Doi Chiang Dao rises from the plain like a giant molar tooth to more than 7000 feet. It is rightly called the Mountain of the Abode of the Stars and is the most commanding in Thailand. The road in to the cave is very poor especially during the rains.

The area around the cave has a couple of salas where one can picnic, and some temporary bamboo shelters. Steps lead up to the entrance of the cave. Be careful not to slip on the moss.

As you approach the cave there is a large spirit house,—large enough to enter and sit down. The woman in charge is called a Khon Song. She will consult the spirits on your behalf for a consideration: marriage, lottery, business ventures etc.,

One may carry his own torch, or, for ten baht, a chi (nun) who operates the concession, will turn on some electric lights. There is a temple inside the cave and a Buddha of white marble which a hermit named U Kanta brought from Mandalay. There are many other Buddhas in a variety of attitudes and more are being added every year.

Many persons have gone back in the cave as far as a three hour walk. A short walk will bring one to an underground stream. I have never heard of anyone reaching the end of the cave. Tradition has it that if you walk for thirty days you will come to the land of the gods. Snakes are inclined to enjoy the coolness of the cave.

Beside the entrance to the cave is an attractive pool full of fat fish. They are very tame and like to be fed. It is considered not only sacrilegious but also tempting fate to catch and eat one of these fish. The pool is fed from the stream in the cave. This is quite a picnic place on weekends. For quiet enjoyment of this spot a visit in the middle of the week is suggested.

Continue on the main road to Kilometer 80 and watch for the sign for Trinity Village. This is an independent Leprosy Colony founded and supervised by Mr. Robert Wolfe. It is doing excellent work, receives medicines from McKean Leprosy Colony and is self-supporting.

Continue on the main road through beautiful mountain scenery to kilometer post 142. Turn right onto the Fang-Chiang Rai road and go about 5.5 kilometers. Here are the Government oil installations. There are about 33 drilled wells. Permission must be obtained to visit them. If one continues on this road, Chiang Rai will be reached. It is a very scenic trip to Chiang Rai.

Return to the main road and continue on to Muang Fang at 157 kilometers. Here one may see a variety of hill tribesmen. Several caravan routes stop here and load their goods on trucks and buses to be carried to Chiang Mai. No more do the caravans come jungling into that city.



Muang Fang (a as in father) is a very old town. It was founded by King Mengrai in 1268 and was used by him as an outpost and an advance camp for further conquests to the south. It was built near a much older village called Muang Chai Prakan. This place was built by King Prom Maha Raja about 1000 years ago as an outpost against the Khmers. This was the earliest Thai stronghold in the state of Lanna Thai.

In Amphur Fang there are a great many old monuments. One is the site of the camp of King Sutho Thammaraj of Burma. He beseiged Fang and fought skirmishes around here for three years before Muang Fang fell in 1732. Burmese history confirms the fact that he was in this area for three years. There is a well here still extant. When Fang fell to King Sutho Thammaraj, King Udom Sin and his beautiful Queen Sam Peu jumped into the well and drowned themselves rather than be captured. Some say that two servant girls disguised themselves as the King and Queen and made a great show of jumping into the well to deceive the Burmese while the real rulers escaped to India.

West of Amphur Fang about 12 kilometers are some medicinal hot springs. There are about 100 of these springs; a most interesting sight.

North of Amphur Fang may be seen Doi Phahompok over 7000 feet high. In these mountains around Fang are a variety of hill tribes wearing colorful costumes.

#### THE CHOM TONG ROAD, SOUTHWEST.

To reach Chom Tong and the scenic beauties of the mountains which are the boundary between Thailand and Burma,

go out the Chiang Mai Gate on the south side of the city. Take the main road which angles to the southwest. This is called the Chiang Mai-Hawd road.

It is 58 kilometers to the village of Chom Tong. There is an interesting old temple here called Wat Phra Tadt Sri (see) Chom Tong. The chedi of this monastery was built in 1451. The viharn was built in the reign of King Muang Keo (1495-1525, the 11th or 13th in direct descent from King Mengrai). It is said to house a relic of the Buddha. There is a beautiful old Bodhi tree in the courtyard. Its spreading branches are supported by numerous crutches. One makes merit by helping to support this tree.

From Chom Tong one may get a view of Doi Intanon, also called Doi Ang Ka. It is the highest mountain in Thailand (8400 ft.) although not as spectacular as Doi Chiang Dao.

#### MAE KLANG

Just past Wat Phra Tadt turn right and drive along a side road for about 9 kilometers. There are (or were) signs pointing the way. This leads to the beautiful Mae Klang waterfall which is about 325 ft. high. It falls into a wide pool where one may swim or wade. No dressing rooms available but plenty of shrubbery. The rocks are slippery. It is a popular place for picnics with its cold water and cool breezes. For quiet enjoyment go in the middle of the week.

#### MUANG HAWD

If one continues on the main road through the village of Chom Tong and to the end of the main road, one will arrive



at the village of Muang Hawd. This is the end of a caravan trail which brings wolfram from the mines to be loaded on trucks for transport to Chiang Mai. Many Karens may be seen in this village. The women in two-piece red outfits are married; those in white sack-like dresses are unmarried.

There used to be an elephant market here. Timber company representatives came to buy elephants from Burma and the surrounding territories for work in their concessions, extracting teak.

### OB LUANG

Follow the Chiang Mai—Hawd road through the village of Chom Tong and on to kilometer post 89. Here a road leads west called the Chiang Mai—Mae Sarieng road. Follow this road for about 14 kilometers around the shoulder of the mountain and across streams. The scenery is beautiful if you can keep your mind off the road. This finally brings you to a gorge. The water is swift and deep and very dangerous. There is no possibility of rescue if you slip on the rocks. This area is used by Thai motion picture companies when they want beautiful mountain scenery.

### MAE CHAEM

From the village of Chom Tong a road leads northwest to the Mae Chaem area,—about 30—40 kilometers. This was at one time a foreign teak concession and there are old logging roads through this scenic section.

## FESTIVALS

Chiang Mai's festivals and holidays are a combination of old and new. From 638 A.D. the people of this area used a solar calendar of the Chulasakarat Era and the year began in April. The year 1940 was the year with only nine months. By government decree the following year began January 1st to bring Thailand into line with other countries. The year 2483 (1940) began on April 1st and ended Dec. 31st. From 2484 (1941) Thailand has used January 1st as the beginning of the new year. It is not nearly as much fun as the old New Year's festival called Songkran.

The date used to vary but now Songkran has been stabilized as April 13, 14 and 15.

Images of the Buddha are bathed in solemn ceremonies. The younger generation seek out their elders and beg to pour a libation over their hands since they would not presume to touch the head. They in turn ask for a libation on the head from the father of the family, a revered employer or teacher, or a princely patron of the family. This is called Dum Hua.

After that comes the fun. People douse each other in the river,—which is always low at this time of year. General water throwing begins with the young people and uninhibited children with squirt guns. Large tins of water are carried around in cars and liberal libations are poured on unsuspecting persons, preferably pretty girls. Cars may not pursue people into their dooryards nor can water be squirted into trains.

## CONSULATES

The British Consulate is on the river with entrance by Charoen Pratate Road. Tel. 6

The American Consulate is on Vichayanond Road. Tel. 203.  
The United States Information Service is here also, with American newspapers and magazines and Bangkok newspapers in English in the reading room.

The Burmese Consulate General is near the British Consulate.

## CHURCHES

Chiang Mai First Church. Lampoon Road. Organized 1868.  
A member of the National Protestant Church of Thailand (CCT). Sunday services at 9.00 and 11.00 a.m. in Thai.

International Church at the chapel of The Prince Royal's College, Nawarat Road. Services in English at 5:30 p.m.  
A Reformed service. Anglican service on request.

Roman Catholic Church. Charoen Pratate Road. Sunday masses; 6 and 8:30 a.m.

Seventh Day Adventist Chapel, Mani Noparat Road. Services at 11 a.m. on Saturday.

## HOSPITALS

The McCormick Hospital, established 1889, Nawarat Road.

Tel. 107.

Facilities for foreigners. John Guyer M.D., Edwin McDanel M.D., Harold Hanson M.D., Harriet Hanson M.D., Boon Chome Ariwong M.D., Chinda Singhanetr M.D., and also resident doctors.

Singhanet Hospital. Charoen Rawt Road. Tel. 140.

Facilities for foreigners. Chinda Singhanetr M.D., Boon Reum Singhanetr M.D., and resident doctors.

Chiang Mai Hospital, Suan Dawk—Sutep Road. Resident doctors and staff members of the Chiangmai Medical University.

## BANKS

Bangkok Bank of Commerce, Vichayanond Road. Tel. 58, will handle cheques, drafts, traveler's cheques and foreign currency.

Other Banks are

Thai Commercial Bank. Ta Pae Road. Tel. 122

Siam City Bank. Ta Pae Road. Tel. 528

## MARKETS

There are five main markets in Chiang Mai.

The Boon Yu Market beside the Yuparat School inside the city wall.

The Northerners Market just outside the White Elephant Gate.

The Nawarat Market on Vichayanond Road near the new bridge. It is where the Prince of Chiang Mai's old palace was located.

The Varorot Market which is the oldest market in town. It contains all types of shops and stalls.

The San Pa Koi market, east of the Nawarat bridge.

### ASSEMBLY HALLS

The Princeton Theater. The Prince Royal's College on Nawarat Road. It was built in 1931. School, public and religious meetings are held here.

Buddha Sthan on Ta Pae Road, near the iron bridge. Built in 1957. Public and religious meetings held here. A public library and a museum are maintained.

There is a private museum,— a remodeled, old Thai house. at the home of Mr. and Mrs. Kraisri Nimmanahaeminda at Fah Hahm, which contains antiques, manuscripts and a great variety of artifacts. Very interesting.

### THEATERS

There are several cinema theaters using Thai language. There is usually only one showing of a film in the English language. That is the late show at 9:20 p.m. and at the Sri Nakon Ping theater on Chang Moi Road.

Other theaters are Vieng Ping, Sri Vieng Road; the Sri Visarn,, Ta Pae Road and the Suriwong on Kochasarn Road.

Many schools have programs with excellent Thai and northern style dancing and dance dramas. Watch for cultural exchange programs. Music, dance and art are sponsored by governments of China, Japan, India, Indonesia, Great Britain, Germany and the United States.

### THE BOTANICAL GARDENS

Chiang Mai is a city of flowers. Roses grow well here especially at villas on the mountain. Many roses are shipped to Bangkok by plane every day.

The Botanical Gardens were begun in 1950 by those interested in horticulture making donations of trees, shrubs and flowers. Now a very creditable collection may be seen. The Gardens are near the foot of the mountain on the Huey Keo road, across from the Technical School. Students like to eat their lunches here.

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