

The Interpretation of European Settlements (Portuguese, Dutch and French) on the Chao Phraya River during the Ayutthaya Era^{*}

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Introduction

Ayutthaya developed after the decline of the Sukothai rule. Its early economic success came from agriculture. Later, a strong economy arose from trading. From the 15th to the 17th centuries, Ayutthaya became a fully international trading city. The Portuguese were the first Europeans to sail to Asia and Siam for spices trading. They were followed by the Dutch, VOC Company who replaced the Portuguese business. Later, French missionaries became very active in this region. The Europeans brought education, medical assistance, technology, military support, religion and new foodstuff. This interpretation shows a strong relationship developed in Ayutthaya with the Portuguese, Dutch and French who had the variety degrees of influence depending on the prevailing circumstances. The Ayutthayan kings made trade agreements and political and military alliances that bolstered and supported an often shifting and unstable monarchy. In return, the Europeans took back vast amounts of spices, forestry products, silk and other natural resources to their home nations leaving behind in Ayutthaya a rich heritage of architecture and culture, testifying to the influence of these visitors that remains part of Thai culture to this day.

Ayutthaya was the capital of Siam for 417 years, from 1350 to 1767. Ayutthaya drew people from various nations and became an international city. In the early period, the international population was from countries in Asia such as India, Arabia, Persia, China, Malaya, Morn and other countries nearby. At the same time, Europeans were

^{*} The objective of this study was to interpret the influence of key European settlements on the banks of the Chao Phraya River from Ayutthaya to the mouth of the river from the 15th to the 17th centuries and to seek to understand why the Europeans came and the reasons to remain in Siam. The study also looks at the first important settlement in southern part of Ayutthaya Island and further settlements founded in Bangkok and Pra Pa Dang which all were on the banks of the Chao Phraya River. The dissertation studied remaining historical sites and cultural heritage from the Ayutthaya era to discover the Europeans' life and activities in this period.

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spreading into Asia to trade and expand using new sea trade routes after the overland route between Asia and Europe was closed by war with the Ottoman Empire. In 1498 Vasco da Gama, the Portuguese explorer, reached India. After 1498, Europeans needing resources began to open sea routes beyond India. They reached the source of spices in Malacca and within a few years the trading network of Portugal and other European nations had linked important ports and big cities all over Asia.

From the reign of King Ramathibodi II (1491-1529) to the end of Ayutthaya in the reign of King Suriyamarin (1758-1767), Siam welcomed foreigners; each country seeking domination over others in each period as a result of the changing power of the mother countries themselves and the political situation in Ayutthaya.

There are very few interpretations in concerning with people's lives, especially the dealing with Europeans settlements during Ayutthaya period along the banks of the Chao Phraya River. This paper will review the broadly vision that Siam was always ready to receive visitors with an open mind and to provide facilities whenever the foreigners merely desired to live, trade, expand their religion or work in Ayutthaya.

How Ayutthaya was Established

Ayutthaya started with a collaboration of Supanburi and Lopburi's power and their territories in the central plain area of Siam in the 13th century (Kasetsiri 2005, p.4). Ayutthaya was established by King Ramatibodee I (Prchao U-Thong) on March 4, 1350. Until the reign of King Boromma Trailokanat (1448-1488), Ayutthaya had complete power over Sukhothai, the former capital of Siam.

City Development

Ayutthaya was established on wet land on the ox-bow of the Lopburi and Chao Phraya Rivers. It was call Nong Sa-Noh. The city had a good military defensive location and strong economic support. Prince Damrong mentioned the reason to establish Ayutthaya was to be able to compete with Sukhothai as Ayutthaya was built to create a bottleneck to the sea. However, it was not surrounded by rivers from the beginning. The city was started when the first king of Ayutthaya, Ramathibodi I or Uthong (1350-1369) commanded the opening of a small canal, Kerna connecting the Loburi River to the Pasak River which made Ayutthaya become like an island. During King Maha

Thammaracha's (Sanpet I) (1569-1590) reign, he commanded the Kerna canal be made wider and it subsequently became a part of the Pasak River.



Figure 1

The remains of Phet or Diamond fort that protected the city from marine invasion and controlled ships coming from the sea. The fort was expanded and reinforced in European design in King Chakkraphat period (1548-1568). Photograph by Phungwong, N. on April 30, 2009.

The Social and economic situation of Ayutthaya

The king or “Pramahakrasat” of Ayutthaya was top of the hierarchy and inherited power. The royal families also were part of this hierarchy. Often, kings such as King Chairacha (1534-1547) and King Narai the Great (1656-1688) had achieved their power by conducting coup d’etat[†]. On the other hand, Ayutthaya kings also looked for support from the nobles or tried to establish power from foreign support. The kings of Ayutthaya would also receive supporting power from large colonized countries such as Nakornsri Thammarat or Chiang Mai[‡].

The royal families, “Mool Nay”, the first social class, had individual power over the nobles and citizens (Prai). The second class of Ayutthaya’s hierarchy system was the nobles (Koun Nang) who worked and supported the kings and royal families. Each noble had individual roles and responsibilities. Nobles were also head of a group of people (Prai) and had the right to control the Prai work force. The third class of the population was Siamese citizens (Prai) who worked and reported directly to the nobles or royal family (Mool Nay). The lowest level in the social hierarchy was slaves who had no rights or freedom. All Ayutthaya’s social levels were identified and controlled by status in terms of land possession called Sakdeena. Sakdeena was used to indicate individual responsibilities and roles of people in Ayutthayan society.

Economic Activity of the Ayutthaya State

In the early period, the economics of Siam depended on agriculture, mainly rice. Wars and migrations was a way to increase human resources for agriculture (Kasetsiri

[†] It is the sudden, unconstitutional deposition of a legitimate government, by a small or large group of people usually a person who has the support of the military power.

[‡] These cities had their own rulers which sometimes were independent from Ayutthaya.

2005, p.8). Rice taxes came directly in the form of rice that went to the Royal Barn (Chang Luang) in Ayutthaya or in other major cities. Rice also became a military resource for provisions. Later, Ayutthaya was a center for products from the tropical forests around the country.

The income of Ayutthaya came from four types of taxes.

1. Payments called Arkorn. Mainly, Arkorn was levied from rice fields, orchards, fisheries and products from the forest.

2. The income from trade both domestic and international cargos were levied as customs taxes or port taxes, Junkorb. The payment was collected at custom gateways, Kanon.

3. There were other incomes from activities such as court fees and fines, Rucha. (Kasetsiri 2001, p.261)

4. The last income came from the Prai who wanted to replace their work by payment or forestry products (Nipatsukkit 2007, p.13)

Another source of income to Siam was trade. The kings of Ayutthaya had a monopoly over trade which gave less opportunity to others. Trading by the king was executed through royal treasurers who administrated the monopoly over the export and import of products. The king managed his own vessels for trading. The income and profit from trading and taxes had an influence on the economy of Ayutthaya but also supported the political strength of the royal court (Nipatsukkit 2007, p.66-67).

The advantages to the economy of Ayutthaya can be analyzed as following.

1. Ayutthaya was located in the best area for growing rice. It was on rich and fertile soil which came from the floods in the rainy season (September to December).

2. The location of Ayutthaya was in the central area that enabled it to control all inland trading routes.

3. The strong development of the city including economy increased the population which was a valuable resource for further development.

4. Ayutthaya had control over massive territories and dominion provinces.

Population

Besides the Siam Thai, Ayutthaya population contained of various ethnic groups, those were:

Khmer or Korm: Properly, Korm were the first foreigners in the Ayutthaya area. Before the Ayutthaya period, this group of people had power over central Siam.

Morn or Raman: Ayutthaya had always supported the Morn against Burma for political power. The Morn supported King Naresuan to declare independence (Kasetsiri 2001, p. 140).

Burma or Marn: There were Burmese slaves and some traders.

Laos: Mostly Laotians were in the Prai class. They migrated by war to Ayutthaya and settled down as slaves or Prai.

Vietnamese or Youn: Vietnamese people were merchants. Later, during King Songtham to King Narai reigns Ayutthaya opened the country for Christians and Vietnamese.

India and Ceylon (Sri Lanka): They had brought the Hindu religion to this area even before the time of Ayutthaya. There are records that Ayutthaya had a good relationship with Ceylon in the exchange of Buddhism.

Muslim or Keak: They included Moors, Arabs, Persians, Indians, Javanese, Malayan, Patani, Jarm and Magason. All were under the control of Juraratchamontri⁵

Chinese: The Chinese were settled in the central area of Siam since the Sukhothai period as merchants or trade representatives. They had integrated with the local population and became Siamese.

Japanese: The early Japanese settlement in Ayutthaya for exporting goods to Japan. After many years, the settlement and population had expanded and increased their role through trading and military forces. During the King Naresuan period, a group of soldiers of fortune joined his army.

Europeans: There were Portuguese, Spanish, Dutch, English, Germans and others from Europe who came to Ayutthaya for trading, diplomatic purposes and as Christian missionaries. Siam people called Europeans Farang

Ayutthaya and Chao Phraya River Geography The Chao Phraya River is a source of water for agricultural activities, living and transportation. In addition, it was used to protect Ayutthaya from enemies and as the main transportation between

⁵ Juraratchamontri is a Muslim position which has a duty to giving advice on Islamic issues. In the Sakdina system, Juraratchamontri is in the noble class and was later called "Krom Tha Kwa."

Ayutthaya and the sea. The banks of the river and branch canals connected to the river remain residential areas. From the Chao Phraya River and Pasak River confluence at Pom Phet Fort area through the Royal Custom gate (Kanol Lung Wat Prodsat), the area was well arranged in a systematic plan for the foreign communities of the Morn, Jarm, Muslim, Japanese and Europeans. The area became an anchorage for caravels from Europe, junks from China and Japan and large vessels from other cities. It was also the place of local floating markets for almost four centuries.

The river was at least 360 meters^{**} wide, double the size it is today. Additionally the river was very deep as there is evidence of wooden anchors, six meters high being used for vessels. It would be able to carry approximately 20,000 floating houses, (Kasetsiri 2001, p.288) located around Ayutthaya especially in the area of Phom Phet fort, Bangkokja. There were foreign settlements on the southern area such as Japanese, Morn, English and Dutch. Beside the Ayutthaya area, the major traders such as the Dutch also had a second residential and warehouse site at old Pra Pa Dang. In addition, the French also had a residential area on the bank of Chao Phraya in Samsen, Bangkok and around Vichaiprasit Fort (Vichayen).



Figure 2

A scale model of the Chao Phraya River from Pom Phet Fort. Photograph by Phungwong, N. on December 15, 2011 (Ayutthaya Historical Study Center) Photograph by Phungwong, N. on October 23, 2009.

The Transformation of the Chao Phraya River

During the Ayutthaya period the river significantly changed. It was wider and very twisty; some parts were in the form of an oxbow. Changes to the river occurred during the reign of King Chairacha (1534-1547) and started in front of Bangkok Noi Canal (present day Bangkok Noi Railway station) to be opened through front of Bangkok Yai Canal (Wat Aroon) for military reasons and better transportation. This later became Bangkok Noi and Bangkok Yai Canals. Further changes occurred during King Chakkraphat's reign (1548-1568). He commanded a canal linking the inner Bangkok Noi canal (the old Chao Phraya River) and Bang Kloy canal at Wat Chalaw. He also created a linkage

^{**} Estimation is done by measuring the range between the mosques, Thakeai and Prananchang Buddha image. It is 360 meters or double the width of today.

between Pasak and Lopburi River in Ayutthaya. The third change occurred in the reign of King Prasart Thong (Sanpet V 1629-1655), who ordered a new shortcut between the Mae Nam Orm canal, Nonthaburi and the mouth of Bang Kloy canal, at Wat Kema in 1636. The new river length was five km. The last change to the river was the new waterway at Kret Island. King Tai Sa commanded a shortcut for military and small transportation purposes called “Klong Lad Kret Noi”. The river has extended toward the Gulf of Siam by the piling up of sediment on both sides of the river. Today, the range has extended approximately 17 km. King Songtham (1611-1628), allowed the Dutch to use Bang Pra Kod area for trade and residential purposes.

The European Relationship

There were cross marriages between the Royal Family of nearby region. Religion was used to reduce tensions between countries with the lead taken by the Vatican. However, conflicts between countries had remained, as they wanted to dominate the continent. After a long conflict between states from the 12th-14th centuries^{††}, those countries turned to promote their national economic, which should be truly called mercantilism^{‡‡}. However, it can be observed that this campaign came with the objective to use the economy to support a political agenda by expanding outside state boundaries. This can be seen as the origin of free trade and free maritime territories that contradicted the mercantilism carried out by Spanish and Portuguese. After the Dutch had declared independence from Spain, with help from the English and the French, they carried on improving their economy by overseas trading.



Figure 3

Print of Chevalier de Chaumont presenting a letter from Louis XIV to King Narai in the Lopburi palace (Tangsiriwanitch, T. p. 63).

^{††} Major conflicts were between England and Spain, Spain and Portugal and the English and French who use religious disagreements, Catholics against the Protestants of England to proclaim wars. It started from a group of religious alliances such as Portugal, Italy, France, and Spain against England.

^{‡‡} After many wars, political and religious conflict had stopped, each country started to establish wealth by expanding trading territories, searching for goods and resources for their nation.

The marine route was the most economical way for Europeans to transport goods to their homelands. Often they were invited to take more advantage and become involved in Siamese politics. The rationale for coming to Asia and Ayutthaya since the 15th century can be summarized as follows.

1. A sea trade route was a better way to reach Asia and Southeast Asia which contained valuable goods especially spices.
2. Asia was full of natural resources and goods that supported the population and economic growth in Europe.
3. It was a time when the Europeans had developed a very high degree of marine technology and maps. Their cargo ships could travel more accurately and faster with less cost.
4. The situation in Europe caused them to seek to improve their national economics by trading with far eastern countries in Asia. Countries like the Netherlands used mechanisms to develop wealth.
5. The weakness of two leading countries, Portugal and Spain, gave more opportunities to countries like the Netherlands to develop their own trading routes to Asia.
6. New investment methods in the stock market like the VOC Company made trading more effective.
7. Countries like France wanted to play a dominant role as a leader in Europe by bringing Christianity to Asia to gain favor with the Vatican.
8. The Europeans has better technology and military expertise, which was needed by countries in Asia. Lastly, the European's roles were not limited to trade but they had involved countries like Siam to gain more business favor and support from the king of Ayutthaya. The kings exchanged trading benefits for military and political support from those Europeans which made it easy for trading and living.

The Portuguese, Dutch and French Settlements on the banks of the Chao Phraya River.

Introduction

In Ayutthaya, foreigners and local people were restricted to live outside the city wall as in the following descriptions.

1. People in Ayutthaya were arranged to live in a specific controlled area more mostly “Yarn” were outside the city wall.

2. The communities outside the city wall were still responsible for the protection of the city during wars. For example, the Portuguese fought against the Burmese in the 1569 war.

3. Foreigners and a large group of Ayutthaya people were located outside the city wall to avoid riots, usurpation and to protect the royal family from assassination and being taken as hostages in a revolt.

The Southern Area of Ayutthaya Island

In the Ayutthaya period, Bang Kraja or Sampaow Lom (sinking ship) was a lively market area for local and foreign trading activities and various national communities resident in this area, including Malay, Chinese, Portuguese, Japanese, English, Hollanders (Dutch) and French. Giant masts and wooden anchors of a large ship and other antiques have been found further south at Wat Kai Tiew and along the river corner of the island. The areas and settlements of the Europeans during the Ayutthaya period were important and have had a strong cultural influence on Siam.



Figure 4

European terracotta dolls found from sunken cargos in the Chao Phraya River between Wat Kai-Tear and Pomphet fort. The Chao Phraya River in Ayutthaya area would have been packed with import and export cargos. Photograph by Phungwong, N. on April 3, 2010.



Figure 5

Writer and wood anchors, six meters long. Photograph by Phungwong, N. on April 3, 2010.

The Stages of the Development of the Portuguese Settlement

The development of the Portuguese settlement in the Ayutthaya period can be classified into two stages.

1. The beginning of the Portuguese settlement and community in Ayutthaya started when a group of merchants came to Ayutthaya in 1511 and continued to visit trading and establishing relationships with people in Ayutthaya. The two countries agreed an official Treaty of Amity; the first that Thailand made with a European nation (Pompongpat, and Chavanakreangkrai 1986, p.11-12). In return, Ayutthaya agreed to ensure religious freedom and facilitate the Portuguese in establishing a settlement and trading post in Ayutthaya (Bras de 1923. p.115).

2. The late stage of development started from period of King Naresuan's reign to the end of Ayutthaya. The Portuguese population in the settlement began to decline due to the diminishing of their roles to the Ayutthaya court and waning of their trading business by the Dutch. From King Naresuan to the King Prasartthong period, 1590 to 1655 their decline came from the fact that Portugal was unified with Spain for 60 years^{ss}. Additionally, later in Ayutthaya the Portuguese were replaced by the French community and its rapid growth during King Narai's reign.

The First Arrivals in Ayutthaya

It is known that in 1538, 120 Portuguese were directly employed by King Chairaja as his bodyguards for the war in Changkarn. The main reason was that they were experts in guns and munitions. Alfonso de Albuquerque^{***} suggested that Portuguese men should marry local women (Fine Arts Department 1944, p. 55). This caused a rapid increase in the mixed-blood and Christian population in Ayutthaya. According to the historical record, approximately 3,000 people, including local people, were baptized or were married to Portuguese men (Chindadatch 2005, p. 1-2). The Portuguese language was the first European language spoken in Siam. It was widely known among people in Ayutthaya as it was used to communicate with other Europeans before English.

^{ss} Between the years 1580-1640, Portugal was under a dynastic union with Spain. The Portuguese throne was seized by Philip II of Spain. He was an heir through his mother, Isabella of Portugal.

^{***} He lived from 1453 to 1515. He was a Portuguese naval general. He conquered and established the Portuguese colonial empire in the Indian Ocean and South-East Asia.

The Settlement Locations in Ayutthaya and Samsen.

The Portuguese settlement was formed on new land in the early period of Ayutthaya. The land was formed by an accumulation of sediment from the conjunction of the Chao Phraya River and the Pasak River.

The rationale for the establishment of the second settlement in Bangkok is as follows.

1. The settlement in Samsen was established around 1674 during King Narai's reign but it would be initially a French settlement as there was a French church built by Father Louis Lano (Chindadatch 2005, p.4). Later, the Portuguese, who were members of the Church in Ayutthaya led by father Louis Lano, moved to this area.

2. The settlement in Bangkok was built for a European military force of King Narai. They were led by French troops. However, the majority of the European troops were Portuguese. Thus, the community was dominated by the larger number of Portuguese, including their family members.

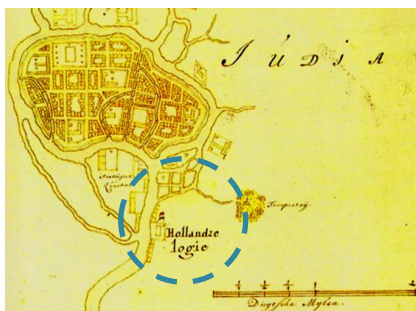


Figure 6

This map was drawn by an unknown Dutch mapmaker around 1690-1705, in the same period of King Phetracha. It shows the Portuguese settlement was in the form of an island shaped by canals. The Portuguese had a very large area of settlement. Original picture was from Atlas Mutual Heritage, Netherlands.



Figure 7

The original Conception Church built in the King Narai period in Dutch architectural style. Photograph by Phungwong, N. July 16, 2010.



Figure: 8

Top view of Samsen settlement are surrounding by Thai temples, Wat Racha and Wat Brod. The yellow arrow is Conception church. On the northern part (yellow), members were from Vietnam and the southern part members (blue) were Khmer. Photograph by Phungwong, N. July 16, 2010.



Figure 9

The seminary in Conception church built in the Ayutthaya period. There is a grave of Phraya Visetsongkram Ramparkdee, the founder of Visetrat. The family was original in Samsen settlement and could trace back to Ayutthaya period as Portuguese. Photograph by Phungwong, N. July 16, 2010. Photograph by Phungwong, N. July 16, 2010.

Portuguese's Desserts Available in Portugal Similar to Desserts in Thailand.

1. Queijadas de Coimbra (Cheese Tartlets) is similar to “Babin”. The Portuguese use cheese but young coconut is a major ingredient in “Babin”.
2. Fils d’or looks and tastes very similar to “Foytong”.
3. Trouxos das caldas looks very similar to “Tongyep”
4. Massapaes is a local dessert of Algarve^{†††}. It is made from almonds in Portugal. In Thailand it is called “Lok Chub” cooked from green beans.



Figure 10

Kanom Thong-Yod (1), Med-Ka-Noon (2), Foi-Thong (3) and Thong-Yip (4). This Kanom is very popular with a very positive meaning of gold, success and richness. It is usually used for celebrations in marriage. It is made from eggnog, powder and boiled in sugar syrup. Med-Ka-Noon has added ground green beans. These are desserts directly copied from the Portuguese since the Ayutthaya period. Today, most people do not realize the origin. Photograph by Phungwong, N. January 2, 2011

There are some Portuguese traditional desserts, which Some dishes are cooked similar to the original such as:

1. Kanom Farang named after the word that Thai people call the Europeans as ‘Farang’. It uses dairy products, egg, wheat, sugar, and water mixed and baked in a charcoal oven or grilled, which is a European technique.
2. Kanom Kudsalung. Its name was derived from “Kanom Trud Farang” or Christmas Day dessert. It has the same ingredients as Kanom Farang but instead of baking or grilling, it is cooked by deep-frying and is sweetened with sugar. This dessert was made only on Christmas Day.

^{†††} People who made this desert came from Algarve in Portugal.

The Settlement Location in Ayutthaya

The location of the Dutch settlement was among the Catholic nations, the Portuguese, the French and the Japanese (Christian), in Ayutthaya. The settlement was located on the east side of the Chao Phraya River bank, in the southern part of the city. The area was vacant as it was on new land formed before the Ayutthaya period.

The Second Settlement of the Dutch

During King Songtham's reign they received permission for a second settlement on the Chao Phraya River bank closer to the sea. The reasons were:

1. They received land and permission for a new settlement that would be suitable for their trading activities.
2. The new port towns such as Bangkok and Pra Pa Dang were places to keep them safely away from Ayutthaya.
3. It was the intention of the Ayutthaya kings to develop barricade towns such as Pra Pa Dang, Bangkok and Nonthaburi.

The last reason was the Dutch used large and deep cargo ships for better economies of scale that could not pass through the mouth of the Chao Phraya River. They needed to anchor in a deep water area.

The new Dutch settlement was very active and important for trading business and became known as "New Amsterdam". It was on the West bank of Chao Phraya at the mouth of Bang Pla Kod Canal. It was splendid permanent trading post with full facilities, warehouses and a residential area that also gave a very strong influence to temples and architectural styles of local surroundings especially in the central area of Siam.

Finally, the settlement was ignored as King Songtham later ordered the building of a new town on the right bank of Chao Phraya River, Samut Prakarn. The new town was far away from Pra Pa Dang as the riverbank expanded gradually.



Figure 13

Forestry products were very important goods and were mainly exported to Japan by the VOC. Photograph of a model by Phungwong N. from the Ayutthaya Historical Study Center

The Influence of the Netherlands on Life in Siam

In Thailand today, people in the central area classify a house and building in the Dutch style as Vilanda. The Dutch left many woodworking tools that have been used among Thai carpenters since the Ayutthaya period. Thais have woodworking tools with the name added such as “Leuy Vilanda” or “Vilanda saw”.

The Dutch Architectural Style in Royal Buildings



Figure 14

Kam-Yard Palace, a small summer palace built in the middle of rice fields in Aung-Thong with hybrid of Dutch architectural style. Photograph by Phungwong, N. on 19 Sep 2010.

Several royal buildings in the late Ayutthaya period were built by adding more functions and separate rooms that were different from Thai architectural style. They also used wall bearing brick structure with more stories than the traditional one. Moreover, in the late Ayutthaya period, the Dutch had the highest influence in new technology among the Europeans in Ayutthaya when some of the royal buildings were built in the Dutch style. However, there were limitations when the Dutch style could not provide grand and elegant vision when compared to influences of French which followed Renaissance style. Therefore, only small number of royal buildings and palaces were made in the Dutch style.

The Dutch architectural style in the temples and religious buildings in Siam

Many temple buildings in Siam built in the late Ayutthaya period had a very strong Dutch influence which could be seen from temples around the settlements in Prapadang, Nonthaburi, Pathumthanee and Ayutthaya. Those temples were built in the Dutch architectural style using wall bearing wall bearing structure in additional with roof beam which can provide more space. The walls were also made from brick without columns.



Figure 15

Wat Kearn in Nonthaburi was built in the Dutch or Vilanda style. The location is on the Chao Phraya River. The Vilanda style was very popular as it was easy to build and decorate using simple material. Photograph by Phungwong, N. on 16 September 2010

The Dutch Architectural Style in Siamese Residences

The influence of Dutch architecture was not limited to only royal and noble residences but also to the local people. The major difference from the Thai style is in the roof slope that is between 30-45 degrees while the Thai house roof slope is 60 degrees. In addition Vilanda houses are single buildings with shade and columns when the traditional Thai house built as a group of pavilions with separate functions and have less shade.



Figure 16

Vichayen home built in Lopburi within the group of King Narai's new palaces. It was built in French- Renaissance architectural style which can be seen in the windows and entrances. Photograph by Phungwong, N. in February 2011.

The influence of the Dutch in Siamese Music

The influences could also be seen in Siam's music. From the Ayutthaya period to the present, the royal ceremony has used a trumpet and horn. The natural trumpet or Vilanda trumpet, sometimes called "Fanfare", is specifically used and played together with an old Thai horn and conch horn. Usually, it is played when the king celebrates and to inform everyone of the king's arrival. There is evidence that the Dutch introduced this musical instrument, as it is called a Vilanda trumpet. Additionally, there is a traditional Thai song from the Ayutthaya period called "Vilanda Ort" or "Crying Dutch". The rhythm was very similar to the European marching songs. This song was regularly used in royal ceremonies.



Figure 17

Photograph of a natural trumpet or Vilanda trumpet, used only at royal ceremonies since Ayutthaya. Photograph by Phungwong, N. on November 18, 2010

The French Settlement

The French situation in Ayutthaya

The French's situation in Ayutthaya was different from other Europeans. They had a very specific objective that could be interpreted in three periods in Ayutthayan history. The French came to Ayutthaya in the period of King Narai in 1662. They settled for only a very short period in Siam, between 1662 to 1689, yet they developed a very strong influence in the Ayutthaya court and determined important agendas. Their role in Siam was very significant and they left a lot of lifestyle and cultural influences which can be seen today.

1. The beginning period can be interpreted when the French were interested in Ayutthaya for religious expansion. They used Ayutthaya as a contact point between France and Cochin-China.

2. Trading with Ayutthaya was the French second purpose after the success of the Christian mission. Françoise Pallu suggested establishing Ayutthaya as a trading hub for contact with Sumatra, Java, and Borneo. Ayutthaya was used as a base to expand trading to Cochin-China and China. Siam allowed the French to trade directly with the Department of the Royal Treasury and to open a shop house in Ayutthaya (Pitpumvithi , p. 9).

3. The French increased their interest in Siam by becoming more involved by dominating political power and the military forces. In the late period of King Narai's reign, the French were able to work for the Siamese court and received the permission of King Louis XIV for having troops under the command of General Desfarges⁺⁺⁺ in Bangkok.

The Stages of Settlement Development

The purpose of the French coming to Ayutthaya and the period of their influence in Siam directly relates to settlement locations as follows.

1. The Siamese allowed this small group to have an embassy located within the city wall. The reason for living inside the city wall close to King Narai was that he needed a backup power for his colonization.

⁺⁺⁺ He was a French general who led a large number of French troops, namely 300 officers, to Siam. These troops were allocated to Siam in Pattani, Narkorn Ratchasima but mainly Bangkok.

2. A few years later around 1665, the French were allowed to establish a very strong foundation by providing a large group of military personnel to support the king's power. The king accepted but avoided having too large a military force close to the capital.

In 1668, the settlement was expanded and used for additional trading purposes when the French East India Company (French trading company) received permission to build a warehouse^{๕๕๕}.

The Settlement in Bangkok

In 1688 the French greatly assisted King Narai by sending an armed force consisting of around 200 soldiers to guard Ayutthaya. However, they were not fully trusted by the King and nobles of Siam as a large force might later turn against his throne. Hence, they were allocated a new permanent French settlement in Bangkok. There were two forts, one on the east and the other on the west side of river. The fort was expected to be huge as it was intended to be a military camp for French troops. On the west side of the river was also a fort which was smaller and surrounded by orchards and local people's houses built on both banks. The location of the fort on the east side was around the mouth of today's Rattankosin city canal (Klong Ku-Meung Dearn).

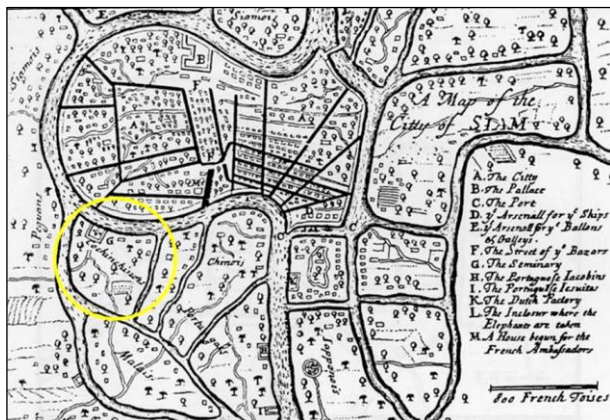


Figure 18

A map by La Lubere, the French ambassador of King Louis XIV drawn in 1688 showing the French settlement located very near to the Grand Palace. The French had the privilege of having their ambassador inside the city wall (M). The settlement was located in the southern part of Ayutthaya. From the map, it shows the French settlement located next to the settlement of Muslims and the Portuguese (Tangsiwianit 2006. p.86).

^{๕๕๕} The French East India Company was founded in 1664. The company received permission from King Narai to build a warehouse and a trading post in Ayutthaya.

Conclusion

The arrival of the Europeans in Ayutthaya fully developed the city as an international port. Ayutthaya had a unique advantage as the location could be easily reached from the sea by the Chao Phraya River. Since the middle of the Ayutthaya period to the end, Ayutthaya participated more in foreign trading from both Asia and Europe. Ayutthaya received income from trading profit and gained more trading taxes.

In Ayutthaya, the Portuguese became part of Ayutthayan society and were role models for people's life style and imparted European culture to Siamese society. The Dutch followed the trading route of Portugal but did a better job in terms of business improvement; the Dutch used the company VOC to expand their trading territories. Business between the Dutch and Ayutthaya was more developed as the Dutch were a very good trading partner. Dealing with the Dutch created a large currency flow to Siam as the Dutch relied on the currency system. Therefore, Ayutthaya had more power to purchase goods from other countries by using money from the Dutch. During the time the Dutch were in Siam, Ayutthaya possibly had the most powerful economy in South East Asia.

The relationship sometimes drove Siam to semi-colonization, when the Europeans were able to lead or control royal decisions. Mostly, it was a period when they strongly supported the king's power. However, it was found that none of Ayutthaya's kings used and relied on many relationships from foreigners at the same time. Many nations from Europe competed among themselves for a dominant role in Ayutthaya but not all of them were welcome and successful. They were carefully selected and controlled by the kings for counter-balancing power among the Europeans.

Thus, the Europeans' supported Ayutthayan politics. Portugal, the Dutch and the French received the most trust and most success in business in Siam. There was a linkage between settlements by mutual benefit such as goods and religious exchange, especially people who joined in the Christian activities. The king and his nobles felt the Europeans could be dangerous to the capital, especially when Ayutthaya was strongly linked to the foreigners (the Dutch) from the time of King Agathosarot. This was strongly emphasized during the King Narai period when he was aware of the Europeans' colonial muscle. Cargo ships could not pass the customs gate in Bangkok without permission.

During the time the Dutch were in Siam, they received favors in return for trading territories in the south such as Songkra, Marit and Puket. Therefore, during their time, it is more likely Ayutthaya was under the economic control of the Dutch. Caution in dealing with them meant the new settlement must be located far from Ayutthaya in Pra Pa Dang. Later, King Narai felt he must reduce their power over Ayutthaya and his colonies by welcoming the French and seeking support to his authority. There was a very close relationship with the French at a beginning as they lived very close to the Grand Palace. High trust came from King Narai as his nobles were very impressed by the priests' medical work and the peaceful teaching of their religion. However, the French involved themselves in Ayutthayan political situations as they needed a very strong support from the king for their mission. The French power play was passed through the King Narai's counselor, Phaulcon. The king wanted to avoid domination by the French military force. Therefore, a second French settlement was set up in Bangkok for a place that military forces and their families could live far from Ayutthaya. Moreover, the dangerous cargo ships would be anchored in Bangkok.

The bank of the Chao Phraya River was suitable for residences of both foreigners and locals. When the river was changed by nature, it affected the European settlements. In many areas, the European settlements were built to increase the town development or lead the local people to live nearby. They were sources of new development. Even though the French were in Ayutthaya for only a very short period, they were involved in the Catholic mission which had a very strong foundation in Siam, therefore around their settlement in Ayutthaya and Bangkok, were found many religious constructions such as churches, seminaries and mission colleges. The French missionaries achieved success by replacing the Portuguese fathers. Their mission was very successful using Ayutthaya as a center to propagate Catholicism in both Siam and South East Asia. They were allowed to work freely by respective Ayutthayan kings.

Ayutthaya was not a direct colony of the Europeans. Therefore, the income and natural resources could be used and trade for profits made. This was unlike the European colonies in South East Asia like Batavia^{****} and Malacca, which were directly colonized by the Portuguese, the Dutch or others Europeans who exploited resources for their own mother countries.

**** It was the old Dutch colony town or port of spices in North Jakarta.

Throughout the period that they lived in Siam, they lived happily and received a very warm welcome from the kings and people. Their work, knowledge and life styles were largely adopted by people in Ayutthaya as a positive influence. However, they were not completely successful when they were pulled into playing political support to the kings.

The Impact of War with Burma on the settlements

Burma ended the glories of Ayutthaya in 1767. Ayutthaya, the capital city was looted and burned down. However, the Burmese army did not occupy the whole of Siam; some faraway large cities such as Chanthaburi, Nakhonratchasima and Nakhonsrithamarat did not fall under Burmese control (Tantoon, p. 24-25). A few months later, Siam was liberated by a small group led by the Tark Governor, Sin. He ran a liberation campaign across Siam and later established a new capital in Thonburi in 1768. The situation of the European settlements was the same as the fallen capital city. When the war started, many foreigners including the Europeans escaped from the city.

The French Leave Ayutthaya

When the reign of King Narai ended, a large group of the French military force that included their family members was pushed out from Ayutthaya and Lopburi to the Bangkok settlement. Prince Phetracha began the nationalist movement and gained the respect of the nobles. The reasons for the declining relationship between Siam and the French settlements can be analyzed as following:

1. Since the beginning of the Ban Plu Luang dynasty, an anti-foreigners campaign was used to strengthen nationalism.
2. The relationship between France and Ayutthaya revolved around King Louis XIV and King Narai only.
3. The anti-foreigner campaign was strongly pursued throughout the period of King Petracha from 1688 to 1703.

From the archeological evidence found from the last period of Ayutthaya, the French settlement was used for defense and shelter during the war. This shelter was run by Christian church members, both Portuguese and French. Bangkok was also attacked and occupied by the Burmese. People in Samsen settlement (Portuguese and

French fathers) scattered and escaped to other large cities. They came back again after Siam had established a new capital at Thonburi. Later, at the beginning of the Rattanakosin era, the Samsen area became a mixed Christian community. It was called “Ban Khmer”

The Dutch Leave Ayutthaya

When the war started and Ayutthaya could not offer help and safety, the Dutch suddenly withdrew people and officers from the settlements. They sailed to the port colonies of Siam in the south, at Songkla and Pattani. This also included residents from Prapadang settlement. Siam reestablished a formal relationship at the diplomatic level and traded with the Dutch again when Siam was socially and economically reformed in the period of King Rama III, King Nang Klao (1824-1851), of Rattanakosin.

The Portuguese Stay

In the late Ayutthaya era, Portugal lost their trading territory to the Dutch⁺⁺⁺. However, the mixed Siamese-Portuguese joined King Taksin’s campaign to liberate the country. After King Taksin’s victory, he used the Vichiprasit area on the Thonburi side for his Grand Palace. Therefore, he gave the land at the south of Kudeechin canal for the new residences of the Portuguese who joined his liberation campaign.

The Portuguese Situation in the Last Period of the War

There are two points to be made regarding the Portuguese situation on the bank of the Chao Phraya.

1. The Portuguese settlement in Ayutthaya became a shelter and defensive camp similar to the French settlement. As the Portuguese had a large population, they would have mounted strong resistance against the Burmese during the war. There is the archeological evidence of a large number of bullets and weapons around the settlement wall. After the country was liberated, some residents came back and settled down again in Ayutthaya. Today, some families claim that their origins come from the old Portuguese settlement back to Ayutthaya.

⁺⁺⁺ Portugal’s wealth after the 16th century declined. The country was under the rule of the Spanish monarchy from 1580 to 1640 and went to an Amada war with Spain. This brought an attack on Portuguese's colonies by Spain's opponents, especially the Dutch and English, from 1595 to 1663.

2. In Samsen, people also escaped from the war and returned in the Thonburi period mostly moving to the latest settlement, Kudeechin. Some of them remained in the Samsen settlement and shortly the area became a center for Catholic people using the Conception Church. Later, the settlement in Samsen was called Ban Khmer and Ban Yuan village. It was started by King Rama I of Rattanakosin when the Khmer-Catholics migrated to Bangkok. Again, the Vietnamese-Catholic, Yuan also migrated to this area during King Rama III's reign^{****} when Siam went to war with Vietnam. Consequently, the area in Samsen became a place for the various Catholic groups in Siam to settle down and share the same church. This settlement is considered the oldest Catholic community in Bangkok.

The French settlement around the Vichiprasit fort completely changed in significance when the new capital city, Thonburi, was in place for fifteen years. After the Thonburi era, the area of the east fort became the new capital, Rattanakosin. Rattanakosin reestablished diplomatic relationships with the Portuguese again in the period of King Nungklao, Rama III, for greater trade, and offered a warm welcome to the Europeans to modernize the country.

Figure 19

The first Conception church built since Ayutthaya period, it was built in Dutch architectural style. Photograph by Phungwong, N. on August, 18 2011



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^{****} During the reign of King Rama III, the Vietnamese migrated to Siam on three occasions. During the second migration in 1838, many of them were Christians. The King located them in the Samsen area. In the third migration, the Buddhist population was sent to Bang Poo and Kanchanaburi.

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