

Styles of Traditional Thai Houses in Chorakhe Yai Sub-District, Bangplama District, Suphan Buri Province

รูปแบบบ้านทรงไทยในพื้นที่ตำบลจรเข้มใหญ่
อำเภอบางปลาม้า จังหวัดสุพรรณบุรี

Received: June 6, 2021

Revised: December 27, 2021

Accepted: August 29, 2022

Sunantha Ngoenpairot¹

สุนันtha เจริญไพโรจน์

Abstract

The purposes of this research were to study the styles of traditional Thai houses in Ban Sala Tha Sai and Ban Ko Phai in Chorakhe Yai Sub-District, Bangplama District, Suphan Buri Province, and to study the history and traditional way of life of the community. The samples were 17 Thai houses. The instruments of this research were the structured interview and the unstructured interview, participant observation and non-participant observation, and questionnaire. The results showed that the houses were divided by age into three groups: the first was over 40 years old house, the second was over 70 years old house and the third was 100 years old and these three groups of houses can be

¹ Lecturer, Art Theory Division, Department of Fine Arts, Suphanburi College of Fine Arts, Bunditpatanasilapa Institute, Thailand

อาจารย์ หมวดทฤษฎีศิลป์ ภาควิชาศิลปสากล วิทยาลัยช่างศิลปสุพรรณบุรี สถาบันบัณฑิตพัฒนศิลป์ ประเทศไทย

Corresponding Author: sununthan@hotmail.com

classified by four 4 styles of houses: 1) single houses built from two raft houses, 2) six carved-wooden teak partition houses, 3) six single shingle-walled wooden houses, and 4) three multi-dwelling houses. In terms of lifestyle, the population is mainly Lao Wiang. There are a few Lao Phuan and Thai. Most of the population are farmers and employed laborers. The beliefs are mixed with Lao Wiang culture and Thai culture. The important factors that make Thai-style houses here exist are that farming is the main occupation. This means you don't have to travel far from home to work. The geographic landform is plain, with a canal flowing through and flooding every year. The Thai-style houses in these two communities are built on stilts to prevent flooding; the high basement of the houses of which the construction is parallel to the big Chorakhe Yai Canal is designed to protect them from yearly flooding. This is truly part of the local wisdom.

Keywords: Thai house, style, lifestyle, central region

บทคัดย่อ

การวิจัยเรื่องนี้มีวัตถุประสงค์เพื่อศึกษารูปแบบบ้านทรงไทยและศึกษา วิถีชีวิต ภูมิปัญญาการสร้างบ้านของชุมชนหมู่ 8 บ้านกอไผ่ และบ้านศาลาท่าทราย ตำบลจรเข้มหาญ อำเภอบางปลาม้า จังหวัดสุพรรณบุรี โดยกำหนดกลุ่มตัวอย่าง บ้านทรงไทย 17 หลัง เครื่องมือที่ใช้ในการวิจัย คือ การสัมภาษณ์แบบมีโครงสร้างและไม่มีโครงสร้าง การสังเกตการณ์แบบมีส่วนร่วม และไม่มีส่วนร่วมและใช้แบบสอบถาม ผลการวิจัยรูปแบบบ้านสามารถจัดกลุ่มอายุบ้านได้ 3 กลุ่ม คือ กลุ่มที่หนึ่งคือบ้านอายุ 40 ปี กลุ่มที่สอง คือ บ้านอายุ 70 ปี และกลุ่มที่สาม คือ บ้านอายุ 100 ปีขึ้นไปและบ้านทั้ง 3 กลุ่มนี้จำแนกตามรูปแบบบ้านได้ 4 แบบ คือ 1) เรือนเดี่ยวสร้างจากเรือนแพ 2 หลัง 2) เรือนเดี่ยวฝาประกนไม้สัก

6 หลัง 3) เรือนเดี่ยวฝาแป้นเกล็ด 6 หลัง 4) เรือนหมู่มี 3 หลัง ด้านวิถีชีวิต ประชากรส่วนใหญ่เป็นลาวเวียง มีลาวพวนและไทยเล็กน้อย ประกอบอาชีพทำนา และแรงงานรับจ้าง ด้านความเชื่อมีวัฒนธรรมของลาวเวียงและไทยปะปนร่วมกัน ปัจจัยสำคัญที่ทำให้บ้านทรงไทยที่นี้ดำรงอยู่ คือ การประกอบอาชีพทำนาเป็นอาชีพหลัก ทำให้ไม่ต้องเดินทางไปทำงานไกลบ้าน และจากสภาพภูมิศาสตร์เป็นที่ราบลุ่มมีคลองไหลผ่านมีน้ำท่วมทุกปี ลักษณะของบ้านทรงไทยจึงมีได้ถุนสูงเพื่อป้องกันน้ำท่วม เป็นภูมิปัญญาอย่างหนึ่ง เพราะชุมชนนี้ตั้งอยู่ริมคลอง จรเข้ใหญ่ การสร้างบ้านจึงขนานไปกับคลอง

คำสำคัญ: บ้านทรงไทย รูปแบบ วิถีชีวิต ภาคกลาง

Introduction

Thai society in the past commonly settled in areas near rivers and canals, especially in the central region, which is a lowland. Therefore, it was common to build a single-story house made of wood with a raised basement to keep the house from being flooded during the rainy season. Houses were often located near the waterfront because it served as a transportation route.

There are different styles of traditional Thai houses in the central region, including a single-detached house, a multi-dwelling house, a raft house, and a shophouse.

A single-detached house is a freestanding house for a single family, which consists of a father, mother, and their children. In general, it is composed of a sleeping house, a kitchen, a porch, and a central terrace. The sleeping house includes a bedroom, a hall room, and a resting area under long overhanging eaves. The kitchen is divided into a cooking and dining area, which is connected to the sleeping cabin by a terrace (Jaijongrak, 1996).

A multi-dwelling house is a house where multiple separate housing units are contained within one complex. It usually consists of a main housing unit, a minor housing unit, and a kitchen, joined together by a terrace. One of these units was originally lived in by the parents, while the other smaller units were for their children (Pirom, 2002). There was also a houseboat and various shops.

Traditional Thai houses in the central region are made of wood and built on stilts, with a high hipped-gable roof that slopes upward from two sides to meet at the hip end (the roof's ridge), bargeboards, and overhanging eaves. The walls are made from composite wall panels typical of the traditional Thai wooden houses of the central region and parts of this style of panel may be used to make a foldable door or wall. Being a carved-wooden partition, the wall of the central Thai-style house is made of several pieces of wood, including risers, treads, and dovetailed, thin, wooden boards that can be disassembled and reassembled. Traditional Thai houses are important due to the local wisdom embedded in their design and construction. They are of historical and cultural value that reflects local identity and rouse national pride.

Traditional Thai houses in the central plains of Thailand are disappearing due to modern changes. Nowadays, modern houses are popular and are not designed to be elevated as in the past because of the emphasis on comfort. Thai-style houses made of wood cause problems with termites, causing them to decay easily, thus requiring frequent repairs. Compared to modern house materials, wood is more expensive to be repaired. Therefore, at present, the popularity of Thai-style house building is decreasing. However, many traditional houses have been preserved in Suphan Buri, one of the central provinces of Thailand, especially in the Chorakhe Yai Sub-District, where many Thai houses exist at present.

Chorakhe Yai is one of the 14 Sub-Districts of Bangplama District, Suphan Buri Province. People in the Chorakhe Yai community are Lao Wiang, Lao Phuan and Thai descent who continue to live in traditional Thai houses. The sub-district is east of the Tha Chin River and is bordered as follows:

- 1) The north by Khok Kho Thao Sub-District, Mueang District, Suphan Buri, and Naku Sub-district, Pak hi District, Ayuttaya,
- 2) The south by Ongkaruk Sub-District, Bangplama District, Suphan Buri,
- 3) The east by Don Lan Sub-District, Pak hi District, Suphan Buri, and
- 4) The west by Khok Khra Sub-District, Bangplama District, Suphan Buri (Policy and Plan Chorakhe Yai Sub district Administrative Organization, 2013).

Chorakhe Yai Sub-District is divided into nine villages. Village Moo 8 was chosen because there are more Thai-style houses in Moo 8 than in other villages, and the houses are clustered together.

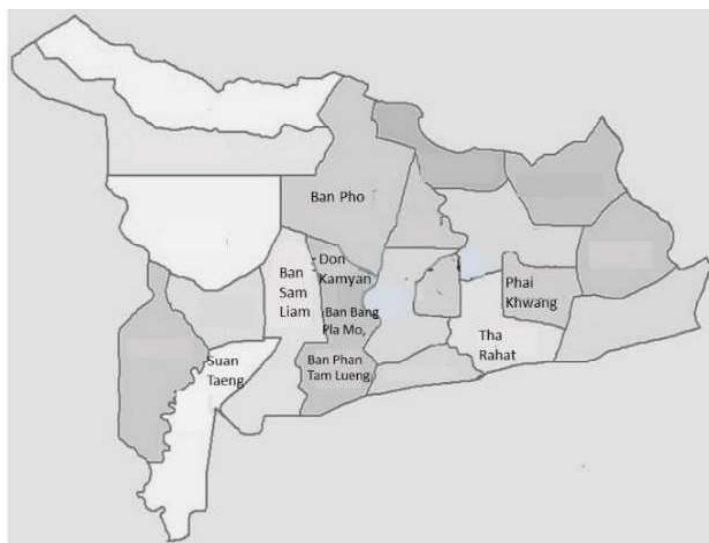
Village Moo 8 is located by the Khlong Chorakhe Yai, a distributary canal of the Tha Chin River. The village has a population of 578 and 175 houses. Most villagers are farmers, growing rice and vegetables such as water spinach and water mimosa, followed by employed laborers. According to the local story, this village was established during the fall of Ayutthaya. When people fleeing the invasion of Burma to the area, they were able to resettle themselves. Families with lots of children mean a lot of labor. It is used to clear a path, thereby making it a lot of land (Issaard K, personal communication, July 17, 2018).

Regarding the history of the village, the majority of Moo 8's residents are Lao Wiang married to Thais. Most of them moved from Maniwan Temple, Khok Kram Sub- District, Bangplama District.

Historically, the Lao Wiang originally lived in the Kingdom of Vientiane and migrated to Suphan Buri, presumably at the time of the Anouvong Rebellion during the reign of King Rama III. Most of the Lao Wiang have settled in Mueang Suphan Buri District in Suan Taeng, Phai Khwang, Tha Rahat, Ban Pho, Don Kamyang, Ban Bang Pla Mo, Ban Phan Tam Lueng, and Ban Sam Liam Sub-Districts (Silpakorn University, 2003). Adults aged 50 and older speak Laos language, while new generations speak Thai. Sala Tha Sai temple and Wat Sala Tha Sai School are the centers of the community.

Figure 1

Map of Lao Wiang in Mueang Suphan Buri District



Note. Lao Wiang community in Muang District

Source: Land Development Regional Office 1.

<http://r01.ldd.go.th/spb/download>

/DinThai53/MAIN/SP/SP_011.html. 4 December 2021.

Lao Wiang residents have built Thai-style houses in Suphan Buri Province. In Chorakhe Yai Sub-District, Lao Wiang people first settled at Sala Tha Sai House, located near Pak Khlong Chorakhe Yai and later expanded to Ban Ko Phai. Thus, the two villages are linked by kinship. The official name is Baan Sala Tha Sai, but the villagers have divided the original village into 2 villages: Baan Sala Tha Sai and Ban Ko Phai. Ban Sala Tha Sai was named by the sandy area near the canal while Ban Koh Phai was inspired by abundant bamboo trees around the area.

The traditional Thai houses in these two villages include single-family houses and extended family houses located along the Chorakhe Yai canal. The houses are freestanding, with space between each for a continuous flow of air. No fence is built between neighboring houses, suggesting that they are connected by kinship. Many traditional Thai houses have been built in these villages, 17 of which are distinctive and have not undergone much change. Despite the increasing popularity of modern concrete houses due to rapid global changes, the traditional Thai houses in these two villages in Moo 8 have survived, allowing us to study their forms and history before they vanish. These Thai-style houses are about 40–100 years old, and part of the house is being repaired. The style of Thai houses has not changed much. It still maintains quite a lot of the original pattern.

The researcher believes that these traditional houses should be studied as evidence of Thai architectural history and to encourage historic preservation as a learning resource for the community.

Objectives

1. To study the styles of traditional Thai houses in Ban Sala Tha Sai and Ban Ko Phai in Chorakhe Yai Sub - District, Bangplama District, Suphan Buri Province
2. To study the history and traditional way of life of the community

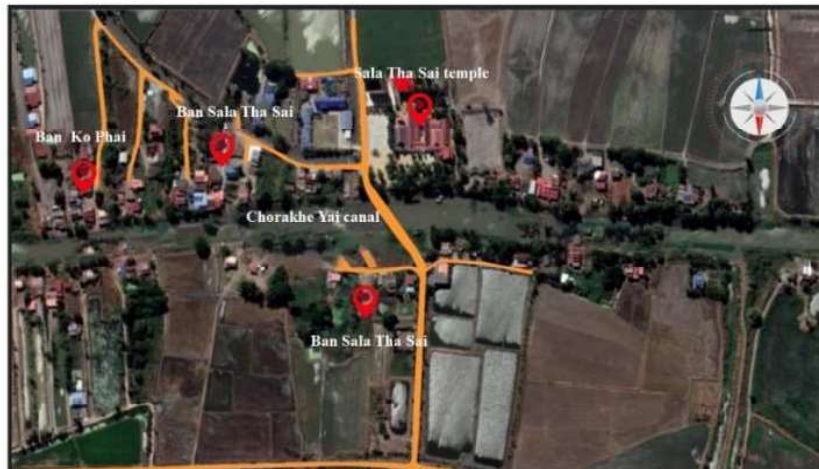
Research Methodology

This is qualitative research that examines the Thai-style houses that exist today. The research area included Moo 8, Ban Sala Thai and Ban Ko Phai, Chorakhe Yai Sub-District, Bangplama District, Suphanburi Province. The population consisted of 17 Thai houses.

Interviews and questionnaires were employed to collect data. The interviews were divided into three groups: 1) 15 house owners, 2) 12 residents, and 3) 2 community leaders. The data collection process lasted about six months, and the data was collected and analyzed in conjunction with a two-month exhibition called “Thai Style Houses” held at Wat Sala Tha Sai School, whose contestants were elementary school students at Wat Sala Tha Sai School. The purpose of the exhibition and contest was to promote community knowledge and encourage the community to realize the value of Thai-style houses. The data from the exhibition assessment was summarized, demonstrating that the community recognized the importance of Thai-style houses and did not think about changing the layout of the house because it is suitable for the community lifestyle.

Figure 2

Map of Chorakhe Yai Canal



Note. Chorakhe Yai canal flows through Village Moo 8

Source: Google.(n.d.).[Google Maps place]Retrieved December 17, 2021 from <https://www.google.co.th/maps/place>.

These two villages are selected for research because they share the Lao Wiang culture and the houses in the villages are mostly traditional Thai houses. The survey found that the houses are 40 to 100 years old. Therefore, in this research, the houses are divided according to their ages and styles.

1. Population and Samples are 17 traditional Thai houses as follows:

1. House owner number 1
2. House owner number 2
3. House owner number 3
4. House owner number 4
5. House owner number 5
6. House owner number 6
7. House owner number 7

8. House owner number 8
9. House owner number 9
10. House owner number 10
11. House owner number 11
12. House owner number 12
13. House owner number 13
14. House owner number 14
15. House owner number 15
16. House owner number 16
17. House owner number 17

Figure 3

Map of Moo 8 in Ban Sala Tha Sai and Ban Ko Phai Chorakhe Yai Sub-District, Bangplama District, Suphan Buri



Source: Original photograph by Sunantha Ngoenpairot,
June 25, 2016

2. Data Validation and Analysis

Data from the questionnaire is assessed for mean satisfaction scores.

3. Study Limitations

The limitations of this research are as follows:

(1) The survey found 21 traditional Thai houses but only 17 are studied because some houses have been demolished and many houses could not be accessed.

(2) There are difficulties in photographing the houses as many houses can only be photographed from a certain angle. All-round views of the houses cannot be captured because of trees or inconvenient locations. For example, some angles of a house have to be photographed from afar from a boat.

Findings

The study results enable us to understand the styles of traditional Thai houses and way of life in Moo 8, Chorakhe Yai Sub-District.

1. Types of Traditional Thai Houses

There are four styles of traditional Thai houses in Moo 8, Ban Sala Tha Sai and Ban Ko Phai.

1.1 A house built from a raft house: This house is owned by House owner number 11 and House owner number 17. It is a twin raft house, raised off the ground and with a hipped-gable teak roof, originally thatched with dried nipa palm leaves, which have recently been replaced by galvanized sheets. The main house is tall, with a long overhanging roof covering the front gable and porch. Behind the main

house is a smaller house, facing toward the canal. The house consists of a sleeping cabin, a kitchen, and a terrace that goes around the house, with a high space underneath. The walls are made from vertical wooden panels. Presently, the house's roof is tiled with galvanized sheets to block sunlight and rain. The stair landing is open-air to allow breezes from all directions.

Figure 4

House Owner Number 11



Source: Original photograph by Sunantha Ngoenpairot,
December 27, 2015

1.2 A teak-cover house is a single house with a tall gable and a canopy cover. The lid is made of teak, with several pieces of wood, including vertical and horizontal studs, and thin wooden boards that connect the intersecting parts. There are six houses in this style: House owner numbers 1, 2, 3, 7, and 8, and House owner number 13.

Figure 5

House Owner Number 8



Source: Original photograph by Sunantha Ngoenpairot,
July 2, 2016

The house is a detached house, consisting of a bedroom and a kitchen. It has a spacious lower terrace covered by an overhanging roof. The hall contains a Buddhist altar and is used for offering food alms to monks. The kitchen is used for cooking and perhaps dining. The hall and the kitchen are connected by a terrace. Some houses have a terrace walled by composite wooden panels with awning windows, while others have an open terrace or a terrace with removable walls. The house has a front stairway and a simple wooden ladder on the side or back of the house. The house floor is lowered in level to allow airflow and a view of the space under the house.

1.3 House with wood shingle walls. A shingle-walled wooden single house is a house with an extension made by dovetailing pieces of the wooden structure into horizontal or vertical patterns, which is a pattern applied in community 1, for instance, House owner numbers 4, 2, 6, 10, 14, and 15, and House owner number 16.

Figure 6

House Owner Number 10



Source: Original photograph by Sunantha Ngoenpairot,
July 2, 2016

1.4 A multi-dwelling house is a house with several housing units. There are two to three bedrooms, one kitchen, and one parlor. There is a terrace to connect the houses, with or without a roof. A multi-dwelling house is extendable as a group of houses for increasing family members.

The house is spacious enough to accommodate an extended family. A new dwelling unit may be constructed as an addition to the house or be purchased to be connected to the existing house. The house often has a waterfront pavilion.

Figure 7

House Owner Number 9



Source: Original photograph by Sunantha Ngoenpairot,
December 22, 2016

The house stands on stilts high above the ground to allow buffalos upstairs in the flood season. Standing on stilts high above the ground protects the animal from getting flooded. The wooden structure is suitable for both dry and rainy seasons, making it easier to manage and adapt to changes in natural weather conditions. The gable roof not only protects against rainwater but also improves the ventilation of the house, along with the elevation of the floor. This can be considered a unique and wonderful architectural design.

There are three houses in this style: House owner numbers 5 and 9, and House owner number 12.

Figure 8
A Buffalo Pen



Source: Original photograph by Sunantha Ngoenpairot,
July 2, 2016

The traditional Thai houses can be divided into three age groups:

Group 1: Houses over 40-69 years old

- House owner number 9, 41 years old
- House owner number 17, 50 years old

Group 2: Houses over 7-99 years old

- House owner number 1, 70 years old
- House owner number 2, 80 years old
- House owner number 3, 80 years old
- House owner number 4, 85 years old
- House owner number 7, 85 years old
- House owner number 12, 84 years old
- House owner number 15, 80 years old

Group 3: Houses over around 100 years old

- House owner number 5, 100 years old
- House owner number 6, 100 years old
- House owner number 8, 100 years old
- House owner number 10, 100 years old
- House owner number 11, 100 years old
- House owner number 13, 119 years old
- House owner number 14, 102 years old
- House owner number 16, 102 years old

2. Way of Life and Wisdom of Building a Thai House

In terms of the Moo 8 community lifestyle, most of the villagers are mainly engaged in paddy cultivation, even transportation has changed over time, as roads have been built through the villages. Even though people have some work outside the community, most of them still work mainly in seasonal farming. Therefore, people have some free time to work as a mercenary. Some people go to government service but do not leave farming, which is a career that they have been doing since their ancestors. The geography has not changed much from the past, but when the floods hit, people used boats instead; cars were parked on the side of the main road, and the villagers used boats to enter the village. Chorakhe Yai canal remains important to the community. Locals also take advantage of the canal to grow vegetables and raise fish.

The cultural aspect shows the importance of three groups of people living together. The Lao Wiang people are the largest resident group. The Lao Phuan people and Thais are small in number. Therefore, the traditions here include Lao Wiang, Lao Phuan, and Thais related together, but the Lao Wiang tradition stands out from other groups due to the strongly inherited Lao Wiang faith, passed down from its ancestors to the present day. At present, the

villagers in this community still maintain the Lao Wiang culture in terms of traditions such as paying respect to grandfather. This is to show respect for the spirits of grandparents because it is believed that it will bring happiness and prosperity to the community. This tradition is still practiced today. The community members participated in the ritual from children, teenagers, and adults. These cultures show the relationship between people, and people with faith forged into an eclectic community which still maintains its own identity, both Thai-style houses and beliefs. However, at the same time, they have followed Thai cultural traditions in various festivals such as Loy Krathong and Songkran festivals.

The Lao Wiang people also embrace Thai culture and adapt to the lifestyle, which can be reflected from Lao Wiang people building houses in the style similar to the Thais', but Lao Wiang's beliefs are manifested, for example, via worshipping the Mai Maid Pillar, as in the house there are 8 pillars, the first of which is respected as the main pillar. There is a ceremony to pay respect to the house pillars every year or every day.

The wisdom of building a Thai-style house is to build a house facing the canal. Traditional Thai houses are built on stilts, suitable for communities living in flooded areas. Every year during October and December, when floodwaters reach the house, items, and animals, including pets such as buffaloes, pigs, ducks, and chickens, are moved into a shed built on raised floors behind the house. The house built on stilts also prevents thieves from entering and provides an area used for storing agricultural supplies and equipment and a living area for relaxing. Another important factor that keeps Thai-style houses exist is paddy cultivation, which is still considered the main and traditional occupation of the villagers. As a result, they do not have to work far from home, so they can maintain the condition of the Thai-style house.

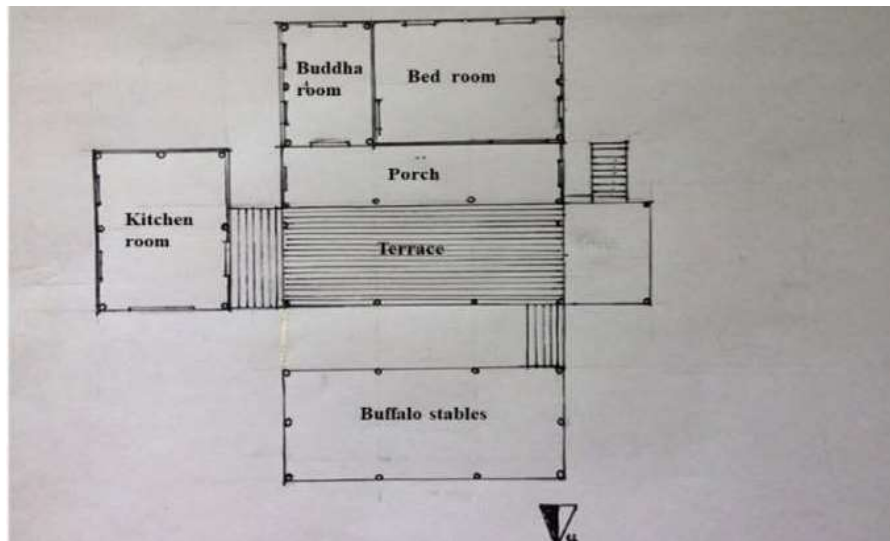
The materials used to build Thai-style houses are mainly teak wood: the roof is tiled; the floor, balcony, poles, and patios are hardwood such as Teng wood, redwood, and rubberwood. The origin of the wood used for home renovations is mostly bought from Don Lan and Lat Chado, Phra Nakhon Si Ayutthaya Province, but if it is older than that, the origin is unknown. Most of the housebuilders are from Chainat Province. Most home builders do not know the names because some of the houses were built long before the current homeowner was born. Some were bought from other places. There are some houses that people in the community help to build. Some houses are dismantled from other places and reassembled. Currently, when repairs are made, contractors are hired from within the village. Most traditional contractors have died, as the age of the house is quite long, at least forty years old.

Discussion

This research examined the Thai-style houses in Moo 8, which consist of a front room, bedrooms, and a kitchen. Some houses may have an expanded kitchen area. The roof is thatched with roofing tiles or galvanized sheets. Most of the houses are built facing the canal, with rice fields behind them. No fence is built around the house because almost everyone in the community knows one another and is related by kinship. Most people in the community moved from Maneewan temple. The first family to move here was house number 13, after which they convinced their relatives to move in, such as house number 17, house number 16, or house number 14.

Figure 9

Main Plan of Thai House of Moo 8 in Chorakhe Yai Sub-District,
Bangplama District, Suphan Buri



Source: Original photograph by Kanchana Issaard,
November 18, 2021

The important factor that Thai-style houses remain is paddy cultivation. Most people in this village still work in agriculture, so they do not have to travel far from home for work, and geography has not changed much from the past. Currently, there is a road cutting through the community. People prefer to travel by land rather than by water, compared to the past, but the Chorakhe Yai canal is in the same condition as before. Villagers still use the canal to grow vegetables and fish. The construction of Thai-style houses faces the canal. These houses with high stilts are suitable for the location near the canals, which are flooded every year.

Current environmental changes have had an impact on the style of Thai-style houses in terms of repairs. The material was changed from the original to be suitable for the present, both in terms of usability and price. Roof tiles have been changed into zinc

and wooden posts into cement posts for durability. However, with the terrain flooding every year, Thai-style houses are best suited for living in Moo 8, so Thai-style houses have been around until now.

The research related to the central Thai-style houses that was used as the basis for the study was: " Bann Thai Pak Klang " by Pirom (2002), which discusses the belief involved in building Thai-style houses and setting them out on construction sites and defining different types of Thai architecture. " Thai House " by Jaijongrak (1996). " Houses in Rattanakosin Vol.1 " by Thiphasas and " House Plans in Siam " by Uruchadha (2000) display the different styles of Thai-style houses in central Thailand, suggesting that building houses and elements of houses give us a clearer understanding of the style of Thai houses, with an emphasis on houses in the Ayutthaya and Rattanakosin eras. In " Intellectual Creation from the House of Vernacular Art," Panin (2000) mentions the different styles of ancient Thai-style houses of various ethnicities as an example in the study of the houses of indigenous peoples. The thesis of Hutachuta (2003), titled " Development and Settlement Pattern of the Waterfront Community of Ban Bang Mea Mai, Supharnburi Province " gives a clearer picture of settlements in waterfront communities. In addition, the research on Lao Wiang in Suphan Buri Province, " Local Stories: Suphanburi Province " by Wisan (1993) and a research study by Jindamaneerot (2002) titled " Social History of Tha Chin River Basin Community mention the settlement of Lao Wiang in Suphan Buri Province, in Mueang District and Bangplama District.

Research at Moo 8 can be compared to Thorsarot and Panin's (2014) article " Changes of Forms and Elements of the Central Thai Traditional House in Present Day " and Suwannakorn's (2015) article " Construction of Traditional Thai-Style Wooden House of the Central Region: Case Studies of Contemporary Ruen Thai ". Both articles show the current Thai-style houses that are applied but retain

the original elements in the structure, material, and method of building a house. Components of the house can be disassembled. This is the wisdom of the Thai people, who use wood as a building material that can be assembled and repaired. The Moo 8 still uses this method as well, but the Thai-style houses in both articles are more adapted to the modern era. For example, Mr. Charin's Thai-style house has a pool in the middle of it. The ground floor is made of brick to increase the working space. Moo 8's Thai-style house has some repairs and replacement materials, but not much was done especially to downstairs. Because Moo 8 is next to Chorakhe Yai canal, which is flooded every year, it is not suitable to build a room on the ground floor; therefore, the current newly built Thai houses are often built in non-flooded areas.

Conclusion

According to this study of Thai-style houses at Moo 8, Chorakhe Yai Subdistrict, Bangplama District, Suphan Buri Province, 4 types of Thai-style houses were discovered: 1) single houses built from two raft houses, 2) six carved-wooden teak partition houses, 3) six single shingle-walled wooden houses, and 4) three multi-dwelling houses. The house's layout consists of a front room, a bedroom, and a kitchen. Some houses may expand the space in the kitchen while the current roof is tiled or galvanized, and it is applied to the current environment. The layout of most houses is similar: the house faces the canal; the back of the house is the field. There are no fences around the house, as most of the residents are relatives. The boundary uses trees as a divider, so vegetables are often grown in the surrounding area.

Today, due to globalization and technological change, the villagers have started shrimp farming. Shrimp farming uses water

from the Chorakhe Yai canal as the main source of water for fresh water, which causes more socioeconomic change in the community. With fewer paddy fields, the villagers began to work outside. However, the geography where there is flood every year is a major factor maintaining the Thai-style houses at Moo 8 because these houses with high stilts can prevent flooding, although the cost of maintenance and repair is relatively high.

The suggestions for this study are:

1. Further research should be done on local wisdom of building Thai-style houses in other communities.
2. Educational institutions can bring students on field trips to the area to study history, culture, and the local wisdom.
3. Publishing articles and research on the topic would allow national or international audiences to know the existence of Thai-style houses in the Chorakhe Yai Sub-district, Bangplama District, Suphan Buri Province.

References

- Google. (2021, December 17). *Google Maps place*. <https://www.google.co.th/maps/place>
- Hutachuta, P. (2003). *Development and settlement pattern of the waterfront community of Ban Bang Mea Mai, Supharnburi Province*. [Unpublished master's thesis]. Chulalongkorn University.
- Jaijongrak, R. (1996). *Thai house* (2nd ed). Thammasat Printing House. [in Thai]
- Jindamaneerojana, S. (2002). *Social history of Tha Chin River Basin Community*. Samnakphim Sangsan. [in Thai]
- Land Development Regional Office 1. (2021, December 4). *Lao*

- Wiang community in Muang District.* http://r01.1dd.go.th/spb/download/DinThai53/MAIN/SP/SP_011.html
- Panin, O. (2000). *Intellectual creation from the house of vernacular Art lectures Silpa Bhirasri 15 September.* n. p. [in Thai]
- Pirom, S. (2002). *Bann Thai pak klang.* Kurusapa Printing Ladphrao. [in Thai]
- Policy and Plan Chorakhe Yai Sub district Administrative Organization. (2013). *Plan of development 3 year 2015-2017.* n. d. [in Thai]
- Silapakorn University. (2003). *The project on unique treatment of local architecture and the environment to attract tourists.* [in Thai]
- Suwannakorn, C. (2015). Construction of traditional Thai-style wooden house of the central region: Case studies of contemporary ruen Thai. In P. Povathong (Ed.), *Academic Journal of Architecture* 64 (pp.1-17). Chulalongkorn University.
- Thorsarot, P., & Panin, O. (2014). Changes of forms and elements of the central Thai traditional house in present day. *Journal of the Faculty of Architecture King Mongkut's Institute of Technology Ladkrabang*, 18(1), 35-48.
- Tipatas, P. (2002). *House in Rattanakosin 1.* Chulalongkorn University.
- Uruchadha, P. (2000). *Style of houses in Siam.* Dansutthakampim. [in Thai]
- Wisan, S. (1993). *Local stories: Suphanburi Province.* Samcharoen Panich. [in Thai]