

# The Identity of Farmer Houses in Thailand: The Case of Hua Sai District, Nakhorn Si Thammarat, The Southern Region

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## Abstract

Due to modernization and internationalization, houses in most regions of Indonesia have become similar. Most of them lack local architectural identity which relates to the lifestyle and regional culture. In Thailand, characteristic of houses in the different regions differ. This poses the question if there are any differences of identity of each region? If so, what are the factors?

This presents a research that studied the farmer houses in Hua Sai district, Nakhorn Si Thammarat, located in the Songkhla Lake basin and Pak Phanang River basin in Thailand. This is an important farming area connecting to the water transport from the Pak Phanang River to the Songkhla Lake basin in the past. This research employed qualitative methods involving documentary studies and field studies, maps, photos, in-depth interviews, cadastral surveys, and architectural drawings. Content analysis, chronological analysis and comparative analysis were employed. Findings show that there were two identities of the farmer houses in Hua Sai district, Nakhorn Si Thammarat which included the single house with an extension of utility space and the two-story house. Both types of houses had low platforms and low-slope roofs due to the climate, Buddhist beliefs and the influence of the Chinese culture on the southern part Thailand.

**Keywords:** Identity, Farmer *House*, Southern Region, Hua Sai, Nakhorn Si Thammarat, Thailand.

## Introduction

Majority of people in the rural areas of Thailand are farmers. They have been the foundation of Thai culture for a long time. Each region has a different farming environment and culture involving environment, rice variety, rice planting method, ethnic group, and culture. However, there are no studies about the architecture based on rice planting culture in the southern region, although, it has been mentioned in a study about Thai houses in the southern region. The vast area of rice growing in the southern region is Nakhorn Si Thammarat, Phattalung and Songkhla which are the wide basin area at the Songkhla Lake basin and the Pak Phannang River basin.

Chuapram & Panin (2014) examined the local lifestyle adaptation appeared in the Thai Buddhist community at the Songkhla Lake basin. It was found out that the houses in Songkhla, Krasaesin and Singha Nakhorn districts were the semi-detached houses founded on the post placed on the ground. It had a high platform with the earthenware slope roof with the gable facing the road. However, the results of the field study conducted in Nakhorn Si Thammarat

connecting to Songkhla, Hua Sai district, showed differently. The house was on a low platform with a low slope roof while the long side of the house faced the road.

Hua Sai district is located in the center of the Songkhla Lake basin and the Pak Phannag River basin which are the significant rice farming areas of Nakhorn Si Thammarat and the previous important water transport from Pak Phannang to the Songkhla Lake. However, most studies on the local houses in the southern region were about the houses in Songkhla, Hua Sai district which were different though they were farmers. This research expanded the study on the local architecture in terms of diversity and self-adjustment due to the lifestyle that resulted in identity. It led to the following research questions;

What is the identity of the farmer houses in Hua Sai district, Nakhorn Si Thammarat?  
What are the factors?

What are the differences from those in the other regions? That was compared to the secondary data of the nearby areas in Songkhla.

This research highlights the study on Thai Buddhist houses in the deeper dimension which would be beneficial for architectural area and using as the basic information to design the city development plan. It would expand the local identity based on the culture that would result in sustainable development.



**Fig. 1:** The location of selected houses of Hua Sai District, Nakhorn Si Thammarat,  
Source: Modified from Google map, 2019

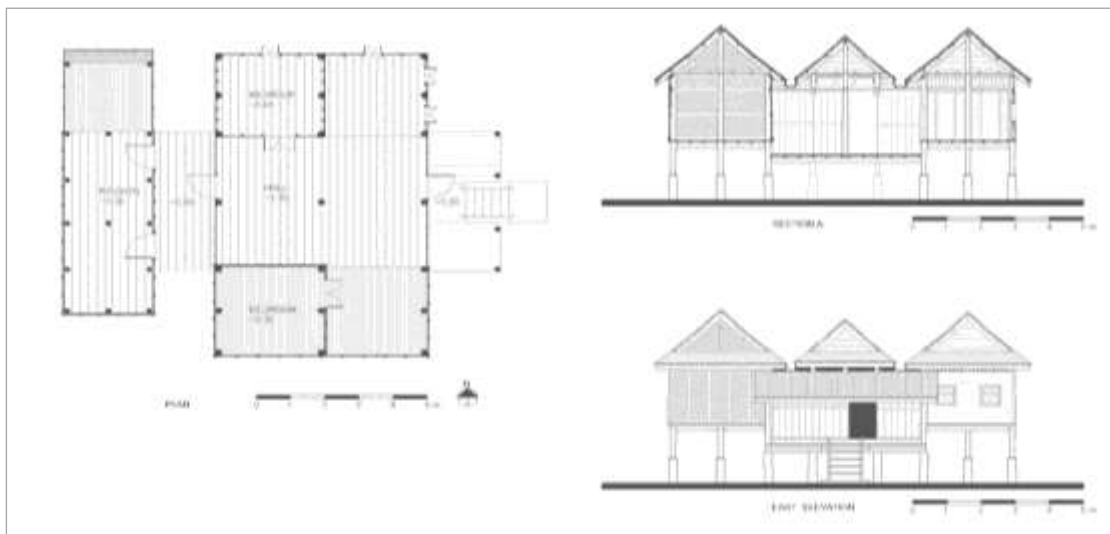
## Literature Review

Thai Buddhist houses in the southern region and the farmer houses in the eastern side of the southern region in Nakhorn Si Thammarat and Songkhla have been extensively studied with the house patterns documented (Wallipodom, 2002; Pongpaiboon, 1999; Pisuthiratananon & Maneechot, 1992; Panin et al., 2003-2004; Chuapram, 2012; 2018). Their comparisons show the similarities and differences. The characteristics of Thai Buddhist houses in the southern region were that;

- 1) There was the foot of post,
- 2) It was based on the belief “not to block the sun”,

- 3) The space under the house or the lower story were not the usable space as they believed in seniority and the head is the top part of the body to be respect, and
- 4) The floor where the lineage sat was of lower seniority.

In terms of the house appearance, Pisuthiratananon & Maneechot (1992) classified it into the traditional house which had the curve gable roof similar to Thai traditional houses in the central region and the houses in the later era which had the hip roof. In addition, Chomponich (1987) cited in Pisuthiratananon & Maneechot (1992) explained that the outstanding characteristics of the Thai house in the southern region was that the house was not too high and the post was founded on a stone. The house panel had louvers with narrow windows. The roof had the gable and the eaves to cover the house to prevent rain. The floor had the board at the front of the house and veranda. The space under the house was high enough to walk through. The house was moveable.

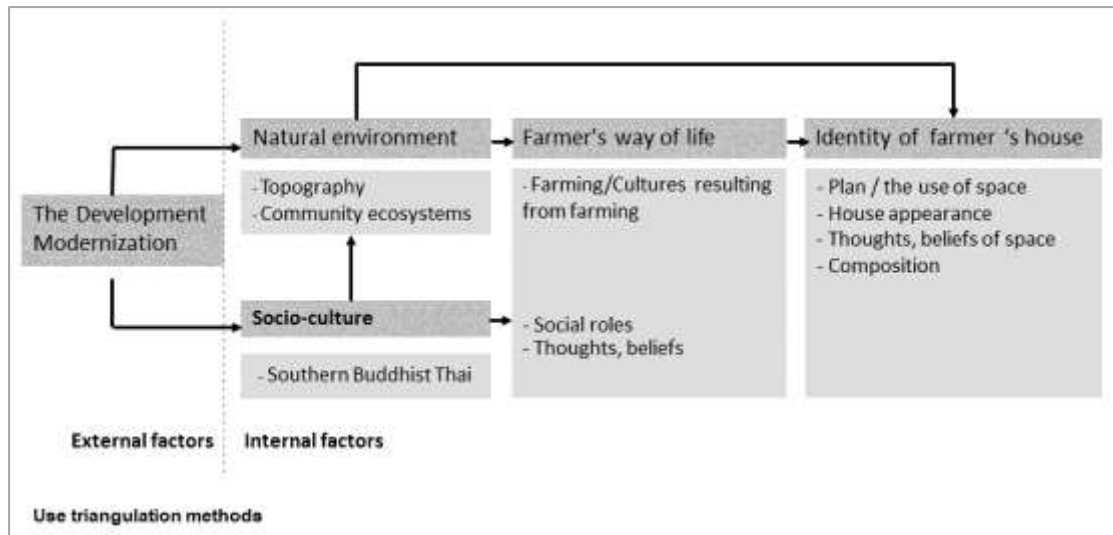


**Fig. 2:** Farmer Houses in Songkhla,  
Source: Chuapram, 2012

The analysis based on the holistic views provided the overall network interacting in the system (Somboon, 2007) and referred to the holistic that “The whole is more than the sum of its parts”.

In addition, the concept of cultural ecology proposed by Steward (1979) clarified it as “The processes by which a society adapts to its environment.” to study the lifestyle affecting the architecture.

“The vernacularity's code in a specific time and place can radically change and yield unprecedented architectural emergences.” (Widiastuti, I. & Kurniati, F, 2019:30) So, this study will find the answer of the question; how the houses transform their characteristics relate with the development affect to their ecosystems and way of life.



**Fig. 3:** Conceptual Framework

Source: Author

### Research Methodology

This qualitative research was the survey research. The sample group (the farmer houses) was 10 houses in Hua Sai district, Nakhorn Si Thammarat, which was 50 years old or over that were selected to study the architectural characteristics by applying the information from the documents and the pilot study conducted in Hua Sai district, Nakhorn Si Thammarat in order to examine the overview of house selection; selecting the houses that maintained the traditional culture strictly and those reflecting the relations between the house and environment. The participatory observation, non-structured in-depth interview, map, photos, survey, planning and morphological planning were used to collect data in the pilot study, in couple with the information from the documents. Triangulation method was used to validate the data accuracy involving the information from documents, survey and in-depth interview. The collected data was analyzed using contents analysis, chronological analysis, comparative analysis, and planning analysis and morphological analysis, in couple with the cultural ecology concept, attitude and beliefs of people in the southern region based on the culture of farmers, the social and cultural changes, and the local southern architecture.

### Environment and farmer lifestyle in Hua Sai district, Nakhorn Si Thammarat

The geography of Hua Sai community is the plain and basin area at the bank of Klong Hua Sai whereas the coast is on the east. Most people are farmers who plant palm tree, coconut and rubber, as well as Tiger prawn farming. The climate is tropical wet with rain. The majority people who settle down in Hua Sai district are Thai people, while the rest are Chinese and Muslim people. Previously, rice farming was in-season rice growing processed by cattle. The rice was store in the room. Water transport via the canals and the Songkhla Lake was used to travel within Nakhorn Si Thammarat and Songkhla. After the agricultural development, the irrigation allowed the farmers to do rice growing more than once a year. The summary by Nasae )2011( indicated that there was the royal project by King Rama IX, Pak Phanang River basin Development Project, in 1992 for water management to 1( prevent the sea water flowing to the Pak Phanang River and the tributaries, 2 (reduce the time to drain water from the area in case of flooding, 3) mitigate the conflict between the prawn farmers and rice farmers, 4) store water and be the area for freshwater animals breeding, 5) create ecosystem and better environment at the Pak Phanang River, and 6) minimize the migration problem which had been the problem of this area due to the inconvenient transport.

The change of transport course from water transport to land transport resulted in more roads along the canals. Consequently, the canals became shallow so people stopped using water transport which affected people way of life. As a result, the area became the remote region.

Although the transport was improved and more convenient, the community was the inaccessible area. There was flooding problem in the rainy season that impacted community. People had to help themselves. The new way of agriculture and new production methods, such as the use of machine to replace cattle, fertilizer and chemicals, new rice variety, had higher cost but low earnings. The farmers had the financial problem and needed to have the side-business or changed their career; they had to work in the food processing factory nearby, start shrimp farming or apply joint plantation. All of the changes affected their lifestyle, economy and community. Nevertheless, the field survey showed that the community members had close relationship with the temple as the center of the community and participated in the local festivals such as Festival of the Tenth Lunar Month or Songkran festival.

The key productions in the community were rice farming and rice harvesting. Thus, every house had a barn or room near the kitchen to store rice. The house reflected the extended family, both the single house added with the front and back roof with the low platform and the two-story house that was similar to Chinese house. The house had a folding door or double-panel door with three posts. The house plan was symmetrical and constructed using the hard wood and earthenware.



**Fig. 4:** The selected houses in Hua Sai community.

Source: Author

**Table 1:** Relationship of the living and their house characteristics

Source: Author

Topic	Details	
House's Age / Owner's Age	H01 60 years/66 years	- House buying
	H02 58 years or over/65 years	- Built by the father
	H03 Almost 100 years/87 years	- Built by the father
	H04 60 years or over/85 years or over	- House buying
	H05 More than 60 years/85 years	- Built by the house owner
	H06 More than 70 years/75 years	- Built by the father
	H07 More than 60 years/ more than 83 years	- Built by the mother
	H08 More than 57 years/more than 40 years	- Built by the father
	H09 More than 63 years/92 years	- Built by the father
	H10 More than 80 years/69 years	- Built by the father
Number of residents	H01 6 pax.) Currently 2 pax.(	
	H02 11 pax.) Currently 3 pax.(	
	H03 8 pax.) Currently 7 pax.(	
	H04 5 pax.) Currently 3 pax.(	
	H05 10 pax.) Currently 7 pax.(	
	H06 9 pax.) Currently 2 pax.(	
	H07 6 pax.) Currently 2 pax.(	
	H08 7 pax.) Currently 1 pax.(	
	H09 10 pax.) Currently 6 pax.(	
	H10 9 pax.) Currently 5 pax.(	



<b>Occupation (past/present)</b>	<p>H01 Rice farming (Rice farming)  H02 Selling traditional medicine, rice farming (Rice farming, Civil servant)  H03 Rice farming )Rice farming, Palm tree, fish farming)  H04 Rice farming) Shrimp farming(  H05 Rice farming) Palm plantation(  H06 Rice farming) Rice farming, fruit orchard(  H07 Rice farming) Paddy rental(  H08 Selling traditional medicine, rice farming )Rice farming(  H09 Rice farming) Rice farming(  H10 Rice farming) Palm plantation(  </p>
<b>Use of space in the house</b>	<p>H01 Two-story single house with the hall and bedroom upstairs for temporary use. New house is built on the side.  H02 Two single houses attached with the extended bedroom, kitchen and toilet on the side. Low basement.  H03 Single house with extended veranda and porch. The kitchen is at the front along the length of house and the extended toilet is on the side.  H04 Single house with extended porch at the front along the length of house. Extended kitchen and toilet are on the side.  H05 Single house with extended porch on the side. Kitchen and toilet are at the back.  H06 Extended single house with the front porch. Extended kitchen and toilet are on the side.  H07 Extended single house with the front porch. The back veranda along the length of the house and the toilet at the back.  H08 Two-story single house with the hall and bedroom upstairs. Extended kitchen and toilet to the back.  H09 Single house with extended veranda and porch. Kitchen is at the front along the length of the house and the extended toilet on the side.  H10 Extended single house with the front porch and the back room. Extended kitchen and toilet are on the side.  </p>
<b>House form</b>	<p>H01 Two-story single house with the front balcony and hip roof.  H02 Two attached single house with hip roof, front balcony along the length and low platform.  H03 Single house with hip roof and added gable at the front and on the side. The long side is at the front with the low platform.  H04 Single house with hip roof and added gable at the front and on the side. The long side is at the front with the low platform.  H05 Single house with hip roof and added gable at the front and on the side. The long side is at the front.  H06 Single house with hip roof and added gable at the front. Kitchen is separated on the side with low platform.  H07 Single house with hip roof and the gable added to the front and the back. The long side is at the front with lower platform.  H08 Two-story single house with hip roof. Kitchen is extended to the back facing the long side to the front with low platform.  H09 Single house with hip roof and the gable added to the front and the side. The long side is at the front with lower platform.  H10 Single house with hip roof and front balcony. Kitchen is separated on the side. The long side is at the front with lower platform.  </p>

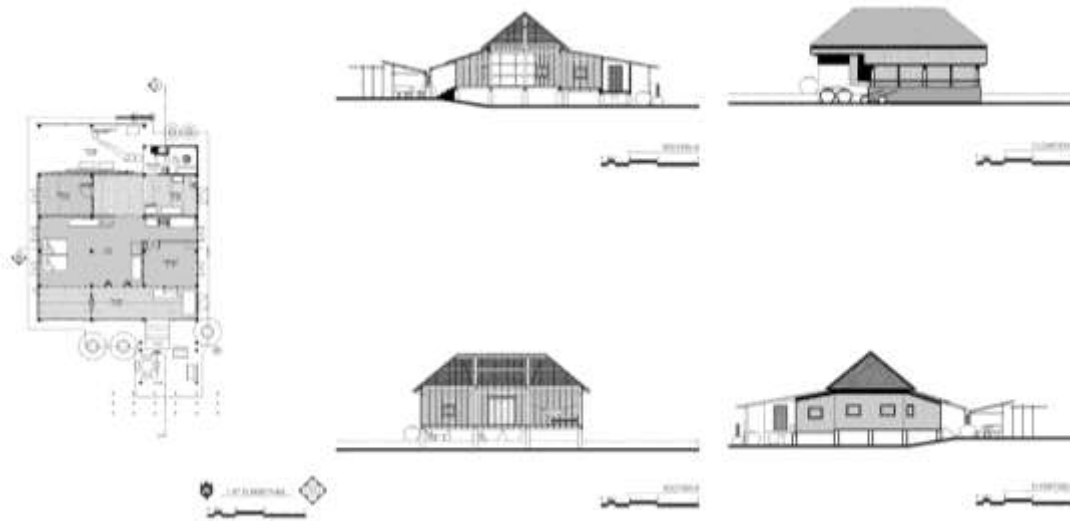
<b>Structure</b>	H01 Large single crossbeam and stud beam with hip room and earthenware tile. H02 Double crossbeam and stud beam with hip room and earthenware tile. H03 Double crossbeam and stud beam with hip room and earthenware tile added with carved roofing. H04 Double crossbeam and stud beam with hip room and earthenware tile added with carved roofing. H05 Double crossbeam and stud beam with hip room and earthenware tile added with carved roofing. H06 Double crossbeam and stud beam with hip room and earthenware tile added with carved roofing. H07 Double crossbeam and stud beam with hip room and earthenware tile added with carved roofing. H08 Double crossbeam and stud beam with hip room and earthenware tile added with carved roofing. H09 Double crossbeam and stud beam with hip room and earthenware tile added with carved roofing. H10 Double crossbeam and stud beam with hip room and earthenware tile added with carved roofing.
<b>Topic</b>	<b>Details</b>
<b>Belief in the house</b>	H01 Head towards the south and the east. H02 Head towards the east H03 Head towards the south H04 Head towards the south with the main post H05 Head towards the east H06 Head towards the south with the main post H07 Head towards the east with the main post and ceiling H08 Head towards the east with the main post. Ceremony on Chinese New Year H09 Head towards the south and the east with the main post. H10 Head towards the east.
<b>House renovation and repair</b>	H01 No renovation but roof repair. H02 Reconstructed on the side and the toilet. H03 Extended the front and toilet. H04 Extended the balcony and toilet. H05 Extended the kitchen at the back and toilet. H06 Extended the balcony and toilet. H07 Extended the bedroom at the back and toilet. H08 No renovation but panel repair. H09 Roof repair and extended kitchen and toilet. H10 Extended the front balcony and extended bedroom to the back and toilet on the side.

### House Characteristics

Table 1 and Fig. 5 showed the belief relating with the resident lifestyle and pattern. (1 House area connected to the rice paddy and garden.(2 It had strong wind so the roof was not slope and had the low platform. Due to the belief that the head is the top part so there was no space under the house. 3) The house lay out was consistent with the position of the sun and the long side facing the road at the front which was similar to Chinese house that the long side was the front. 4) With the new rice growing method, there were fewer barns or rice rooms. 5) The best direction to sleep is to put the head towards the south. 6 (It illustrated the extended family with the extended kitchen at the back and on the side.

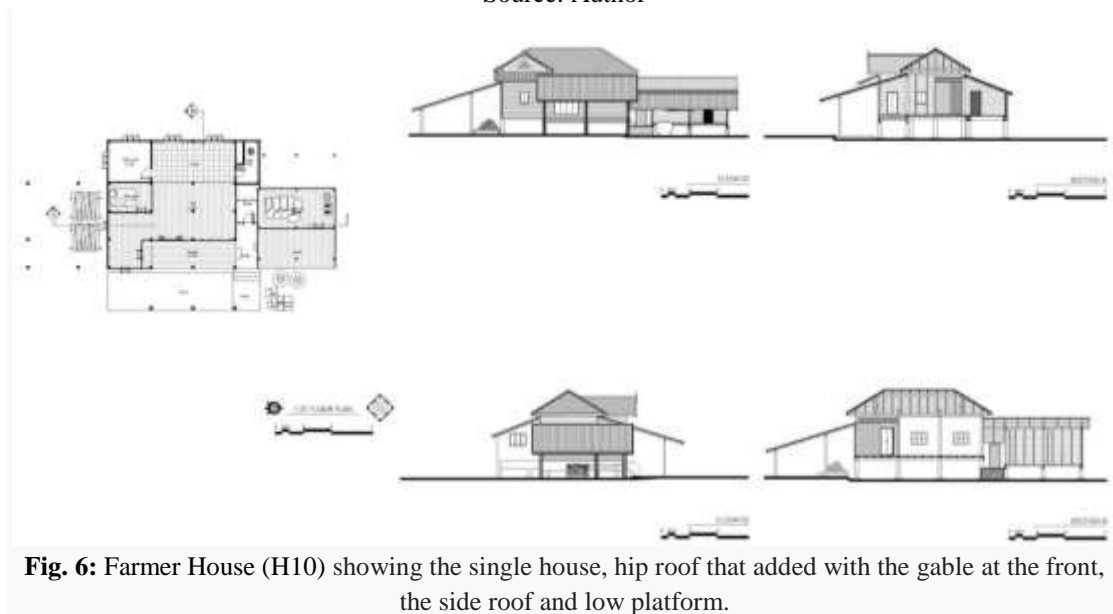
From the survey, there were two types of house. First, the single house with the extended awning at the front and on the sides. The porch was at the front to increase the utility space. The lower platform which the long side facing the front. Second, the two-story house

which was similar to the Chinese row house. The house had a folding door or double-panel door with three posts and symmetrical panel.



**Fig. 5:** Farmer House (H07) showing the single house, hip roof that added with the front and back roof and low platform.

Source: Author



**Fig. 6:** Farmer House (H10) showing the single house, hip roof that added with the gable at the front, the side roof and low platform.

Source: Author





**Fig. 7:** Farmer House (H08) showing the two-story house, hip roof that added with the back roof and low platform.

Source: Author

### The Identity of Farmer Houses of Hua Sai District, Nakhorn Si Thammarat

In the study on the documents relating to the Thai Buddhist houses in the southern region, Wallipodom, (2002: 61-62) explained the characteristic of the houses on the east coast of the southern region that:

“The traditional houses around the Songkhla Lake in Nakhorn Si Thammarat Songkhla and Pattalung are built from the wood with the tile gable roof. The single and demi-detached house is in small size ...”

Moreover, she gave additional information on the houses in the later period that:

“... The change of house pattern, from the gable roof to the hip roof is the influence of the Dutch. The roof and panel are the galvanized steel because wood is rare in this coastal area. Thus, The comparative study results, a case study of 100 houses in Hua Sai that the community becomes more crowded during the past 50 and 60 years...”

It clearly reflected the house pattern in this region; the traditional house had single or double gable roof with earthenware tiles while the house in the later period was the hip house which the lay out was parallel facing the front to the east. The kitchen was crossing at the back with the earthenware tiles roof (Chuapram, 2012; 2018). The study of Pisuthiratananon & Maneechot (1992) showed that the Thai Buddhist houses in the southern region had two different types, 1) the traditional house with curve gable roof as the traditional house in the central region and 2) the house with the hip roof.

Community, Nakhorn Si Thammarat were as follows.

1) Thai Buddhist people settled down in the area with “water, rice paddy and temple”(Pongpaiboon: 2001). Moreover, Panin et al. (2003-2004) mentioned about the relationship between the Thai Buddhist house in the southern region and the environment that it was “surrounded by the garden” and “surrounded by the yard”. The survey also revealed that the most houses were surrounded by the garden or yard.

2) The survey on the layout and direction of the house showed that most houses faced the east which is the blessed direction. The building was laid from the east to the west which was consistent with the belief of people in the southern region that the house should not be built to

block the sun. The kitchen was built separately at the back laying against the main building to receive the sunlight. The most outstanding feature was the building that laid in parallel with the road so the long side of the building should be open as the entrance, which was different from that in Songkhla where the gable side was the entrance.

All houses had the roof because of the rain. The middle balcony also had the roof that connecting the primary building or “the main building” to the secondary building, where the floor was lifted up higher than the terrace. The highest floor level was at the main building where the eldest adult (parents) slept. The bedroom was blocked where the Buddhist altar and photo of ancestors were place on the top of the shelf in front of the room. For the space utility, the downstairs or the space under the building was rarely used because people believed that the head was the important part to be respected, except the two-story house where the downstairs hall was used as the living space which might be the influence from Chinese people. The characteristic of extended family affected

3) House patterns were classified into two types. First, it was the single house added with the wing roof at the front, back and on the side to increase the utility space. The low platform was lifted and the long side faced to the front. Second, it was the two-story house, similar to Chinese row house with the folding door or double-panel door with three post and symmetrical layout. The house form was the building with gable roof and the standing posts that were not settled into the ground, but on the foot of the post. The building was moveable. The house panel was the louver with the narrow windows in the middle of the post intervals. Double crossbeam and stud beam were used to support the roof structure to reinforce the building. The low platform was lifted up due to the climate during monsoon that had strong wind.

4) In terms of material and construction, the material reflected the local resources. Hard wood and earthenware tile were used with the roof reflecting the exchange of material between the communities via the shipping route in the Songkhla Lake. In particular, the earthenware tile was widely used in the southeastern region of Songkhla that was influenced by Chinese people who lived in Nakhorn Si Thammarat and Songkhla and brought in the construction technique and proficiency to apply to the Thai house. For example, the Chinese earthenware tile was adapted to the tile with hook and triangle tail to suit Thai style house. Folding door was used appropriately to the climate of the southern region.

5) House concepts and beliefs were evident although some of them were faded through time and due to the changing lifestyle. For instance, paying respect to a main post was located in front of the house to protect the residents and the house itself. Moreover, considering the head as the top part to be respected still existed in the context of using the house space; no use of the undercroft, laying down and head towards the south and the east which were the blessed direction, the lineage should sit on the lower floor than the adults where the master floor was on the top position. Furthermore, the vertical kinship connected with the ancestors, whom the southern people called “Ta Yay” reflected via the photos and Buddhist altar which was set in front of the bedroom while the horizontal relationship linked the alive families and relatives through the form of extended family representing via the extended house or the house of relatives in the same area. It also reflected ancestors and lineage and relatives who were alive, such as the Master worship (*Bucha Moh Ta Yay*), welcoming God ceremony (Songkran festival), Festival of the Tenth Lunar Month, and etc.

In short, the identity of habitation and the famer houses at Hua Sai district, Nakhorn Si Thammarat reflected self-adjustment of the farmers to suit natural environment and climate of the southern region, the society and culture, concepts, as well as the beliefs in the agricultural and Buddhist community via the local architecture which was the product of space representing the identity of people in the region. As Norberg-schulz (1971; 2003 cited Heidegger 1971: 147) stated, “The way in which you are and I am, the way men are on earth is dwelling. . .”

## Discussion

To summarize the identity of the farmer houses in Hua Sai district, Nakhorn Si Thammarat, the comparison was required. Consequently, the farmers in Songkhla were selected

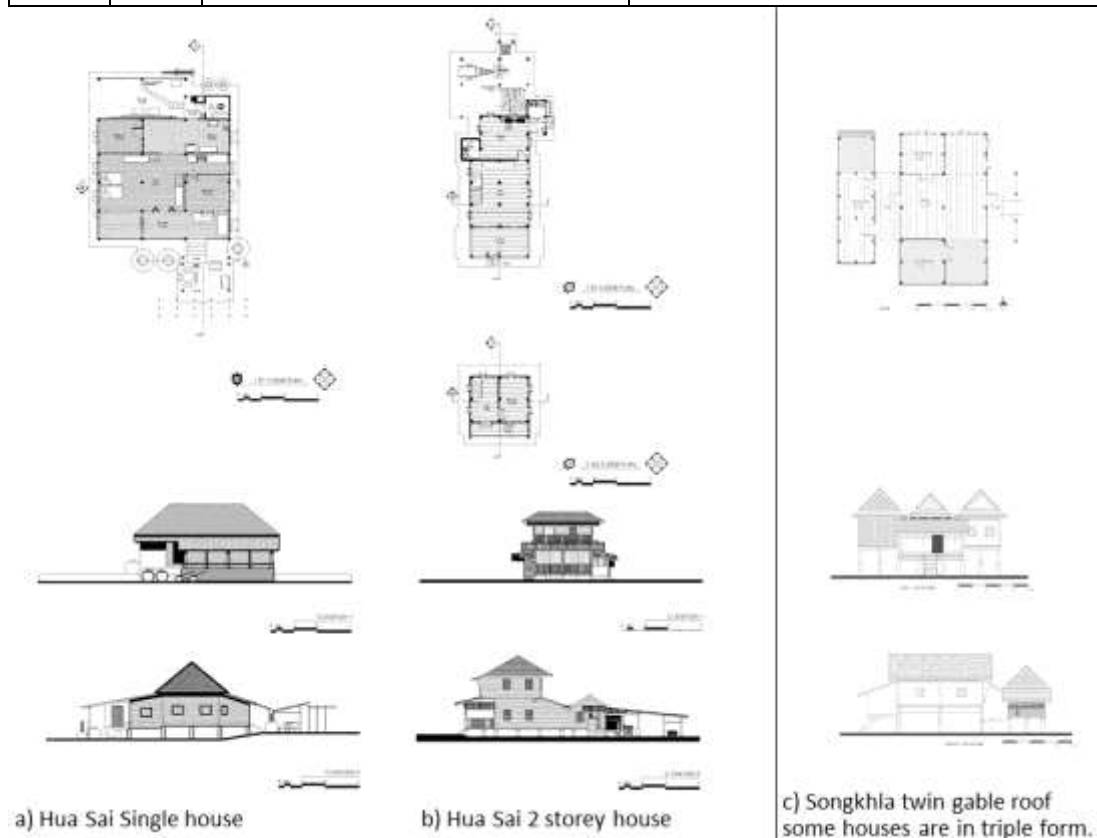
and the document of Chuapram (2012) was used by comparing the factors affecting the farmer houses pattern and form, as shown in Table 2.

**Table 2:** The different community ecosystems, and their development effected to the different house.

Source: Author

	House	Hua Sai Community (Nakorn Si Thammarat)	Singha Nakhon Community (Songkhla) Source: Chuapram. 2012
Data base of local living	Environment	<ul style="list-style-type: none"> <li>- Flat and lowland</li> <li>-There have project to develop the Pak Phanang River Basin in 1992 (an irrigation project for farming)</li> <li>- The change of water transport to land transport</li> <li>- Strong wind</li> </ul>	<ul style="list-style-type: none"> <li>-Flat and sand ridges</li> <li>-Ancient trade junction:               <ul style="list-style-type: none"> <li>- This place is near Songkhla city</li> <li>- First road from Songkhla to Ranod was built in 1973</li> <li>- Tinnasulanon Bridge was built in 1986</li> </ul> </li> </ul>
	Dwellers	<ul style="list-style-type: none"> <li>-Fishery, paddy farming, palm plantation, coconut plantation, rubber plantation and shrimp farm.</li> <li>-People built their houses as present owners or are second generation.</li> <li>-An extended family living together in the house or in the houses nearby.</li> </ul>	<ul style="list-style-type: none"> <li>-Paddy farm, sugar palm production, chicken farm, cattle farm, fish farm and now, additionally, service labour, construction work and trade.</li> <li>-The owners now are third generation and not the people who built the house.</li> <li>-An extended family living in the houses nearby but in the same area.</li> </ul>
Physical change of houses	Planning and orientation	<ul style="list-style-type: none"> <li>- Surrounded by a garden outside and There is a field nearby. A pond is outside the house.</li> <li>-House planning according to the sun, the long side of the building is the front and facing the road.</li> <li>-Kitchen is adjacent to the house, to the back or side.</li> </ul>	<ul style="list-style-type: none"> <li>- Surrounded by a garden outside and a yard. Some have paddy farm in front. A pond is outside the house.</li> <li>- Most of the houses face east, but now some are facing the road.</li> <li>- Most houses have demolished the kitchen and built it again within the house, mostly now facing the new road.</li> </ul>
	Form	<ul style="list-style-type: none"> <li>-There have 2types, a) The house has a low raised floor. Most houses have one hip roof and turn the long side of the building into the front of the house.</li> <li>b) Two-story house and the roof is single hip roof.</li> <li>-Walls knocked out.</li> </ul>	<ul style="list-style-type: none"> <li>- Most house have twin gable roof in Thai-style, although some houses are in triple form.</li> <li>- Walls knocked out.</li> </ul>
	Materials and Construction	<ul style="list-style-type: none"> <li>-Hardwood used from the forest near the community. The clay roof tiles were from Songkhla, but are no longer in production.</li> <li>-Use of new materials to repair such as galvanized zinc plates and precast concrete slabs.</li> </ul>	<ul style="list-style-type: none"> <li>- Use of hardwood from Puttalong and use of bamboo for walls.</li> <li>- Clay tiles were from Ko Yo which is close by, but now stopped.</li> <li>- Use of new materials to repair such as galvanized zinc plates, bricks.</li> <li>- Some have double beams for structural strength.</li> </ul>
Incorporeal aspects of the house	The use of space	<ul style="list-style-type: none"> <li>-The differences in levels in the house have been reduced.</li> <li>-The front of the bedroom has a shelf for the shrine to ancestors.</li> <li>-The front hall is used as a multi-purpose area and is not used under the house, which are very low.</li> </ul>	<ul style="list-style-type: none"> <li>- Some houses use the space under the house for parent's bedroom for reasons of convenience.</li> <li>-The front of the bedroom has a shelf for the ancestor's shrine. Some houses have Chinese guardian spirit and ceiling honouring the grandparents.</li> </ul>

	-The addition of toilets within the back or to the side.	-Toilets are added within the back or side of the houses.
Ideals and beliefs in the house	<ul style="list-style-type: none"> <li>-The householder's head is turned to the south when they sleep and the feet of others may not be similarly turned.</li> <li>-There is a spirit column ceremony and respect for the head in not using space under the house for living.</li> <li>- The owner's position will be pointed towards the spirit column; there will be appropriate respect and ceremony.</li> <li>- A shrine in front of the house.</li> </ul>	<ul style="list-style-type: none"> <li>- The head is turned toward the south when the owner sleeps; others' feet may not be turned towards the major pavilion.</li> <li>- There is a spirit column ceremony and respect is to be observed. Owner of the house cannot be pointed at.</li> <li>- There will be a shrine in front of the house. Some have a pavilion and a pond to accommodate the public.</li> </ul>



**Fig.8:** Comparison of the farmer house in Hua Sai and in Songkhla  
Source: Author

The comparison results showed that the layouts were similar. The veranda was at the front as the entrance to the hall at the center of the house. Next to the hall was the bedroom while the kitchen was at the back laying across the long side of the building align with the sun. The post was founded on the foot of post. The difference was that the farmer house in Hua Sai district had the low platform because the house was located in the open area at the lowland with strong wind. The long side of the building was at the front. The two-story house was influenced by Chinese building which both communities had the influence from Chinese culture but reflected differently.

## Conclusion and Recommendation

The identity of the famer house reflected the extended family. There were two types of house. The single house and the extended house with the low platform and facing the long side to the front. The two-story house that was similar to the Chinese row house. The house had the folding door or the double-panel door with the three post intervals and was symmetrical. Material was the hard wood and earthenware tiles. Some had the rice room while some had the barn.

Research results illustrated that the house reflected the harmony of the topography, climate, society and culture, concepts and beliefs in the agricultural and Buddhist community inclusively. In the narrow context, the houses were different and had changed due to the various occupation, ideas and beliefs of the house owner.

The house identity reflected through different features. Firstly, the house form and pattern. As the extended family, the gable was added to the single house while the two-story represented the belief in the seniority in the house. Secondly, the use of the house space, The position to place the Buddha altar and ancestor shrine in front of the bedroom and the head towards the east, the blessed direction, when sleeping, and the floor level reflected the seniority, the connection with the house as the main building. The local architecture value based on the connection between the way of life and environment and traditional cultures, which were diverse and variable depending on the context. This perspective revealed the different fact of local house wider. Therefore, it was very useful for the further research and planning and architectural design within the local context, as well as the sustainable community development based on the traditional culture.

Nevertheless, the limitation on this research was that the lower number of the traditional houses than expected. Some houses were abandoned and declined. Further, the information on the local background was limited such as the photos and aerial photos of the old days. Thus, the in-depth interview was emphasized in order to acquire the information. Further, number of documents was needed to summarize, such as the study on the house in the southern region which was in the wider context or had other regions involved. For this reason, it contained the different factors. In addition, the informants who provided the information in the interview was not the person who built the house so knowledge and belief in houses disappeared.

However, this research reflected the diversity and differences of local architecture based on the regional factor that created the house identity and the holistic picture to represent that the current lifestyle was the significant factor affecting the change of the traditional house and environment.

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