

To Investigate the Evolution of Geography, Weather and Trading Route from the Diary of I-Ching (Monk) and Sieng-Jun (Envoy) to Support Tourist Route: to Reflect the Picture of Chaiya District in Surat Thani and Around Ban Don Bay Used to Be the Capital of Srivijaya Empire

การสืบสวนพัฒนาการภูมิศาสตร์ ภูมิอากาศ เส้นทางการค้าจากบันทึก เอกสารของหลวงจีนอี้จิง และราชทูตเลี่ยงจุนเพื่อรองรับเส้นทาง การท่องเที่ยว: ภาพสะท้อนอำเภอเมืองไชยา จังหวัดสุราษฎร์ธานีและ พื้นที่รอบอ่าวบ้านดอนเคยเป็นเมืองหลวงของอาณาจักรศรีวิชัย

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## Abstract

This paper is a part of the research: Interpreting the evolution of history and culture of “Siam-Lawo and Srivijaya” to support historical and cultural tourism around Ban Don Bay in Chaiya, Surat Thani. The objective of this paper is to proof that the situation of “Chaiya in Surat Thani used to be the capital of Srivijaya by investigation the evolution of geography, weather and trading route from the diary of I-Ching (Monk) and Sieng-Jun (Envoy) to support tourist route. The key analysis is comparing the Srivijaya history with geography and weather from the early period of Srivijaya to the present. The research methodology is qualitative that surveys of the cultural landscape, observations to obtain general information of the existing condition will be constructed. This will include photographing and mapping. Information will be gathered from stakeholders by an in-depth interview approach seeking information around Ban Don Bay and Chaiya District in Surat Thani.

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Srivijaya used to be the center of Mahayana Buddhism and it was the entrepot between the merchants from the west coast and the east coast. The Takuapa-Ban Don Bay route was one of the famous trans- peninsular routes and could be the most convenient one for transportation from before Srivijayan age. From investigation, investigation about the evolution of geography, weather and trading route from the diary of I-Ching (Monk) and Sieng-Jun (Envoy), it could be concluded the situation of Chaiya in Surat Thani used be the capital of Srivijaya. Its landscape was suitable to be the entrepot for trading. Chaiya was a hub of international commerce and it was an entrepot to control the east-west trade that was the direct line of communication with India, Chinese, Arabia and Persia. Maritime trade was significant for the Srivijayan world that contacted trade worldwide. However, heritage interpretation to support the historical and cultural tourism is an important important material for heritage conservation and development to be sustainability.

**Key words:** 1) Evolution of Geography, Weather and Trading Route  
2) Diary of I-Ching (Chinese Monk) and Sieng-Jun (Chinese Envoy) 3) Srivijaya 4) Chaiya District in Surat Thani and Ban Don Bay 5) Tourist Route

### บทคัดย่อ

บทความนี้เป็นส่วนหนึ่งของงานวิจัยเรื่อง: การสืบความหมายวิรัฒนาการของประวัติศาสตร์และวัฒนธรรม “สยาม-ละโว้ และศรีวิชัย” เพื่อรองรับการท่องเที่ยวทางประวัติศาสตร์และวัฒนธรรม บริเวณรอบอ่าวบ้านดอน อำเภอไชยา จังหวัดสุราษฎร์ธานี บทความนี้มีวัตถุประสงค์ของการนำเสนอการสืบสานพัฒนาการภูมิศาสตร์ ภูมิอากาศ เส้นทางการค้าจากบันทึกเอกสารของหลวงจีนอี้จิ้งและราชทูตเสียงจุ่นเพื่อรองรับเส้นทางการท่องเที่ยว โดยสะท้อนสะท้อนการเป็นเมืองหลวงสมัยโบราณจักรศรีวิชัยของพื้นที่เมืองไชยา จังหวัดสุราษฎร์ธานี และพื้นที่รอบอ่าวบ้านดอนจากบันทึกของหลวงจีนอี้จิ้งและราชทูตเสียงจุ่นโดยนำมา

เปรียบเทียบกับร่องรอยหลักฐานอื่นๆ ซึ่งกุญแจสำคัญในการวิเคราะห์ คือ การเชื่อมโยงกับภูมิศาสตร์ ภูมิอากาศ ตั้งแต่ยุคคริวิชย์ เพื่อพิสูจน์ว่า ไซยาเป็นเมืองหลวงของคริวิชย์ กระบวนการศึกษาของงานวิจัยนี้เป็นแบบเชิงคุณภาพจาก การสำรวจและสังเกตการณ์ในภูมิทัศน์วัฒนธรรม โดยทำการสืบค้นหาข้อมูลและเก็บ ข้อมูลจากการถ่ายภาพและการทำแผนที่ร่วมกับการศึกษาวรรณกรรมและการสัมภาษณ์เชิงลึกบริเวณรอบอ่าวบ้านดอน อำเภอไซยา จังหวัดสุราษฎร์ธานี

ในอดีตคริวิชย์เคยเป็นศูนย์กลางของศาสนาพุทธมหายานและศูนย์กลาง การค้าระหว่างพ่อค้าจากฝั่งตะวันตกและฝั่งตะวันออก เส้นทางตะกั่วป่า-อ่าวบ้านดอนถือว่าเป็นเส้นทางที่มีความสำคัญที่สุด จึงเป็นที่นิยมในการเดินทางของ นักเดินทางบนเส้นทางข้ามทวีปตั้งแต่ยุคก่อนคริวิชย์ การสืบสานพัฒนาการ ภูมิศาสตร์ ภูมิอากาศ เส้นทางการค้าจากบันทึกเอกสารของหลวงจีนอี้จิง และราชทูต เสี่ยงจุ่น ทำให้สามารถสรุปได้ว่า ที่ตั้งของพื้นที่เมืองไซยา จังหวัดสุราษฎร์ธานี และ พื้นที่รอบอ่าวบ้านดอนเคยเป็นเมืองหลวงสมัยอาณาจักรคริวิชย์และหมายเหตุระบุ เป็นศูนย์กลางการค้าทางทะเลโดยความคุ้มการค้าของพ่อค้าชาวอินเดีย จีน อาหรับ และเปอร์เซีย เป็นต้น อย่างไรก็ตาม การสื້อความหมายของมรดกเพื่อรองรับ การท่องเที่ยวทางประวัติศาสตร์และวัฒนธรรม เป็นเครื่องมือสำคัญในการอนุรักษ์ และการพัฒนามรดกของชาติอย่างยั่งยืน

#### คำสำคัญ:

- 1) วิวัฒนาการภูมิศาสตร์ ภูมิอากาศและเส้นทางการค้า
- 2) บันทึกเอกสารของหลวงจีนอี้จิงและราชทูตเสี่ยงจุ่น
- 3) อาณาจักรคริวิชย์ 4) อำเภอเมือง ไซยา จังหวัดสุราษฎร์ธานี และพื้นที่รอบอ่าวบ้านดอน 5) เส้นทางการท่องเที่ยว

## Introduction

Surat Thani is a well-known tourist attraction. There are many objectives of tourist traveling in different attractive places. For examples, tourists visit places for relaxing and learning various history of art and different cultures in the world such as wonderful architecture, culture, religion, and nature. Heritage interpretation is an important equipment to fulfill tourists to understand and learn about background and the significant values of the places. Tourists will relax

and get knowledge from history and wisdoms of ancestor. From above information, heritage interpretation is so useful that is an integral part of the conservation process and fundamental to positive conservation outcomes. There are both cultural and natural resources for tourist attractions around Ban Don Bay in Surat Thani, Southern Thailand. Its cultural landscape is so importance and beautiful to learn and mirror about the evolution of the past and the valuable of “Siam, Lawo and Srivijaya”. This landscape is to be recognizing for sustainable development for intergeneration around the world. Moreover, the situation of “Chaiya in Surat Thani could be the capital of Srivijaya that was supported by interpreting the diary of I-Ching and Sieng-Jun and comparing them with other traces. However, heritage interpretation is related to authenticity, intellectual honesty, social responsibility, and respect for sacred places, cultural and environmental significance and context. There are several sacred places around Ban Don Bay in Chaiya, Surat Thani that have long history at least from Srivijayan age such as Chedi of Wat Phra Borommathat Chaiya, Chedi of Wat Kaew, Chedi of Wat Vieng, Chedi of Wat Long and Suan Mokkhkhpalaram. These traces show the identity, wisdom and characteristic of ancestor people. There are many wonderful natural places and landscapes such as sea, coast, waterfall, mountain and river. For example, Takuapa-Ban Don Bay is an important route to learn the marinetime trade of Siam from Srivijayan age.

The evolution of the Southern Thailand, was an important part for linking between ancient Siam and other jigsaws that related to various periods such as “Siam, Lawo and Srivijaya”. In addition, it related to many lands in the world for various objectives and activities such as: doing trade and spreading religious. There were important overseas that had contracted with Siam (Specially, Southern Thailand) like the west and the east coasts such as India, China, Vietnam,

Cambodia, Laos, Myanmar, Indonesia, Malaysia, Arab, Persia and Roman. The strong influence to Siam (Southern Thailand) were India and China. From the past, this land used to be an entrepot between the west and the east coasts that was called “Spice Rote”. Takuapa-Ban Don Bay Route was suitable location and enrich with natural and cultural resources so it was the center of merchant, technology, art and culture. This land has high potential of tourism resource to attract tourists and visitors for both cultural and natural tourism. It is so flourishing with beautiful ways of life in both tangible and intangible heritage such as food, cloth, architecture, tradition, language, occupation, believe and artifact, although, archaeological site. Public could praise and get relaxing and learn these cultural heritage from the cultural landscape that is a living museum. However, there are some threats affect to promote and develop this land such as lacking of integrated cooperation between academic, professional, government and private sector in planning and management.

“Siam, Lawo and Srivijaya” are so importance for learning the background and evolution of “Siamese or Thai history”. Moreover, Srivijaya is integrated culture in Southeast Asian that involved with various traces and relationship with many countries in the East, Middle East and the West. It should improve and develop the interpretation and presentation in communication and exchanges with the people outside with local people as tourist that will increase highly values and respects communication. The land in Southern Thailand will promote its culture and lifestyle for heritage conservation and development that is so advantages to develop and promote sustainable tourism in the landscape of Ban Don Bay in Surat Thani. This land is high density of culture and nature, long history and building age to create historic sites for sustainable tourism. However, socio-economic and environmental values are related with socio-cultural tourism and eco-tourism in the

cultural landscape of Ban Don Bay since the past until the present and for the future. Heritage conservation and cultural landscape has to recognize about special historical, architectural, economic, and environmental values. It should be conserved for both cultural evidence and sustainable tourism. Moreover, social value of heritage sites around Ban Don Bay is learning different culture and behaviours and exchanging knowledge and experience between local people who are Thais, Chinese, Buddhist and Muslim with the tourists or between tourists and tourists that can make good relationship for the world peace and heritage architectural conservation in the future. So this cultural landscape of Southern Thailand provides the heritage interpretation to support historical and cultural tourism that is a part of sustainable tourism development.

## **Objectives**

To proof that the situation of “Chaiya in Surat Thani used to be the capital of Srivijaya by investigation the evolution of geography, weather and trading route from the diary of I-Ching (Monk) and Sieng-Jun (Envoy) to support tourist route.

## **Research Methodology**

### **Process of Study:**

The process of the study is as follows:

1. Background, history and culture of the Siamese, Lawo and Srivijayan world will be investigated, with a view toward cultural landscape management for historical and cultural tourism, through library research, websites, books, journals, theses, archives, magazines, and newspapers. This can create an understanding of theoretical and

practical aspects of heritage interpretation of the Siamese, Lawo and Srivijaya-influenced area for cultural tourism.

2. Surveys of the cultural landscape and observations to obtain general information of the existing condition will be constructed. This will include photographing and mapping.

3. Information will be gathered from stakeholders such as academic, professional, local people, government and private sector in planning and management by an in-depth interview approach seeking information through investigation the evolution of geography, weather and trading route from the diary of I-Ching (Monk) and Sieng-Jun (Envoy) to support tourist route. The key analysis is comparing the Srivijaya history with geography and weather from the early period of Srivijaya to the present.

#### **Study Boundaries:**

The study of the evolution of history and culture of “Siam, Lawo and Srivijaya”. It will focus on “Srivijaya” and the area of Ban Don Bay in Chaiya District, Surat Thani.

#### **Research Finding**

The objective of this journal is to proof that the situation of “Chaiya in Surat Thani was the capital of Srivijaya by interpreting the diary of I-Ching (Chinese Monk) and Sieng-Jun (Chinese Envoy) and comparing them with other traces. There were found the significant historical traces at Chaiya and around Ban Don Bay relating to geography and weather back from the early period of Srivijaya following diary of I-Ching and Sieng-Jun. The research methodology is qualitative that surveys of the cultural landscape and observations to obtain general information of the existing condition will be constructed. This will include photographing and mapping. Information will be gathered

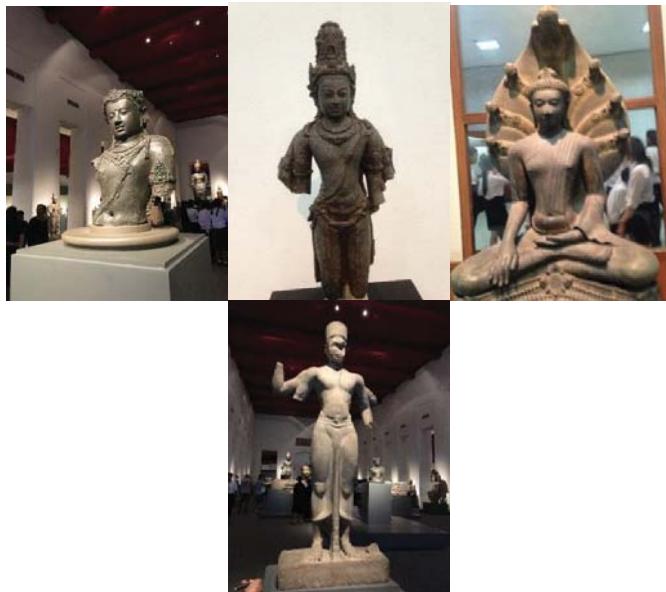
from stakeholders by an in-depth interview approach seeking information about the evolution of history to support the tourist route in Chaiya District, Surat Thani and around Ban Don Bay.



Chedi of Wat Phra Borommathat Chaiya (1from left), Chedi of Wat Kaew (2 from left) and Chedi of Wat Long (3 from left), inscription no.23 Ko (4 from left) and inscription no.24 (5 and 6 from left)

**Figure 1:** Chedi of Wat Kaew, Wat Vieng, Wat Long and/or Wat Phra Borommathat Chaiya in 13<sup>th</sup> -14<sup>th</sup> centuries B.E. are Srivijaya-Influenced Architectures in the Srivijayan age following the inscription no.23 Ko and inscription no.24

**Source:** Nuanla-ong (2017) and Nuanla-ong (2010, unpaged) Adapted from Venerable Buddhadasa, (1997, unpaged)



**Figure 2:** Srivijayan style (13<sup>th</sup> - 14<sup>th</sup> centuries B.E.) – Bodhisattva Avalokitesvara images (the first and second images from left), Buddha image (the third images from left) and Phra Narai Image (right) were found around Ban Don Bay in Surat Thani. The interpretation of characteristic of Srivijayan art is divided into two parts: King as elegant; and Bodhisattva as virtue and sufficient.

**Source:** Photos taken by the author (2016 and 2017)



**Figure 3:** Landscape of Nakon Wat or Ankor Wat in Cambodia (1 from left) with Siam (Siem) Kok Army - Lawo Kok Army (2 from left). Two princes of Siam (Siem) Kok Army were on the elephant army. This mural is on the wall of the veranda of Nakon Wat or Ankor Wat. Jatukamrammatep Door (Prince Jatucam and Prince Rammatep) and landscape of Wat Phrabormmathat Nakon Si Thammaraj in Southern Thailand. (4 from left) There were many similarly things between two princes of Siem Kok and Prince Jatucam and Prince Rammatep of Suwannapura in Jatukamrammatep doorframe (2 from left) at Wat Phrabormmathat Nakon Si Thammarat such as faces (character), weapon (knife, arrow and bow) and cloths and decorations. In addition, it might be in the same period.

**Source:** Photos taken by the author (2016), Nuanla-ong (2010, 2014 and 2016, unpaged) and Retrieved in 2010, from [http://www.suriyunjuntra.com/data/สรรณภูมิ\(97-2003\).doc](http://www.suriyunjuntra.com/data/สรรณภูมิ(97-2003).doc)

From learning and investigating the background and origins of Siamese or Thai by the author in Nuanla-ong (2010, 2014 and 2015, unpaged) stated that “Siamese or Thai” is related to the evolution of “Siam, Lawo and Srivijaya” history and culture. It can be assumed that *Siamese (or Thai) is still stayed in this land at least from 1182 B.E. (639 A.D.) that was before Sukhothai Empire*. In the past, this land divided into two parts. *The first part was Lawo (Lawo Kok)*. Empire where was covered since Chao Phraya Basin until Ping Basin. *Another part was Siam (Siam Kok)*, it was covered since the lower area of Petchaburi until the southern Thailand. In that period, Prajubkirikhan could be an important state liked buffer zone between “Siam and Lawo” Empires (Siam Kok and Lawo Kok). Moreover, “Siam Kok” could be “Suwannapura (Suvarnnabhumi)”, “Funan” and “Srivijaya” that could be the same land. *The origin of them could be from “Pan Pan State” at Vieng Sra or Pun Pin District in Surat Thani*. Pan Pan State could be the capital of Suwannapura State that was called “Kimlin Kua” by Chinese. This situation was the first of Krung Sri Thammasok that was the capital of Suvarnnabhumi Empire or Funan Empire. However, from investigation variety of evidence, it could be concluded the flourishing society of this land (Suwannapura → Suvarnnabhumi or Funan, Siam or Srivijaya) that had a long history from before the 12<sup>th</sup> century B.E. until the 18<sup>th</sup> century B.E. (7<sup>th</sup> century A.D. until the 13<sup>th</sup> century A.D.) In the past, the transportation was so difficult for travelling. However, the location of Ban Don Bay was the most suitable geography for west and east traders’ travelling so this land was enterpot and center and its location was appropriate for controlling both politic and economy. Moreover, this land was very rich with both fauna and flora. There were various kinds of products from the west and the east coasts of the peninsula for trading with Arabia, India and China. Takuapa-Ban Don Bay was one of the trans-peninsular routes since before the Srivijayan era.

The benefits of good situation of Srivijaya were suitable for marine travelling (short route) and enough rice-field for both local people and travelers. In addition, this land had good relationships and inter-marriage with local people or royal families in other lands for controlling both politics and trade. For example, there were good relationships because the royal family members of Srivijaya married with those of Java. And this land (Srivijayan culture) had significant culture as spreading Buddhism and using sacred ceremonies that adapt from Brahmanism for controlling colonials, such as the drinking of the sacred water ceremony was used to show the sincerity of colonials. However, there were serious reasons for the loss of power in Chaiya such as changing trade routes, technological development in building merchant ships, declining benefits of the lower Melayu Peninsula (Melaka Straits) and war with the Jola army. So the center moved to the archipelago area such as Java or Sumatra in present Indonesia. There were important conditions for the political and economic power of Srivijaya.

From investigation, in the past such Srivijayan period, the cargo had to use wind energy and could not journey in the doldrums of the equatorial area. Transportation was so difficult but the situation of Ban Don Bay (Srivijaya) was the most suitable geography for enterpot and center of trading. Srivijaya was a maritime state and had advanced skills in ship-building for marine journeys. However, Srivijayan people used a land route too. Takuapa-Ban Don Bay was one of the trans-peninsular routes since before the Srivijayan era. Because it was not possible to have direct journeys from China to India because of limited technology and the size of cargo. Traders and travelers had to rest to fix the cargo, exchange various products and wait at Takuapa-Ban Don Bay for the monsoon. The first record of the Srivijayan age was coming from the travel diary of I-Ching, a Chinese monk. Shi-l-fo-shi and San-fo-ch'i

mentioned in the Chinese records could be the same place. Moreover, Chinese records of Chein Han Shu covered the travels of a Chinese from China to India in 400-450 B.E. who did not go by the sea route to India but across Co Cod Kra by land (10 days), thence traveling by sea for 2 months. I-Ching observed that “Kun Lun” was a name for merchants from the South used by Chinese. Commerce was an important influence in this area. However, there were ten countries of the Southern Sea whose people respected Hinayana Buddhism, but excepting the Moloyu. There was a small group whose people respected Mahayana Buddhism, although most people in Moloyu were not Buddhists. Moloyu might be country which, in 1207-1208 B.E. (664-665 A.D.), sent a group of commercial attachés to China twice, according to I-Ching’s writing in 1228 B.E. (685 A.D.). In 1214 B.E. (671 A.D.), I-Ching noted that he learned the Sanskrit language for six months after he went to Moloyu (it might be an old name of land in Indonesia such as Jambi) with the king of Srivijaya’s support. He stayed there while waiting for the ship to India for around two months before going to Kaja port. Moloyu was changed to be Srivijaya. The south of Jambi was Palembang which was the capital of Srivijaya. I-Ching’s diary on the fact that he had stayed at Shi-li-fo-chi before he traveled to Moloyu (Jambi).

The record of the Tang Dynasty (1170-1449 B.E. or 627-906 A.D.) referring to Pan Pan state at the south of the bay near Cham (at the north of the bay) and Lang Ya Siw (40 days from Jiew Jo by sea). The fences of the local houses were made from wood and the heads of the arrows were made from stone. Their king stayed with Ji Long (Gold Dragon) while the people lived near the water. In the first period of the Tang dynasty, there was a commercial attaché to visit the Jeng Juan king. Monks ate meats but could not drink alcohol. Brahmans could neither eat meat nor drink alcohol and they were poor. There

are many records about orthodox and strictly-practised monks in Srivijaya. There are examples such as I-Ching's record in Sakayakeerathi (a kind of sacred writing of Buddhism); there is also an inscription of Srivijaya recorded as the writing of Chayantha who was a senior monk (Phrarajsatavira); and in 1554-1568 B.E., Athissa's coming from India to Srivijaya. Those records stated that Buddhism in India was not orthodox because there were many Brahman practices mixed with Buddhism. Athissa (an Indian monk) went to meet Ajarn Tammakeerathi (He was a student of Ajarn Sakayakeerati who was a venerable Srivijayan monk) to learn Buddhism for approximately 12 years. Thus, he came back to India to teach Buddhism in the Srivijaya style. Panich (1995, p. 66) declares that the last years of Athissa's life was spent teaching this Srivijayan Buddhism to Tibetans thereby bringing the pure Buddhism there. (Nuanla-ong, 2010, 2014 and 2015, unpage)

In 600-900 B.E. (57-357 A.D.), the king of the Sailendra Dynasty governed three important main basins, namely: The Chao Phraya basin, Tapee Basin and Khong Basin. The Chinese called them Chopo, and called "Panom Funan" the capital. Khun Tien was a prince of Mo who took his army to Panom, a small state near Cham Pa Sak in which Liw Heai (Laos Ei) was governor. Khun Tien defeated Liw Heai and married her to be the first king of Panom in 622 B.E. (79 A.D.). Historical records of China reveal that the kings of Panom state and Pan Pan had the same name of "Khun Long". Khun Pan Wang (Hun Pan Huong) was Khun Tien's son. Khun Long Pan Pan was Khun Pan Wang's son who governed Pan Pan following his father. This story was the origin of Indian culture which then stretched from 600 to 1100 B.E. (57-557 A.D.). Khun Long Pan Pan delegated Khunpol Fun Man or Hoummoun to be the governor of Panom state. Panich (1995: 117) further states that Khun Long Pan Pan's younger brother was the governor of Suwannabhumi in the Chao Phraya Basin. However, when Khun Pan

Pan came back to Panom, Khun Fun Man killed him to take his position. Meanwhile, Khun Long Fun Man had to defend Thien Sun state by sea. There were five kings there who were descendants of Khun Long Pan Pan, in the meantime. Thien Sun had the best port locations to do business, which was a colony of Panom where the king was Kun Lun (Khun Long). After Khun Long Fun Man won the state of the Tapee basin, Khun Long Pan Pan's younger brother killed him. However, the navy of the son of Khun Long Fun Man invaded Suwannabhumi (Kim Lin) indicating that Panom was possibly a major power in the period 768-788 B.E. (225-245 A.D.). At the same time, lineages from India such as Hoo, Hud To, and Brahman were respected by people as they gave their daughters to marry with them. Those Brahmans did not return to India. Chao Ju Kua was a head of the Customs Department of Fukien Province (Fujian in the east China) in China in 1225 B.E. He wrote about Chu Fan Chin where he recorded the history of Southeast Asia in this book; although he did not travel by himself, still he collected the histories from chronicles of China and the interview with Chou Chu Fei who was the head of Customs Department of Kwang Tung Province in China. Chao Ju Kua said that there were four regions in the Southern Sea, namely Cham (Champa), Large land, San Fo Tsi and Chawa. In the Tang dynasty period, the town of San Fo Tsi (Fo Tsi) was near the river above which people built their houses. San Fo Tsi, located near the sea, held a power to control the journey of foreigners both on land and by water. In this era, San Fo Tsi used the iron chains for opening and closing the straits for protecting against the danger from pirates and getting taxation from trades. (Nuanla-ong (2010, 2014 and 2015, unpage) However, Nuanla-ong (2015, unpage) state that there was found Chinese antique bell ant Chaiya Distrct in Surat Thani that is significance for heritage interpretation and "Siam-

Lawo and Srivijaya" association to support historical and cultural tourism as following:



**Figure 4:** Chedi of Wat Phra Borommathat, Chaiyaphum. (1 from left) Antique Chinese Bells of the Tang dynasty (in 1161-1450 B.E. or 618-907 A.D.) or the Song Dynasty. There was a record about giving the Chinese bell to Sam Hud Zi (or Srivijaya) during the Song Dynasty (in 963-1021 B.E. or 420-478 A.D. / or in 1503-1822 or 960-1279 A.D.). However, the information of Fine Arts Department states that these antique bells are from the era of the Ming dynasty and were found at Wat Phra Borommathat Chaiyaphum, following Chinese chronicles. (2 and 3 from left) - Venerable Buddhadasa and Chinese Antique Bell from the Ming era (4 from Left) - Police Lieutenant Colonel Sanphet Thammathikul and Chinese Antique Bell (5 from left). - The author and Chinese Antique Bell (6 from left)

**Source:** Photos taken by the author (2017) and Nuanla-ong (2015, unpage)



**Figure 5:** The route following diary of I-Ching and Sieng-Jun.

- Emperor Aueng Ti of Sui dynasty (Left)
- The route from Kwang-Tung in China to Luang or Tapee Basin in Ban Don Bay. (Middle)
- Sketch of I-Ching who was a Chinese monk from China who traveled to learn Sanskrit and Buddhism in Srivijaya before he went to study Buddhism in India. (Right)

**Source:** Thammathikul (2014, unpage) in Nuanla-ong (2014, unpage) and Sketch of I-Ching from National Museum at Nakon Si Thammaraj by Nuanla-ong (2015, unpage)

Chronicle of China stated that Emperor Aueng Ti of the Sui dynasty ordered that Sieng-Jun (Chinese Envoy) and Heng-Kun-Jeng who were envoys in his period to make a relationship with royal court of Shie -To- Kua in 562 A.D. (1105 B.E.). The above map shows the route from Kwang-Tung in China to Luang or Tapee Basin in Ban Don Bay way where there is the largest and longest river in Southern Thailand. This route could be the end of the journey of Sieng Jun who came to Shie To Kua (Srivijaya) and wrote the story of the prince of Shie To Kua, as follows: “In 607 A.D. (1150 B.E.), Prince of Shie To Kua carried the ship of the Chinese envoy and welcomed him with a music procession (Turbinella pyrum and drum) on the way until arriving at the capital (or center) of Shie To Kua.” Shie To Kua could be located in Surat Thani and Nakon Si Thammaraj areas. Map of the journey of Sieng Jun. He travelled from Nam-Hai in Kwang-Tung in the south of China. He went past Jaan-Chen or Jampa and Janla or Khmer. His ship went across Ao Thai (Thai Bay) then to Koh Chi-Lung or Nest Island in Pa-Til District in Chumporn. In the report of Sieng Jun, the envoy stated that when arriving to this place, it was arriving in the realm of Shi To Kua. (Middle)



**Figure 6:** The archaeological site of Srivijaya in Chaiya that could be the capital of Srivijaya. (Left) Khao Srivichai in Punpin that could be the port and important sacred place (mountain) in Srivijayan age. (middle and right) Districts, Surat Thani

**Source:** Photos taken by the author (2017)

To proof that the situation of “Chaiya in Surat Thani was the capital of Srivijaya by interpreting the diary of I-Ching (Chinese Monk) and Sieng-Jun (Chinese Envoy) and comparing them with other traces.

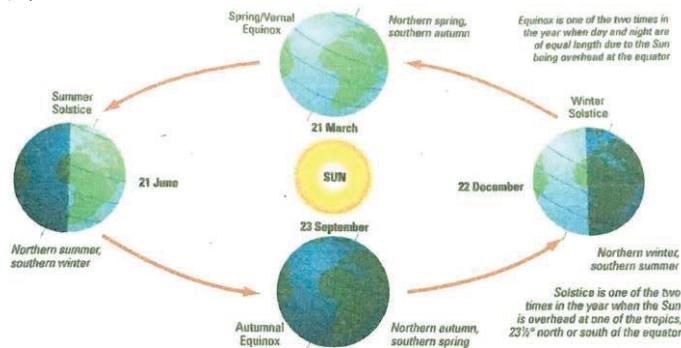


Map 7: Map of the journeys of I-Ching & Sieng-Jun and Kul-Kul-Jeng (Chinese Envoys).

Source Nuanla-ong (2018)

Above maps show that **Sieng Jun travelled from Nam-Hai in Kwang-Tung** in the south of China. He went past Jaan-Chen or Jampa and Janla or Khmer. His junk went across Ao Thai (Thai Bay) then to Koh Chi-Lung or Nest Island in Pa-Til District in Chumphon. In the report of Sieng Jun, the envoy stated that when arriving to this place, it was arriving in the realm of Shi To Kua. The figures below show the evidence and sources to support situation of Ban Don Bay following

the maritime trade of Srivijaya and Ban Don Bay used to be the center of Srivijaya.



**Figure 8:** The period of weathers to support that Ban Don Bay was the center of Srivijaya

**Source:** Thammathikul (2017, unpage)

The author could be concluded that about situation of the center of Srivijaya through comparison the traces and evidence of history with geography, weather and monsoon by consulting and brainstorming with the historian (Interview-Pol.Sanphet Thammathikul, 2017) and meteorologist (Interview-Methawee Nuanla-ong, 2017). Moreover, the author can get the ideas about the situation and landscape of the ancient state and empire with the architect and heritage specialist (Interview-Dr.MR.Pumin Varavarn, 2017) such as Pan Pan State, Sritep ancient city and Srivijaya. The result of this study is following this map. They agreed that the Srivijayan age was about 1,300 years ago so the weather and geography was not changed too much. Recording of people in that period was so significant information to investigate by comparing the weather and geography since the past until nowadays.

From investigation, it supports that I-Ching traveled by ship from Kwang Tung in China in December. That period of time, the North Pole was turned to far from the sun that was the winter of the Northern Hemisphere. The sunrise was in the end of the south. Then the sun moved to the equator in the end of the winter. In that period of time, the duration of nighttime was used to longer than daytime that would be changing; its duration of nighttime was continuing to decrease.

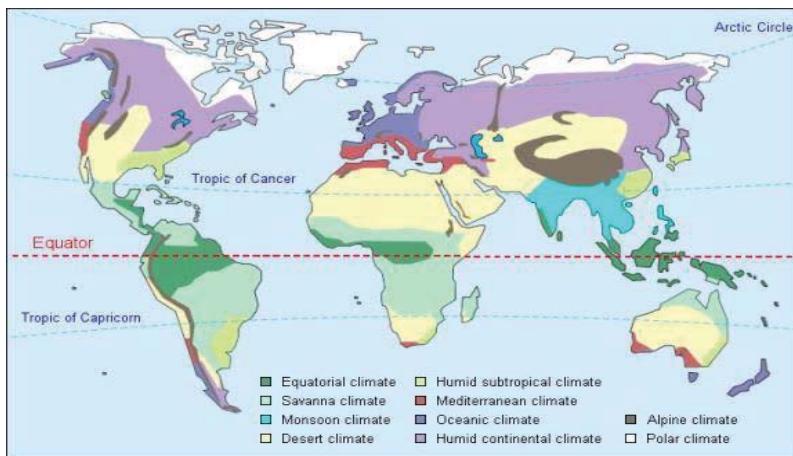
I-Ching stayed in Fo-Shi about 6 months that he watched the sundial in the spring in the Northern Hemisphere. That period of time, the duration of daytime and nighttime was equal that was called “Spring Equinox”. The sunrise was in the northeast. The sun moved to the equator. Then the sun moved to the north of the equator and the North Pole moved and turned to stay close to the sun. The weather was warmer.

I-Ching stayed in Melayu about 2 months that he watched the sundial that period of time, the duration of daytime and nighttime was equal that was “Autumn Equinox”. It was “Spring in the Northern Hemisphere”. The sun was at the equator. The needle of the sundial showed that there was no the shadow of needle of the sundial and human. This period of time was the middle of the 8<sup>th</sup> Month of Chinese. It could be concluded that the location of Melayu was near the equator in the Northern Hemisphere.

I-Ching traveled by ship from Malaya to Chie Cha (Kadah/Thriburi) where was in the Northwest of Malaysia. Then his ship moved to India in the winter of the next year.

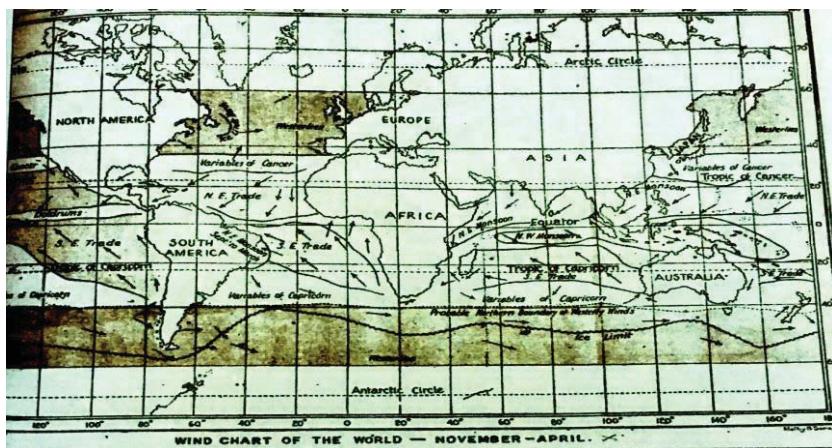
From this information, it could be concluded that *I-Ching was travelling in the Northern Hemisphere, he was never travelling in the Southern Hemisphere. There were found many evidence and traces around Ban Don Bay area following the recording of I-Ching. It can be*

assumed that “Chaiya in Surat Thani or Ban Don Bay area could be the center of Srivijaya.



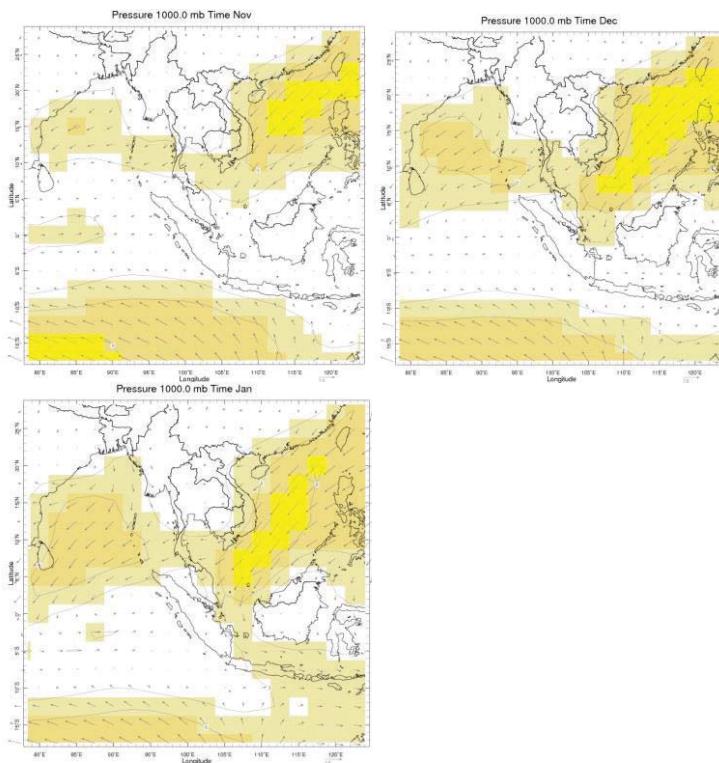
**Figure 9:** The map shows the weather and flora of the Northern Hemisphere was following the traces and evidence of Srivijaya. Many stories and traces of Srivijaya show that the situation of Srivijaya was in the area of monsoon climate.

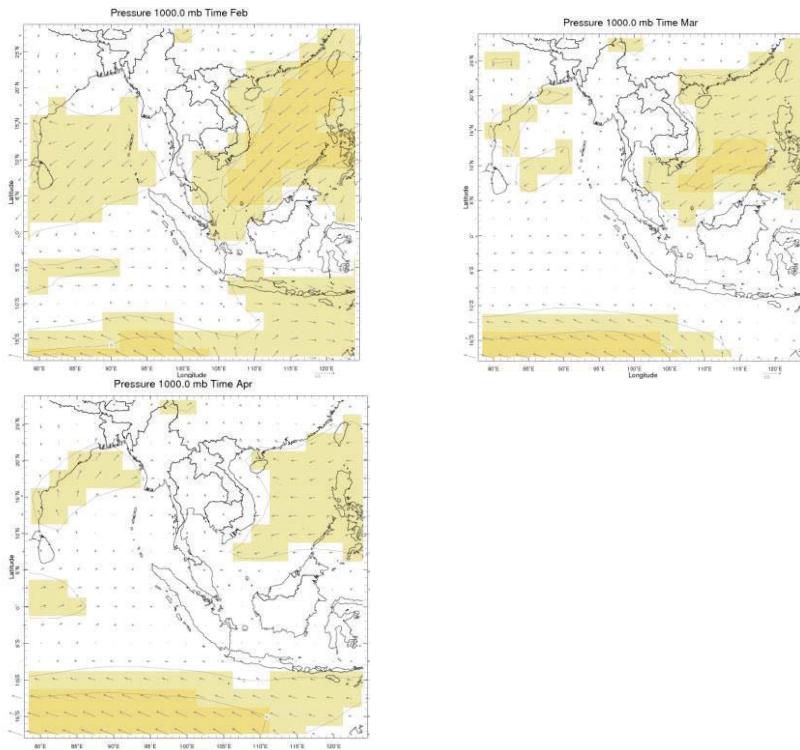
**Source:** Retrieved September 23, 2017, from <https://iasmania.com/hot-wet-equatorial-climate/>



**Figure 10:** Wind Chart of the world-November to Aril. The evidence of the wind's direction to support that Ban Don Bay was the center of Srivijaya

Source: Thammathikul (2017, unpaged)





**Figure 11:** Wind Chart of the world-November to Aril. The evidence of the wind's direction to support that Ban Don Bay was the center of Srivijaya

Source: Meteorological Department of Thailand (2017)

The maps show “Surface Wind” between Novembers to June that was “Northeast Monsoon” or “Winter Monsoon”. It started to move from the land of Asia in Siberian that was started from the first period of the winter (21 of December) pass the grate land of China to South China Sea. Then it moved down to the Southwest. Then it passed Thailand to Indian Ocean following the arrows of the maps. It didn’t move to the equator. So the merchant ship was moved by

airflow to the coast of Vietnam. The merchant ship could not sail direct and across “Thai Bay” to Melayu. The merchant ship had to sail along the coast of the Southern Peninsular, Thailand to the end of Laem-Tong. Then the merchant ship would sail to “Melayu”.

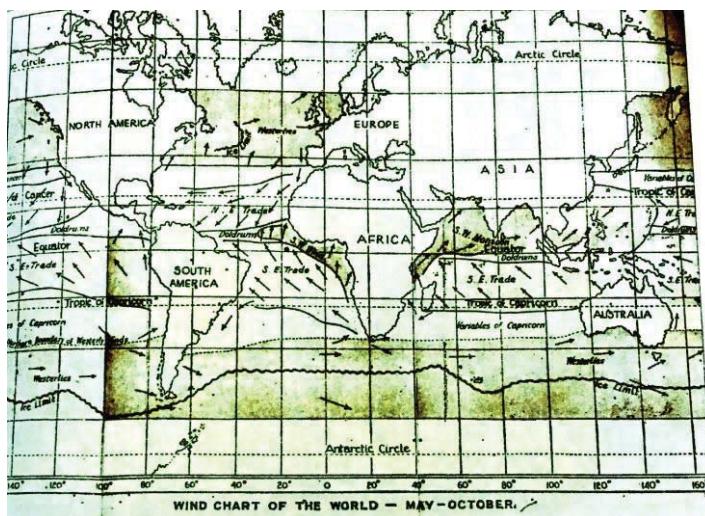
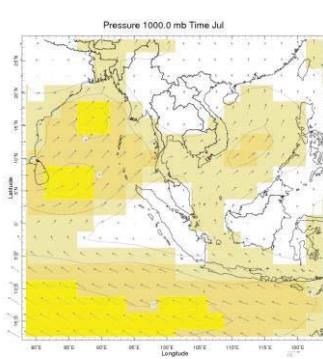
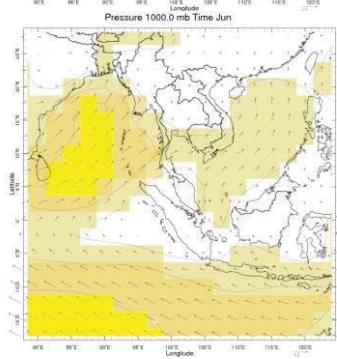
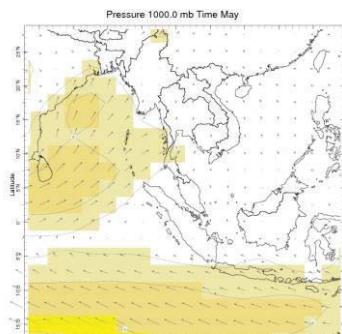
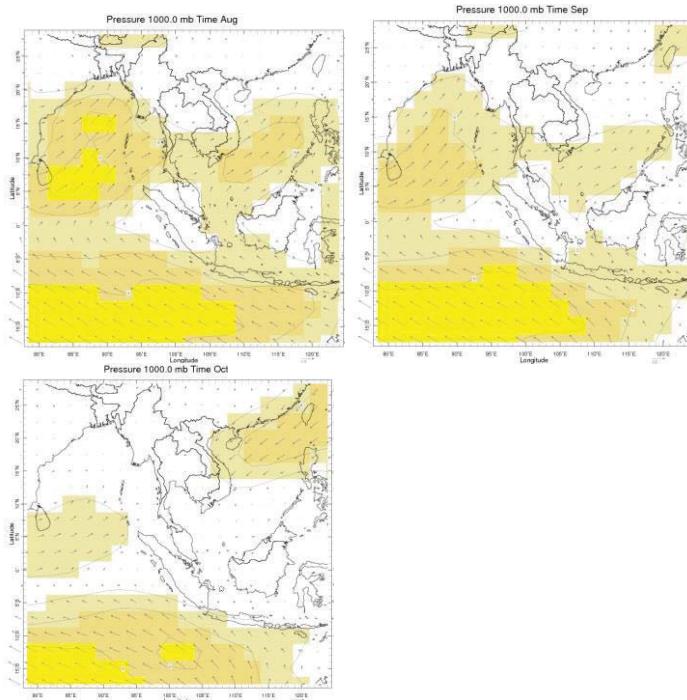


Figure 12: Wind Chart of the world-May to October. The evidence of the wind's direction to support that Ban Don Bay was the center of Srivijaya

Source: Thammathikul (2017, unpaged)



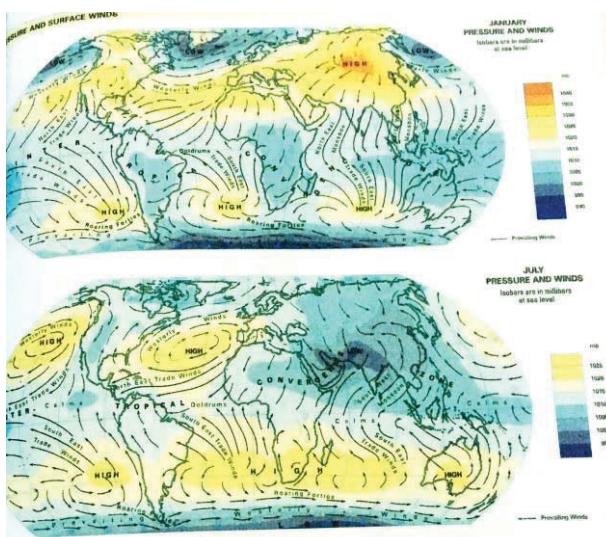


**Figure 13:** Wind Chart of the world-May to October. The evidence of the wind's direction to support that Ban Don Bay was the center of Srivijaya

**Source:** Meteorological Department of Thailand (2017)

The maps show “Surface Wind” between May to October that was “Southwest Monsoon” or “Summer Monsoon”. It started to move from Indian Ocean in the middle of May, then it moved and passed the Southern Peninsular. And then, it moved oblique to the great land of China following the arrows in the maps that was the source of a lot of rain. The merchant ship had to rest and wait at “Melayu” for monsoon changing. The merchant ship would sail again by using the wind from the “the Southwest Monsoon” or “Summer Monsoon”. From these

reasons, it could be concluded that the merchant ship could not directly sail from “Kwang Tung” in China to “Palembang” in Indonesia. The merchant ship had to wait “Southeast Monsoon” at Melayu for sailing to “Palembang”. However, the meteorologist- Methawee Nuanla-ong (2017) argued that the merchant ship could sail tide around Ming Dynasty (1368-1644 A.D. or 1911-2187 B.E.) that was after the Srivijayan period.



**Figure 14:** The evidence of the wind's direction to support that Ban Don Bay was the center of Srivijaya.

**Source:** Thammathikul (2017, unpaged)

This map shows “High Pressure and Surface Winds”. High pressure sources on the surface of the continent and in the ocean that created low temperature and different pressures. In addition, the earth moved around itself that its axis was inclination about 23.5 degrees. In the same time, it moved around the sun in the oval shape. The wind

could move between the continent and the ocean that could create different seasons in the world. So “the Northeast Monsoon or Winter Monsoon” and “Southwest Monsoon or Summer Monsoon” would move oblique to the South China Sea and Indian Ocean. It could not directly move to equator.

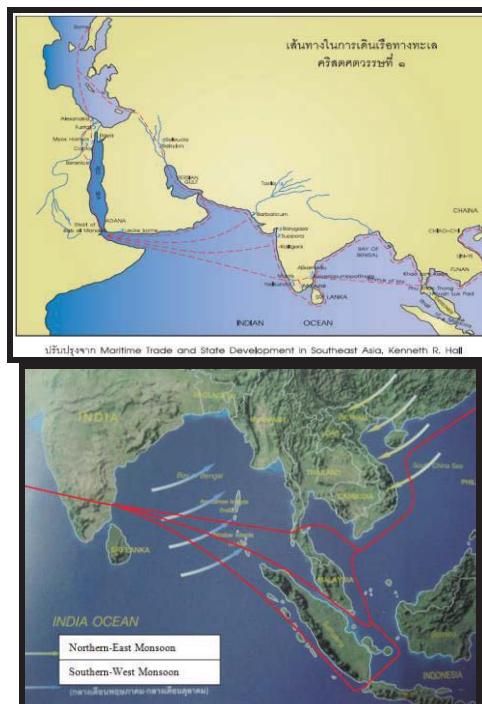


Figure 15: The map of Borneo Vortex

Source: Retrieved October 25, 2010, from <https://www.google.co.th>

This map shows “Borneo Vortex” at Borneo, Indonesia. If vortex was severe, it could create cyclone in the sea at Borneo so it really hard to directly move to equator. Moreover, from investigation about “Borneo Vortex and Mesoscale Convective Rainfall” by S. Koseki, T.-Y. Koh and C.-K. Teo, 2014: np. stated that “Borneo vortex grows over the equatorial South China Sea under cold surge conditions in December during the Asian winter monsoon. It is unlike a typical tropical cyclone or typhoon. From the map no. (a) shows the northeasterly winter monsoon winds prevailing over the South China

Sea turn northwesterly when they extend into Java Sea due to the change in sign of Coriolis parameter across the equator. The Borneo vortex and the comma-shaped rainband over the equatorial South China Sea associated with cold surges. The absolute vorticity tendency revealed that vortex stretching due to intense low-level convergence is mostly responsible for growth/maintenance of cyclone". This information supports that it hard to directly move to equator.



**Figure 16:** The evidence and sources to support maritime trade in Srivijayan age

**Source:** Adapted from Jaisuwant & Naivath (2007, unpaged) in Nuanlaong (2010, unpaged)

This map shows the second period of maritime trade of Srivijaya and the ways of monsoon to support travelling in Srivijayan age. It shows that trade wind of “Northern-East Monsoon” or “Cold Wind” from the great land of China that moved to Indian Ocean. It started in the middle of October to the middle of February. This wind would be the most strong in the 21st of December that was the first start of the winter in the Northern Hemisphere. However, “Southern-West Monsoon” or “Monsoon” from the Indian Ocean across the Southern Peninsular, then it moved to the great land of China. It would start in the middle of May to the middle of October that was source of a lot of rain and heavy monsoon in “Southern-West Monsoon”.

Thammathikul, 2017 comments that Suvarnabhumi or the Funan Empire was the first empire in Southeast-Asian history that was called in the Chinese chronicles as “Funan Kok” or “Hoolam Kok”. Siam-Srivijaya had good relationship with Sukhothai like close friend. However, Southern Thailand (Srivijaya and Tamporning) was under the controlling of Ayutthaya in the middle of Ayutthaya period. From investigation about background of Siam, the author has learned about the calling of “Siam” which could be from “Siam-Lawo” that was not from “Siam-Ayutthaya”. Because the name of “Siam” was calling before Ayutthaya and Sukhothai periods. From several of evidence and traces, it could be concluded “Siamese” was still in this land at least in 1182 B.E.

### Conclusion and Discussion

Geographical position of Takuapa-Ban Don Bay route in Southern Thailand was suitable to expand its economy, religion and politics. From interpreting the diary of I-Ching (Chinese Monk) and Sieng-Jun (Chinese Envoy) by comparing them with other traces that proof about the situation of “Chaiya in Surat Thani could be the capital

of Srivijaya. Chaiya was a hub of international commerce and it was an entrepot to control the east-west trade that was the direct line of communication with India, Chinese, Arabia and Persia. Maritime trade was significant for the Srivijayan world that contacted trade worldwide. The author has learned about the wisdom of Srivijayan people who followed the “middle way” of the Buddha as principle for their behaviours and they recognized the major factors essential to build the heritage sites such as geographical location, settlement, people and lifestyle. There are a lot of advantages from critically assess the ICOMOS Ename Charter by comparing it to the heritage research literature. Interpretation is to show the meaning of sites that is an integral part of the conservation process and fundamental to positive conservation outcomes. The conservation is emphasized the fundamental role of sensitive and effective interpretation in heritage conservation. So that it has to be careful planning for giving people the effective interpretation, for example, interpretation about the evolution and relationship of Siam-Lawo-Srivijaya to support historical and cultural tourism around Ban Don Bay in Surat Thani. From investigation, there were found that good relationship between Siam-Srivijaya and Sukhothai like closed friend. Later, Southern Thailand (Srivijaya and Tamporning) was under the controlling of Ayutthaya in the middle of Ayutthaya period. From investigation about background of Siam, the author learned about the calling of “Siam” which could be from “Siam-Lawo” that was not from “Siam-Ayutthaya”. Because the name of “Siam” was calling before Ayutthaya and Sukhothai periods. From several of evidence and traces, it could be concluded “Siamese” was still in this land at least in 1182 B.E.

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### Interview

Interview with Police Lieutenant Colonel Sanphet Thammathikul, Academic expert on Srivijaya history, Topic: the history and the center of Srivijaya; and the evidence and traces to analyst the history and the center of Srivijaya; weather and wind to support merchant ship in Srivijayan age- Interviewing in 2016-2017 A.D. (Documents and maps)

Interview with the meteorologist: Methawee Nuanla-ong, Topic: the weather and wind to analyst the history and the center of Srivijaya - Interviewing in 2016-2017 A.D.

Interview with M.R.Pumin Varavarn, Ph.D. Topic: the evolution of Thai history such as ancient state and landscape (in Pan Pan state, Dvaravati and Srivijaya including Sritep City) - Interviewing in 2017 A.D.

Focus Group with the leaders of local government, meteorologist and academic in Surat Thani at the center of government of Surat Thani, Topic: the history and the center of Srivijaya- Focus Group in 2016 A.D.