

ตามรอยนิราศสำหรับเส้นทางมรดกทางวัฒนธรรม
กรณีศึกษาอำเภอบางกรวย จังหวัดนนทบุรี
Tracing Nirat for Cultural Heritage Routes:
A Case Study of Bang Kruai District, Nonthaburi

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บทคัดย่อ

นิราศ วรรณกรรมไทยที่เป็นที่นิยมอย่างแพร่หลายในสมัยรัตนโกสินทร์ตอนต้น (พ.ศ. 2325–2394) ถูกประพันธ์ขึ้นจากนักประพันธ์ไทยที่มีชื่อเสียง โดยถ่ายทอดเรื่องราวจากความรู้สึกเศร้าหมองในจิตใจของผู้ประพันธ์ ที่มีต่อความคิดถึงนางผู้อันเป็นที่รัก เมื่อผู้ประพันธ์มีเหตุให้ต้องจำจากนาง เนื่องจากมีเหตุให้ต้องเดินทาง ไปยังสถานที่อื่น นอกจากนี้ ผู้ประพันธ์ได้บรรยายถึงสถานที่ในแต่ละที่ผู้ประพันธ์เดินทางผ่านทางเรือไว้ในนิราศอีกด้วย อำเภอบางกรวย จังหวัดนนทบุรี และคลองบางกอกน้อย หนึ่งในชุมชนริมน้ำที่สำคัญของประเทศไทย เป็นชุมชนที่เคยเจริญรุ่งเรืองทางด้านการค้า และเป็นที่รู้จักจากเรื่องราวของนิราศ งานวิจัยชิ้นนี้ มีจุดประสงค์ ที่จะวิเคราะห์ความสำคัญทางวัฒนธรรมในเรื่องเล่าของนิราศที่พับในอำเภอบางกรวย จังหวัดนนทบุรี และครอบคลุม คิดศักยภาพที่สามารถพัฒนาเส้นทางมรดกทางวัฒนธรรมสำหรับอำเภอกรวย จังหวัดนนทบุรี

ขอบเขตการศึกษางานวิจัยในครั้งนี้ คือ วัด จำนวน 9 วัด: วัดบางไกรใน วัดเพลง วัดสักใหญ่ วัดสักน้อย วัดบางอ้อยห้าง วัดชลอ วัดแก้วฟ้า วัดอุทธayan และวัดโบสถ์บุน ที่ตั้งอยู่ริมคลองบางกอกน้อยในอำเภอกรวย และถูกสร้างขึ้นในสมัยกรุงศรีอยุธยา (พ.ศ. 1893 – 2310) และสมัยธนบุรี (พ.ศ. 2310 – 2325) ที่มีความหลากหลายในเรื่องของศิลปะไทย สถาปัตยกรรมไทย และประวัติศาสตร์ไทย ผลการวิจัยเกิดจาก การวิเคราะห์เนื้อหาจากข้อมูลปฐมภูมิจากการสัมภาษณ์เชิงลึก การเก็บข้อมูลในสถานที่ การสนทนากลุ่ม และโครงการนำร่อง การวิเคราะห์เนื้อหาจากข้อมูลทุติยภูมิ ได้แก่ เอกสารภาพถ่าย การสังเกตุการณ์ และการสัมภาษณ์อย่างไม่เป็นทางการ ผลของการวิจัยพบว่า วัดทั้ง 9 วัด มีความสำคัญทางวัฒนธรรมและมีคุณค่าทางวัฒนธรรม ครบทั้ง 4 ด้าน ไม่ว่าจะเป็น คุณค่าทางด้านประวัติศาสตร์ คุณค่าทางด้านความสวยงาม คุณค่าทางด้านสังคม และคุณค่าทางด้านการวิจัย ซึ่งคุณค่าทางวัฒนธรรมของวัดทั้ง 9 วัดนี้มีความสำคัญในการท่องเที่ยวเชิงมรดกทางวัฒนธรรม เส้นทางเหล่านี้มีศักยภาพในการนำไปสู่การเป็นเส้นทางท่องเที่ยวเชิงมรดกทางวัฒนธรรมทางเลือก แห่งใหม่ในอนาคตของอำเภอกรวย จังหวัดนนทบุรี ประเทศไทยและโลกใบนี้

คำสำคัญ: นิราศ เส้นทางมรดกทางวัฒนธรรม การท่องเที่ยวเชิงมรดกทางวัฒนธรรม นนทบุรี

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Abstract

Nirat, a popular Thai form of literature from well-known Thai poets in the beginning of the Rattanakosin era (1782–1851), was written with sorrowful stories to show how the author missed his love when he had to travel from one place to another, describing the places that he passed by. Bang Kruai district, Nonthaburi province along with Klong Bangkok Noi, one of the most important water-based communities in Thailand at the time, was a flourishing economy and well-known for interesting Nirat narratives. This research aims to examine the cultural significance of Nirat narratives founded in Bang Kruai district and conceptualize the potential for cultural heritage routes in this area today.

The scope of this study focuses on nine Buddhist temples: Wat Bang Krai Nai, Wat Pleng, Wat Sak Yai, Wat Sak Noi, Wat Bang Aoi Chang, Wat Chalo, Wat Keaw Fah, Wat Uthayan and Wat Botbon along Klong Bangkok Noi in Bang Kruai district, which were founded in the Ayutthaya (1350–1767) and Thonburi (1767–1782) eras, with diverse stories in Thai arts, Thai architecture and Thai history. The research findings from the content analysis of the primary data includes in-depth interviews, field observation, focus groups, a pilot project, and secondary data including photographic documents, observations and informal interviews. The results of this research show that all nine Buddhist temples in Bang Kruai district have cultural significance values: historic value, aesthetic value, social value and scientific value. The value of these nine Buddhist temples has significance in terms of cultural heritage tourism. These routes have potential for future tourism in the future for Bang Kruai district, Nonthaburi province.

Keywords: Nirat, Cultural Heritage Route, Cultural Heritage Tourism, Nonthaburi province

Introduction

Formerly, towns and communities in Thailand usually settled down on the banks of ‘*khlong*’ (Thai for ‘canal’, used throughout this article to denote ‘one canal’ or ‘many canals’ in English) as water from rivers and khlong was the most important source for daily life activities, for household consumption, preparing food, taking a bath, agriculture and transportation (Thai Junior Encyclopedia, n.d). The khlong also brought and gathered people to settle down as a community alongside it. Moreover, water transportation was the fastest way to travel between provinces (Social Research Institute, 2016).

Bang Kruai district was well-known as being the shortest way to get to Bangkok when traveling from other provinces, or to travel from Bangkok through the Chao Phraya River, as the river has an S-shaped curve, following the river in an indirect way. ‘*Lad*’ in Thai means

‘short cut’, so Khlong Lad (the former name of Khlong Bang Kruai) is the canal that was created to save traveling time.

While traveling by boat in the past, travelers had to find ways to spend their many hours of free time. Hence, several poets could spend time writing Nirat while traveling. Both sides along Khlong Bangkok Noi were mentioned and recorded in several well-known Nirat narratives. ‘Nirat’ means a Thai octameter poem or long lyrical Thai poetry with eight or nine syllables per line, with its contents describing the feelings of the author while traveling. It describes the poet’s own feelings, thinking and mourning to his lover, the circumstances of his trip and places that he visited or passed by (Wenk, 1996). Most nirat narratives are about Buddhist temples, as the heart of the Thai Buddhist community. Buddhist temples can be seen as the source of cultural significance, assembling historical values, aesthetic values, scientific values and social values while Buddhism is a source of identity for Thai people (McCargo, 2004).

From field observation and site survey, water transportation alongside the khlong today is unpopular, when compared with the popularity of using the main road and land transportation. The main road is straight and a direct way to easily connect to other transportation modes such as highways, skytrain and the subway, unlike khlong, which is an indirect way. Also Bangkok Metropolitan Administration (BMA, 2006) refers to the *National Economic and Social Development Act 1978*, where the way of life of Thai waterside communities have increasing depended on land transportation, public utilities and other public services along main roads (Saengthumthavee & Dankittikul, 2016). It gathers new communities along main roads as more expensive and larger housing development. Hence, several local residences of waterside communities along both sides of the khlong became abandoned, including piers, houses, grocery stores and gas stations due to unpopular waterway transportation, with no connections with the main road, nor with economic development activities.

However, Bang Kruai district has potential to be a cultural heritage tourism hub of Nonthaburi province. Even though in Butler’s model of tourism cycle stages (Butler, 1980), Bang Kruai district at present is in the first stage of exploration, as a small number of tourists visit the area, mostly domestic tourists, and only few tourism facilities exist, such as signage, piers, limited roads for cars and bicycles, a local café, a boutique hotel, and a learning center for preservation of local durian in Nonthaburi.

The interest of this research study aims to search for the cultural significance of nine Buddhist temples by Khlong Bangkok Noi in Bang Kruai district, Nonthaburi province, which were founded in the Ayutthaya and Thonburi eras. They are diversely distinguished for Thai arts, architecture and history, and all were mentioned and recorded in Nirat.

Objectives

1. To define the cultural heritage significance of Nirat narratives found in Bang Kruai district, Nonthaburi province.
2. To conceptualize the potential cultural heritage routes for Bang Kruai district, Nonthaburi province.

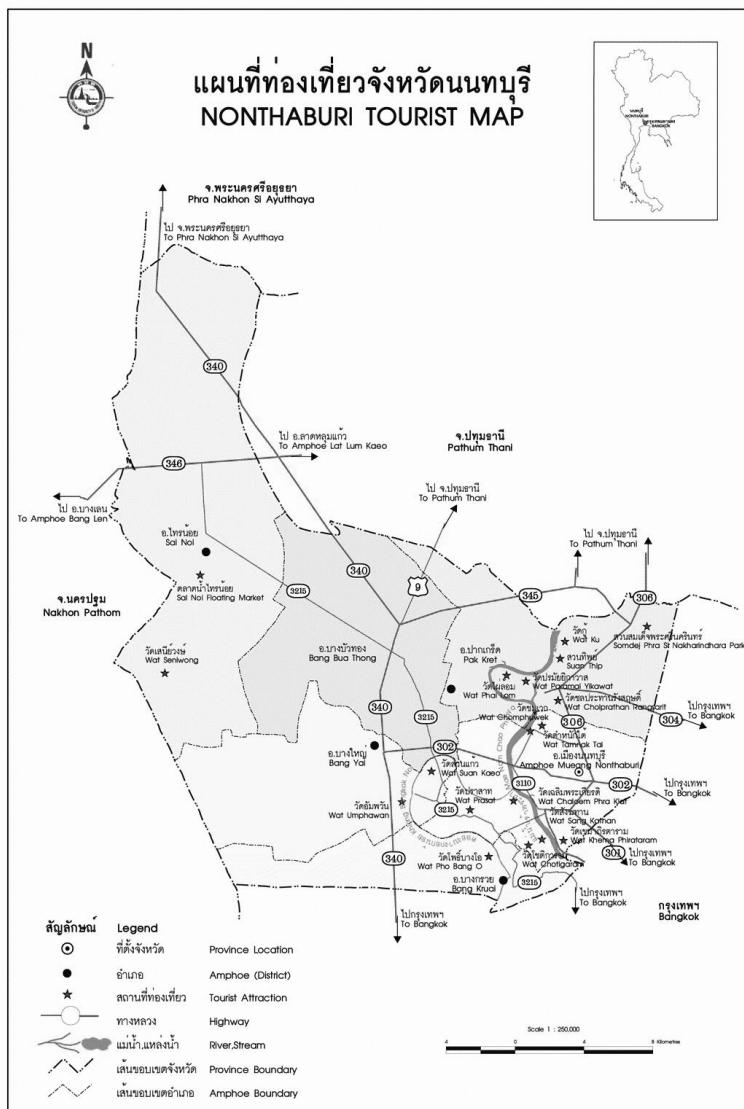


Figure 1 Tourist map of Nonthaburi province (Tourism Authority of Thailand (TAT), 2017a)

Conceptual Framework

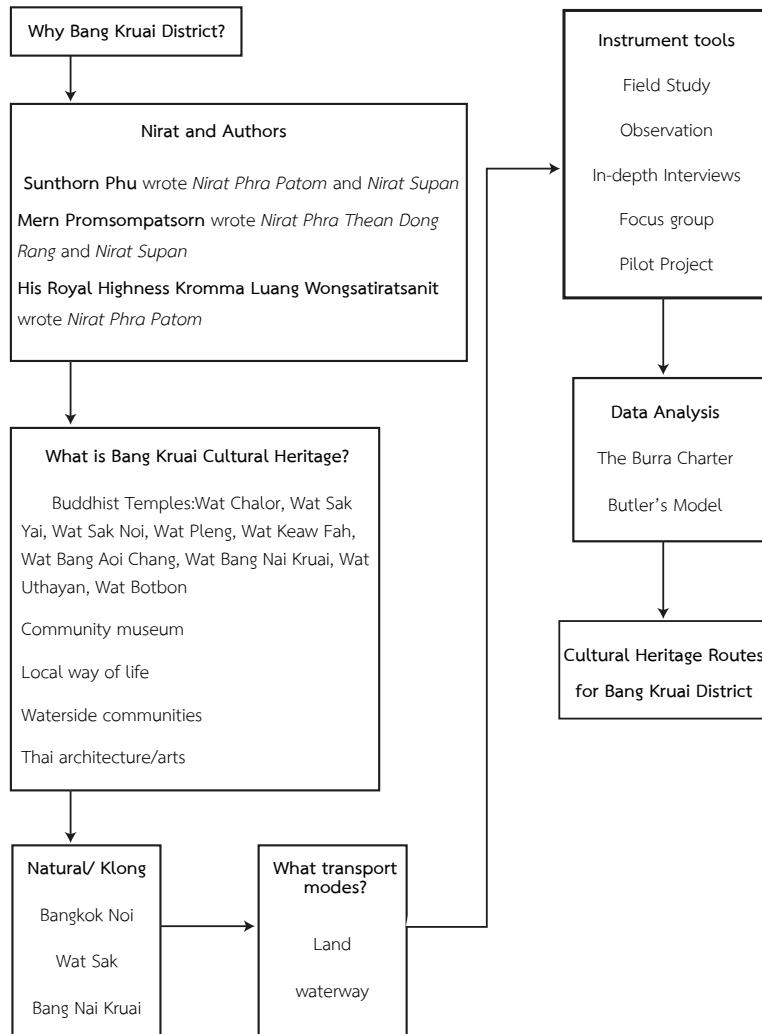


Figure 2 Conceptual Framework

Research Methodology

The research was conducted from November 2015 to June 2017. It used a qualitative methodology, focusing on generative research, concerned with producing cultural heritage routes for Bang Kruai district.

1. Population and Samples

This study focused on cultural heritage significance of Nirat narratives founded in Bang Kruai district and conceptualize the potential cultural heritage routes for developing tourism in this area. Nine Buddhist temples along Klong Bangkok Noi in Bang Kruai district, which were founded in the Ayutthaya (1350–1767) and Thonburi (1767–1782) eras are the subject of this study. The samples of this research included forty local residents and sixteen participants in a focus group who held diverse roles in their communities.

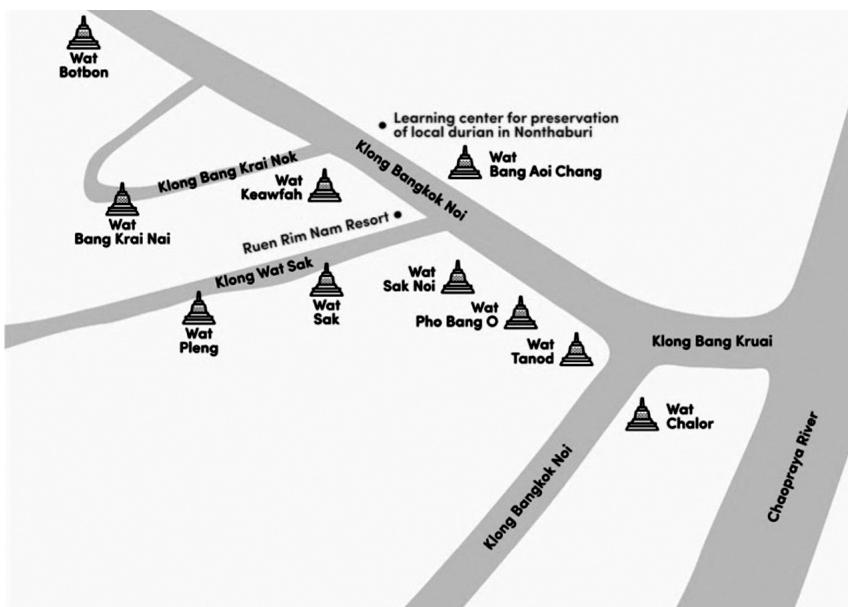


Figure 3 Map of nine Buddhist temples in Bang Kruai district, Nonthaburi
(Map drawing credit: Miss Kanoknuch Sillapawisawakul)

2. Research Instruments

Field study and direct observation were undertaken to have first-hand insights into the situation of the study area. This included field observation and survey of nine Buddhist temples in Bang Kruai district by land transportation and waterway transportation. This was completed several times between April 2015 to June 2017. In-depth interviews with key informants at Bang Kruai Municipality and informal interviews with local residents and those working in the private sector to gather information about the linkages between Nirat and the nine Buddhist temples, past and current tourism situations, as well as their views of how to develop tourism in the area. The focus group meeting sought the identity of Bang Kruai district

and potential options for cultural heritage routes. The pilot project was used as a case study for a lecturers group visit from the Faculty of Humanities and Social Science at Suan Sunandha Rajaphat University.

3. Data Collection

Primary data was collected by visiting the site via both land and waterway transportation modes to take photos of cultural significance, observe how each site could be connected and explore possible routes. In-depth interviews with forty local informants in various groups and representatives were also conducted. A site survey, focus group meeting and pilot project were observed, analyzed and used as a case study for this research. The researcher invited sixteen informants including scholars, Thai arts professionals, an international tour leader, business owner, media creative writer, executive staff from Bang Kruai Municipality Office, local informants and local residents. All attended both the site survey and the focus group meeting. For the site survey, the group visited all sites by arranging boats along Khlong Bangkok Noi, as mentioned in nirat. For the focus group meeting, the researcher followed the steps of the focus group (Tuckman & Jenson, 1977) in order to arranged the appropriate activities during two sessions of focus group meetings. The first part of the focus group meeting was to brainstorm to find the local identities of Bang Kruai district. The second part of the meeting sought to brainstorm suitable tourism for Bang Kruai district. Secondary data was also compiled from nirat, articles, journals and other documents which related to the research topics and sites of the study. The pilot project was used as a case study for a group visit from staff at the Faculty of Humanities and Social Sciences at Suan Sunandha Rajabhat University to visit all sites.

4. Data analysis

The first step of the Burra Charter process, ‘understand significance’ (Australia ICOMOS, 1999), was used as the method to identify and understand the value of cultural heritage significance of Bang Kruai district, in terms of aesthetic, historic, scientific and social values. The Model of Tourist Development, also known as ‘Butler’s model’ (Butler, 1980), was used to find the stage of tourist development for Bang Kruai district in the tourist area life-cycle. Butler’s model outlines the tourist area life-cycle of evolution as divided into seven stages of development: exploration, involvement, development, consideration, stagnation, rejuvenation, and decline stages.

Results

There are five Nirat poems which were written in the early period of the Rattanakosin era (1782–present) by three famous Thai authors:

1. Sunthorn Phu, who was honored by UNESCO as a great world poet in 1896 (Chanjirayuwat, 2010), wrote *Nirat Phra Pratom* (Phu, 1925) with verse style in 1832 when he traveled to visit Phra Pathom Chedi in Nakorn Patom province in winter. *Nirat Supan* (Phu, 1967) was written in poem style when he traveled to Supanburi province in the reign of King Rama III in 1841.

2. His Royal Highness Prince Kromma Luang Wongsatiratsanit wrote *Nirat Pha Phratom* (Wongsathiratsanit, 1970) when he traveled to Nakorn Patom province, written in poem style in 1834.

3. Mern Promsompatsorn wrote *Nirat Supan* (Promsompatsorn, 2001) when he traveled to Supanburi province and *Nirat Phra Thean Don Rang* (Promsompatsorn, 1961) when he traveled to Kanchanaburi province, both written with verse style in the same year, 1844.

Each Nirat was written in traditional style, expressing sorrow that the author had to be away from his lover (Herbert et al., 1989). Nirat describes the history of interesting places that the poet passed by, with his perception of sites and other aspects, much like a travel diary. Bang Kruai district is not only a passage way to other destinations but also a well-known area because of nirat.

This research focuses on nine Buddhist temples they were railing

Wat Bang Krai Nai is noted in *Nirat Phra Patom*. Sunthorn Phu described the myth of Nai Krai Thong (The Thai Astronomical Society, 2017), who killed Chalawan (the name of the crocodile) in Phichit province which was told as a real story. Nai Krai was born and lived in Bang Kruai district.

Wat Pleng, the abandoned temple, made Mern Promsompatsorn feel so lonely. He informed his readers that there was a waterfront pavilion which had a beautiful balustrade and described the monk who used to stay at this temple and was very talented in mural painting, alongside the brilliant Thai works of art on the temple's wall.

Wat Sak Yai is the temple that Sunthorn Phu mentioned in *Nirat Phra Patom*, noting that this temple had an honor to be proud of, the same metaphor as love with dignity (the temple name ‘Sak’ in Thai means ‘dignity’, ‘Yai’ in Thai means ‘big’ or ‘grand’).

Wat Sak Noi is the temple that Prince Kromma Luang Wongsatiratsanit wrote of in *Nirat Phra Patom*. When he visited Wat Sak Noi, he felt so pitiful because there was no

preservation and restoration of the temple.

Wat Bang Aoi Chang is an ancient temple which was founded by the local community since the late Ayutthaya era. The community museum at Wat Bang Aoi Chang passed on local wisdom of preserving ancient objects.

Wat Keaw Fah is the temple with its name referring to Somdej Phra Chao Keaw Fah, or Phra Yod Fah who was aged 13 years and succeeded the throne for 14 months (1547–1548) in the Ayutthaya era (TAT, 2017b).

Wat Chalor is the temple that Sunthorn Phu wrote of in *Nirat Phra Patom*. He said the one who built this temple might kindly bring his beloved one to share his cushion in his boat.

Wat Uthayan is the temple that Mern Promsompatsorn mentioned in *Nirat Phra Tan Dong Rang*, where he felt like he was in heaven when looking at the flourishing of fauna and flora.

Wat Botbon is the temple that Kromma Luang Wongsatiratsanit wrote of in *Nirat Phra Patom*, that it was built for such a long time that he missed his beloved one whose face is so beautifully bright like the moon.

The results from the site visit, primary data and secondary data is that Bang Kruai district has strong cultural heritage significance, with historic values, aesthetic values, scientific values and social values. The following text summarises the values and attributes found in Bang Kruai district.

Historic Values and Attributes

- Nonthaburi province has a long history because it was a part of the Ayutthaya Kingdom.
- Bang Kruai district was important as a military base.
 - in the reign of King U-Thong (the first king of the Ayutthaya Kingdom) with locations in Wat Sak, Wat Sak Noi and Wat Pleng.
 - in the reign of King Taksin (the only king of the Thonburi era) in the area of Wat Bang Aoi Chang.
 - in the Second World War period, the Japanese military was based around the entrance of Khlong Bangkok Noi or the area of Siriraj Hospital at present. The Japanese military traveled around Bang Kruai district by boat along Khlong Bangkok Noi to observe, search for valuable resources and used waterway transportation to travel to other provinces.
- The economy flourished along Khlong Bangkok Noi since the Ayutthaya era through

to the beginning of the modern Rattanakosin era. Waterway transportation at that time was the shortest way to get inside Bangkok. Khlong Bang Kruai was the passageway and the closest way to Bangkok.

- Bang Kruai district and its temples were mentioned in Nirat poems, so it became a source of pride for local residents.
- Wat Bang Aoi Chang hosted a royal kratin or barge ceremony of King Chulalongkorn (1873–1910) in the Rattankosin era in 1903.
- The community museum at Wat Bang Aoi is a learning center of Nonthaburi province.
- Most temples in Bang Kruai district were founded in the Ayutthaya era. The ancient ordination halls with the Chinese junk shape is the significant and outstanding architecture feature.

Aesthetic Values and Attributes

- The ordination hall and the principal Buddha images in seven of the nine temples noted in this study of Bang Kruai are of Ayutthaya architectural style.
- 43 pictures of oil paintings feature the Buddha's life story by Mr. Kumnuan Chanunto at Wat Keaw Fah.
- Authentic Thai wooden houses sit along both sides of Khlong Bangkok Noi.
- The ways of life of local residents, reflecting more suburban lifestyles, including:
 - the khlong smells fresh because of clear flowing water
 - large areas and plenty of visible green hair algae from under the water
 - greenery from water morning glory and water hyacinth
 - sailing boats to pick water morning glory
 - commerce with boats along both sides of Khlong Bangkok Noi such as noodle boats, ice cream boats, café boats, fruit boats and post boats
 - monks sailing the boats to receive food from local residents in the early morning
 - children swimming in Khlong Bangkok Noi.
- These temples inspired Thai poets to create specific Thai literature arts in the form of Nirat when they traveled and passed by.
- A beautiful traditional waterway parade procession on Buddhist Lent Day.

Scientific Values and Attributes

- The community museum at Wat Bang Aoi Chang is the key learning center, the role model of using local wisdom techniques to conserve ancient collections of fabrics such as ancient Tripitaka books from the Ayutthaya era, Thai gilt lacquer cabinets from the reign of King Rama IV in the Rattanakosin era, and tea sets with royal dragon patterns.
- Wat Sak Noi is a good example of temple architecture in ruin, where restoration and conservation did not take place over time, Wat Pleng is an example of temple architecture after restoration work has been completed.

Social Values and Attributes

- Bang Aoi Chang community was influenced by the Ayutthaya era. This community used to be part of the sovereignty preservation between the Thai and Burmese war.
- Local residents built the King Taksin the Great monument in memoriam to honor him and supporters of the Bang Aoi Chang community.
- Most local residents work in the agricultural sector.

Table 1 shows in summary that these nine temples have cultural heritage significance. From the results of the focus group meetings, the researcher found that the cultural identities of Bang Kruai district are: 1. Local way of life. 2. Community museum in Wat Bang Aoi Chang with local wisdom to preserve ancient fabrics. 3. Thai architecture: Thai authentic wooden houses along Bangkok Noi Canal. 4. Temples founded in the Ayutthaya era and Thai arts. 5. The local areas of agriculture, and 6. The location close to Bangkok.

Table 1 Cultural Significance of the Nine Temples in Bang Kruai district, Nonthaburi

Setting	Period founded	Number of nirat featured	Historic values	Aesthetic values	Scientific values	Social values
Bang Kruai	-	3	X	X	X	X
Wat Chalo	Ayutthaya	2	X	X	X	X
Wat Sak Noi	Ayutthaya	1	X	X	X	X
Wat Sak Yai	Thonburi	1	X	X	-	X
Wat Pleng	Ayutthaya	1	X	X	-	X
Wat Bang Aoi Chang	Ayutthaya	2	X	X	X	X
Wat Keaw Fah	Ayutthaya	1	X	X	X	X
Wat Uthayan	Ayutthaya	3	X	X	-	X
Wat Botbon	Ayutthaya	1	X	X	-	X

Butler's model (Butler, 1980), could apply to tourism in Bang Kruai district at the first stage of tourist development: the exploration stage which is in need of tourist facilities such as an information center, restrooms, rest areas, signage, maps, and guidebooks for both Thai and international tourists.

From the results of brainstorming to find the suitable cultural heritage routes for Bang Kruai district, the researcher created two possible cultural heritage routes, with the informants experiencing, discussing and exploring the ideas together about the proposed cultural heritage routes through waterway traveling.

The first route takes approximately five hours to complete. This route is suitable for active tourists who will be able to cycle. Tourists will experience the atmosphere of the countryside in both Bangkok and the local ways of life in Bang Kruai district by riding past fruit orchards, seeing beautiful landscapes and meeting with local people. The route starts at Ta Chang pier in Bangkok, where tourists will take the long-tail boat for 40 minutes to Wat Chalo. Then start to cycle a route from Wat Chalo across the wooden bridge, riding past the beautiful Wat Tanod and Wat Pho Bang O to visit Wat Sak Noi, Wat Sak Yai, Wat Pleng and finish their ride at Wat Keaw Fah, as demonstrated in Figure 4.

The second route also takes around five hours to complete and starts by visiting the traditional Thai wooden houses, the local museum at Wat Bang Aoi Chang, Yodpanich (an old Thai grocery shophouse and café), and finishes with catching giant freshwater prawns in Klong Bangkok Noi, as outlined in Figure 5.

Discussions

From the research data, Bang Kruai district has strong cultural significance (Australia ICOMOS, 1999) demonstrating historic value, aesthetic value, scientific value and social value. Cultural heritage tourism and its activities is suited for the area because it fits into all seven categories of cultural heritage types (Howard, 2003):

- Natural: Khlong Bangkok Noi, which was the former Chao Phraya River.
- Landscape: Beautiful canal landscapes along both sides of the canal.
- Artefacts: Buddha images at the Buddhist temples and the objects at the local museum at Wat Bang Aoi Chang, which displays the outstanding and valuable artefacts of local wisdom and royal objects.

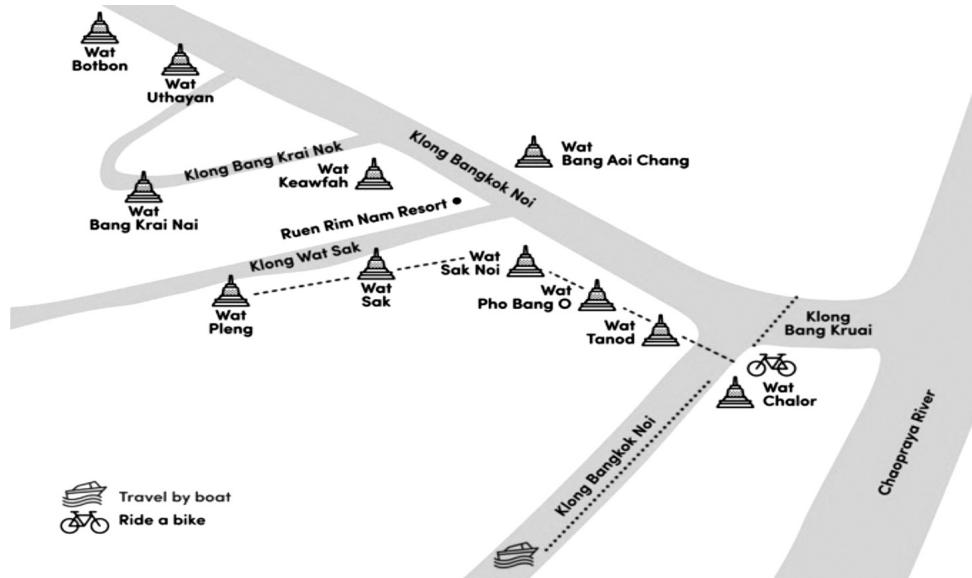


Figure 4 The first route for Bang Kruai district

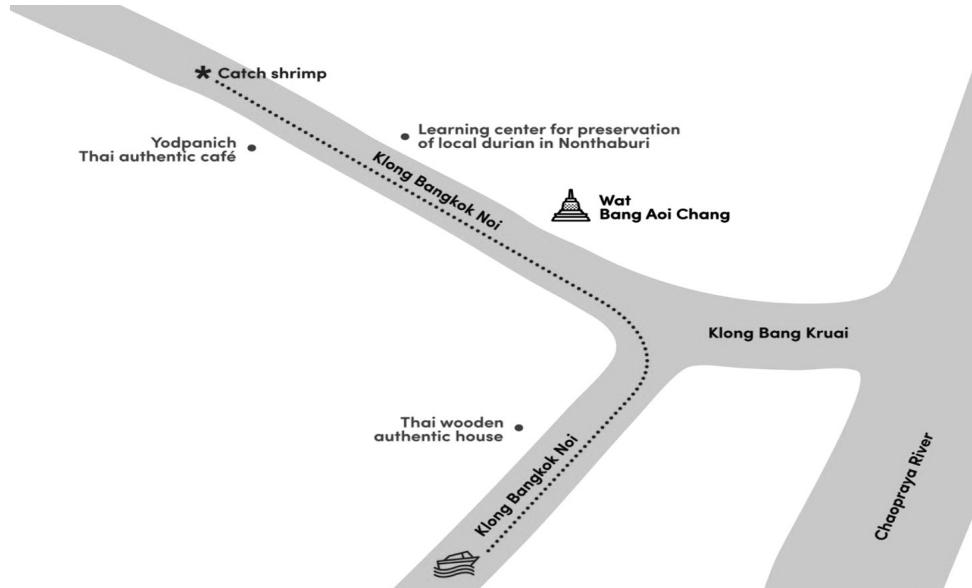


Figure 5 The second route for Bang Kruai district

- **Monument:** Several Thai Buddhist temples built in the Ayutthaya and Thonburi eras along both sides of the canal.
- **Sites:** Thai architecture at Buddhist temples, several traditional Thai-style wooden houses along both sides of Khlong Bangkok Noi, an old Thai grocery shophouse, an old Thai café and an abandoned old gas station at the rim of Khlong Bangkok Noi, which show how this area was once prosperous in the past.
- **Activities:** Experience the countryside of Thailand, local people who have a house at the rim of the canal take advantage of the khlong for everyday life activities (Thai Junior Encyclopedia, n.d.), such as taking baths, washing clothes, using paddle boats as everyday water transportation to ride from one place to another, making merit at Thai Buddhist temples, and catching giant freshwater prawns and freshwater fish in the middle of the khlong.
- **People:** Local residents at Bang Aoi Chang community are descendants of people from the Ayutthaya era.

From the data research, the target cultural heritage tourist in Bang Kruai district is possibly five different groups, in accordance with Prentice's theory (1993): educated visitors, professionals, families or groups, schoolchildren and nostalgia seekers. The two cultural heritage routes proposed for Bang Kruai district are short routes, as the area is small. Tourist could choose the route which suits their lifestyle and interests, and a half-day or full-day tour would be sufficient for the length of visit.

The Cultural Heritage Routes for Bang Kruai district will have three positive impacts:

- The economic: the increase of domestic and international tourists and tourist activities in Bang Kruai district will help create a better standard of living of local communities through creation of new jobs and income (Cojocariu, 2015)
- The social impact: strengthening the local participant to be part of a stronger community (Saengkrachang, 2017)
- The cultural impact: increasing local communities' awareness and appreciation of the value of their cultural heritage (Council of Europe, 2017).

Suggestions

1. Bang Kruai district needs appropriate and proper cultural heritage tourism plans after setting up the cultural heritage routes, to be developed by the local government. It can support the local economy with expanding budgets for tourism development plans in collaboration with local experts and businesses, as well as setting up a well-represented committee for developing local participants. Moreover, the government can effectively

collaborate in partnership initiatives with several private firms with possible strong financial support (Ruangkalapawongse & Ruangkalapawongse, 2016).

2. The local government must develop strategic plans with suitable human resources to guide both Thai and international tourists. Interpretation in the area is an urgent need. Signs along the cultural heritage routes will be needed in both Thai and English languages.

3. To support the cultural heritage routes, there should be a process to choose professional sustainable travel agencies to assist, consult and manage the plans, such as Hivesters and Local Alike.

4. The local government needs to focus on cultural heritage sources for both the tangible and intangible values of the sites for conserving cultural heritage resources for consistent reviews and monitoring.

5. The researcher has created the introduction video: Tracing Nirat for Cultural Heritage Routes: A Case Study of Bang Kruai District, Nonthaburi Province on Noei Nisakorn Youtube channel, the link (<https://youtu.be/pyaeSsQzzdo>, 2018) to present the cultural significance of Bang Kruai district to a wider audience.

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