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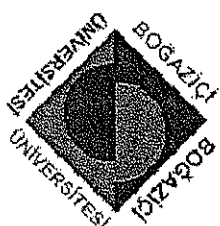
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Kunkaew Khlaikaew has contributed to the Advances in Hospitality and Tourism Marketing and Management organized by Boğaziçi University and Washington State through the presentation of the paper "A survey of Buddhism based tourism: A case of Pra Nangpraya amulets and relics of Phitsanulok Province".

Dr. Maria D. Alvarez
Conference Co-Chair

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A SURVEY OF BUDDHISM BASED TOURISM: A CASE OF PRA NANGPRAYA AMULETS AND RELICS OF PHITSANULOK PROVINCE.

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ABSTRACT

The purpose of this research was to study the history and importance of Phra Nangpraya amulets and Buddhist relics in Phitsanulok, examine the tourists' interest and ways of visiting these, and develop a tourist manual both in Thai and English. It was found that Phra Nangpraya amulets were first discovered at Wat Nangpraya. These Phra Nangpraya amulets were famous nationwide as one of the five amulets "Benchaphakree". They were created twice. First, they were created by Prawisitikasat, King Pramathummaracha's queen who was a King Naresuan's mother. Then, they were created by King Naresuan the Great. The two types of Phra Nangpraya were in a triangle-shape. The big model were the bending-knee model, the straight-knee model and the big-chest model. The small type were the small-chest model, the god-shape model and the sangkhati model. In relation to their impacts, it is believed that they give the holders charms, protection, happiness and wealth. The study also indicated that the Buddha relics had been found inside the main Chedi at Wat Ratchaburan and Wat Senat. These relics were thought to have brought by Pramahalailai. The study suggested 3 routing of visitors: Wat Nangpraya to study the history of Phra Nangpraya amulet, Wat Ratchaburana to worship the Buddha relics, and Wat Senat to water-worship the relics. Finally, it was found that many tourists were interested in Buddhist-based tourism and most of them knew Phra Nangpraya amulets and the Buddha relics through advertisement and would like to learn about these by guided tour and tourist manual.

Key Words: Buddhism-based tourism, Phra Nangpraya amulets, Buddha relics, Phitsanulok Province.

INTRODUCTION

Tourism industry in Thailand is considered important by the government. It is the main strategy to bring income for the economic system quickly. The government prioritized tourism industry in the national development plan and aimed at promoting Thailand the tourism capital of Asia in 2008 because of its quality tourism destination.

Phitsanulok is a province in the lower north of Thailand which has potential in tourism. Therefore, the province's vision and strategy focus on tourism. For example, there is a plan to develop the province to become Indo-China intersection and the center of conferences in the lower north of Thailand focusing on providing tourism services. In addition, the government sectors of the province now promote cultural tourism.

Buddhist amulets are interesting cultural artifacts because there are a variety of amulets around Thailand such as "Benchaphakhee" amulets. They are sacred objects in among Buddhists. They are miniatures created to represent Lord Buddha. They can be produced in a large number because they are very small. In the past they were produced to put inside a chedi or stupa to commemorate Lord Buddha. It is believed that when Buddhism becomes worse in the future, people still can see these representative models of Lord Buddha. In the past, Thai people also used these sacred amulets to protect themselves when they went into wars. Nowadays, they wear them with a necklace everyday to protect themselves.

Besides the amulets and other historical sites of Phitsanulok, there are Buddhist relics with a thousand-year history. A study of these and tourism can be a way to transfer knowledge of Buddhism, which is the main Thai religion, to many other Thai people and foreign tourists. Because of the lack of promotion of Buddhism tourism and good management, few tourists know about these interesting attractions of the province. Because of the lack of promotion of Buddhism tourism and good management, few tourists know about these interesting attractions of the province. The researchers would like to study the history of these and find a new tourism route for Phitsanulok focusing on suggesting models for interested people to visit Phitsanulok to see Buddhist amulets and relics, and then develop manuals to guide them to visit these interesting places. Eventually, it is hoped that these places will be renovated to be sustainable tourism attractions of the province.

Objectives

1. To study the history and importance of Phra Nangphraya and Buddhist relics of Phitsanulok
2. To survey new route and ways of visiting Phra Nangphraya and Buddhist relics of Phitsanulok
3. To examine the Thai and foreign tourists' interests in these two attractions
4. To develop a tourist manual

Research methods

This study was a survey and qualitative research. The data were collected by documentary research, a questionnaire, and in-depth interview. The questionnaire was administered with 400 tourists visiting Phitsanulok selected by accidental sampling. These tourists visited the province from January to September which was the high season. In 1997 there were 316,905 tourists visiting Phitsanulok (Thai Tourism Statistics Division, 1997). The data were analyzed by percentage and descriptive analysis. The in-depth interviews were conducted with monks, abbots, scholars in amulets, amulets salespersons, government officials, tourism agencies and related organizations. The data of the interviews were checked by data triangulation and content analysis.

Results

The history study found that Phitsanulok is historically important because Phra Nangphraya amulets were discovered at Wat Nangphraya in this province. They were unique cultural objects. It is believed that they were created twice. First, they were created by Phrawisuthikasat, King Phramahathammaracha's queen, who was King Naresuan's mother. Then, they were created by King Naresuan the Great. According to a legend, a hermit in white clothes volunteered to create small Buddha images to give to soldiers going to the battle. Phra Nangphraya amulets are believed to be able to offer charms, protection, good lucks, and wealth (Kritsanadilok, 2002). Now they are well-known nationwide as one of the five "Benchaphakhee." They are in a triangle shape. They can be grouped into 2 types: big and small. The big type has 3 models: bending-knee, straight-knee and big-chest. The 3 small type models are small-chest, god-shape and Sangkhathi.

Table 1
Style of Pranangphraya Amulets

Types	Models		
Big	Bending-knee	Straight-knee	Big-chest
Small	Sangkhathi	God-shape	Small-chest

Adapted from www.benjamulet.com

Phra Nangphraya amulets were made of soil. The making of these is a local wisdom. To make these, there were sacred rites. They have been considered valuable in business especially the bending-knee model. This model is the most expensive, sometimes more than a 29 thousand US dollars. Therefore, the amulets are not only for the people to commemorate Lord Buddha and to protect themselves, but they are also expensive goods in the market. People usually watch these amulets in three aspects: the perfection of the whole amulet, the material, and the unique sign.

The Buddha relics were small parts of Lord Buddha such as hair, nails, teeth, skin and blood which are different from common people's parts. They look like pebbles or gem stones. They were discovered inside the main Chedis of Wat Rachaburana and Wat Senat in Phitsanulok.

The tour site for seeing Phra Nangphraya amulets is Wat Nangphraya, which is the place where Phra Nangphraya amulets were first discovered. This temple is opposite Wat Phrasirattanamahathat Woramahawiharn in the middle of the city. In this temple precincts, there are other interesting old constructions to visit. The first one is called "vihara." It is a brick building in Sukhothai architecture. Another one is a chedi used to keep Phra Nangphraya amulets and another smaller chedi which is believed to be built during the end of Ayuthaya dynasty or the beginning of Rattanakosin dynasty. There is also a Phra Nangphraya amulet market where interested people or amulet collectors can come to talk and share their experiences. They can buy and sell their amulets here. The price of the amulets depends on their satisfaction.

The research results suggest the two main tourist routes which are Wat Ratchaburana to worship the Buddha relics, and Wat Senat to water-worship the relics there. Wat Ratchaburana is located on Buddhachula Road in the middle of Phitsanulok city. It is believed that it was built during Sukhothai dynasty more six hundred years ago. It may have been the same temple as Wat Nangphraya because Phra Nangphraya amulets were also found

inside the chedi of this temple. The name of this wat or temple may be from King Lithai of Sukhothai who renovated this temple at that time.

There are several interesting things to visit in this place. First, inside the temple there are mural paintings telling a legend called "Ramayana." Second, the main vihara is now used as a museum. Third, the main chedi was built in Ayuthaya architecture which is believed to keep Buddha relics. Fourth, silver and gold stairs are for people who believe that they can be lucky and wealthy and happy if they walk up the stairs. Fifth, the boat for Rama V, is for people who believe that they can have good health if they walk under this boat. Finally, herbal spa is for people who want to have good health and beautiful skin.

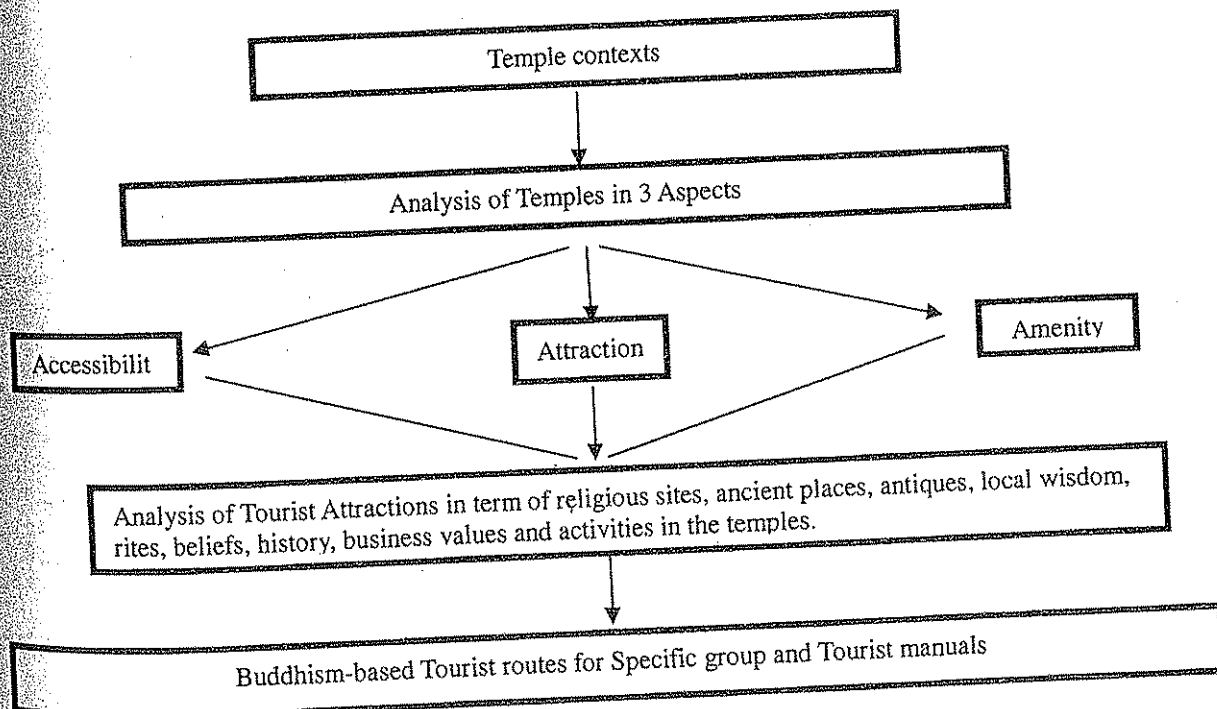
The second route is Wat Senat, which is located Tambon Tha-ngam, Amphoe Watbot, which is 20 kilometers from downtown Phitsanulok. The building time of this temple is not known. It is said that Phramahathenlailai brought 650 relics from Sri Lanka and then put them in different places. Thirty-six of them were kept in the main chedi of Wat Senat. Therefore, this temple may have been built more than a thousand years ago. Nowadays, there is a royal water-worship to the relics every year.

These data show the different levels of interests of the tourists in Phra Nangphraya amulets and Buddha relics in Phitsanulok about history of amulets and relics 90.1 %, the miracle of amulets and relics 63.8%, Local wisdom for making the amulets and relics 63.8 %, how to see the amulets 29.3%, value of amulets and relics 23.5%, amulets and relics' picture 19.4% and tour guide 53.3%.

In addition, the researchers analyzed the opinions of 20 groups of related people and found that they thought that the three temples lack tourist facilities and advertisement of the information of the history of the places. They argued that the tourists should appreciate and understand Thai culture better when they visited the temples.

They also gave recommendation on Buddhism-based tourism management focusing on advertisement, awareness and ethic development, and tourist attraction conservation. The temples should be improved and prepared to serve the increasing number of Thai and foreign tourists. This recommendation is correspond to Burkart and Medlink (1981) who argued that the main factors of cultural tourism consist of attractions, accessibility, and amenity.

Figure 1
Buddhism based Tourism Model



In conclusion, this model of tourism is interesting for people who are interested and appreciate Phra Nangphraya amulets and Buddha relics. Furthermore, tourism management should cooperate with every stakeholder in Buddhism-based tourism industry such as monks and other people who gain income from this industry. The amulet salespersons should work together to set up the provincial market. These temples can be tourist attractions because the tourists who come to visit the temples can also see the amulets, which leads to the

knowledge society of amulet history of the amulet sellers and buyers. These tourist attractions can increase a new number of tourists (niche market) throughout the country.

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ABSTRACT

The purpose of this study is to make a design influence

INTRODUCTION

After development long stand

An improvement which was more efficient by design because it The study of information by product stimulation producers communication

The content customs and of the other lived in the Pan, 2007

Previous traditional descend tourists, original traditional general product These activities Douglas and above, it is of intercommunication promotion cultures (the generation

According to original natural

TRAVEL GUIDE DURING THE AHTMM 2011 CONFERENCE

Below, directions to and from Boğaziçi University, where the conference will be held, are provided.

Note that buses will be available on the 20th, 21st and 22nd of June, departing from the Sirkeci area (by the hotels) at 8.00 in the morning towards the conference venue at Boğaziçi University. The same buses will return in the evening at the end of the conference program from Boğaziçi University to Sirkeci.

Participants that wish to come later or leave earlier will need to arrange their own transportation. Explanations are provided below.

You may purchase individual tickets in buses or tokens (jetons) at the metro or tram stations. Each ticket or token is 1.75 TL. Plastic travel cards (Istanbulkart) and electronic buttons (Akbil) can be purchased at main stations or in nearby kiosks. Money can be added to the card or the button that is read by the machines on the bus or at the tram or metro stations. The fare is reduced in this case, but the card and the electronic button have a cost. For more detail information on fares and payment systems refer to <http://www.turkeytravelplanner.com/go/Istanbul/Transport/fares.html>

Turkish people are quite friendly and will be happy to help you. Don't be afraid to ask.

Sirkeci – Boğaziçi University

- Take T1-tramway- from Sirkeci and get off at Kabataş (last stop).
- Take 43R bus from Kabataş and get off at Boğaziçi University bus stop.

Boğaziçi University- Sirkeci

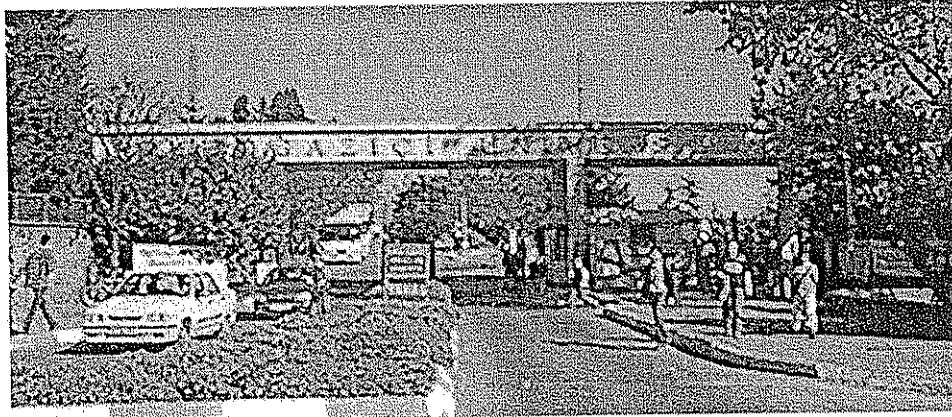
- Take 43R bus from Boğaziçi University stop and get off at Kabataş bus stop.
- Take tramway called T1 from Kabataş and get off at Sirkeci.

GENERAL NOTE; While using tramway, make sure that you get on the tramway to the right direction because tramway works both side. While coming to Boğaziçi University you need to take the tramway to Kabataş direction.

To come to Boğaziçi University By Taxi;

- Ask your driver to take you to;

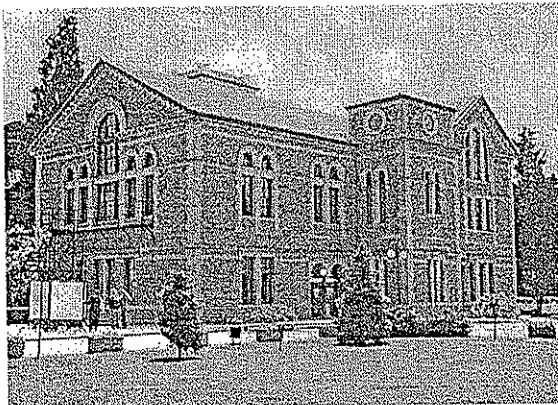
Boğaziçi Üniversitesi Güney Kampüs (South Campus), Albert Long Hall
Etiler - Rumeli Hisarüstü



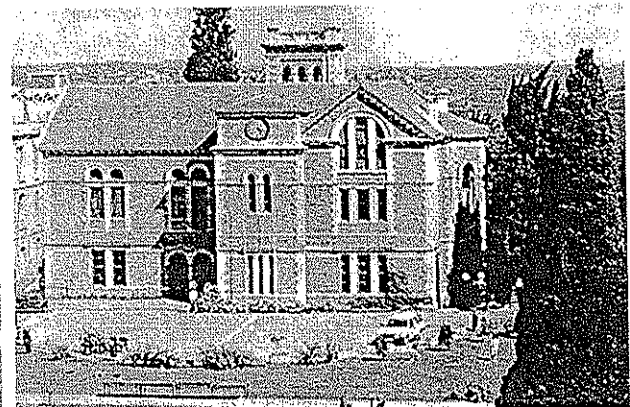
Boğaziçi University South Campus Entrance (Main Entrance)

Location of Albert Long Hall in Boğaziçi University, South Campus

This is the building where the conference will be held. It is also called BTS building. Once you enter from the university's south campus entrance (this is the main university entrance), you need to follow the main road down. After about 100 meters, you will see a large and green square. This is the main square. Albert Long Hall is one of the old buildings on the square. It is the building with the clock on top of it. (Picture of the building stated below as well).



Albert Long Hall



Albert Long Hall

Detailed university map

- http://www.boun.edu.tr/map/bu_main_campus_map_eng.html

Location of the university campuses in İstanbul

- http://www.boun.edu.tr/map/istanbul_bu_campus_map_eng.html

University main page

- http://www.boun.edu.tr/index_eng.html

TRAVEL IN TO AND FROM OTHER LOCATIONS IN ISTANBUL

Below are directions to and from some main locations in Istanbul.

From Atatürk Airport to Sirkeci

By Railway system

- Take metro called M1 from Airport and get off at Zeytinburnu station.
- Take tramway called T1 from Zeytinburnu and get off at Sirkeci station.

From Atatürk Airport to Taksim

By Railway system

- Take metro called M1 from Airport and get off at Zeytinburnu station.
- Take tramway called T1 from Zeytinburnu and get off at Kabataş (last stop)
- Take F1 –funicular system - from Kabataş and get off at Taksim.

Note; Metro system works between 06.00- 00.00

Tramway system works between 06.00- 00.00

Funicular system works between 06.15- 00.00

From Atatürk Airport to Taksim by Bus

- Take 96T bus from Airport and get off at Taksim bus stop.

Note; From Airport to Taksim

- Between 07.00- 21.00 it operates approximately in every 40 minutes

- At the night time it operates at;

23.00; 00.30; 01.30; 02.30; 03.30; 04.30; 05.20; 06.30

- This bus requires two tickets.

From Sultanahmet to Boğaziçi University;

- Take tramway called T1 from the Sultanahmet and get off at Kabataş(last stop)
- Then take the bus 43R and get off at Boğaziçi University stop.

From Atatürk Airport to Boğaziçi University Option 1;

- Take metro called M1 from Airport and get off at Zeytinburnu station.
- Take tramway called T1 from Zeytinburnu and get off at Kabataş (last stop).
- Take 43R bus from Kabataş and get off at Boğaziçi University bus stop.

From Atatürk Airport to Boğaziçi University Option 2;

- Take 96T bus from Airport and get off at Taksim bus stop.
- Take 559 C bus from Taksim and get off at Boğaziçi University bus stop.

Taksim – Boğaziçi University

- Take 559 C from Taksim and get off at Boğaziçi University bus stop.

Boğaziçi University -Taksim

- 559C bus from Boğaziçi University– get off at Taksim bus stop.

Sirkeci -Taksim (by Railway system)

- Take tramway called T1 from Sirkeci get off at Kabataş (last stop)
- Take F1-funicular system- from Kabataş and get off at Taksim.

Taksim –Sirkeci (by Railway system)

- Take F1-funicular system- from Taksim and get off at Kabataş.
- Take tramway called T1 from Kabataş and get off at Sirkeci stop.

เอกสารตัวชี้วัดผลการดำเนินงานวิจัย

การนำเสนอผลงานวิจัยเรื่อง การสำรวจเส้นทางการ
ท่องเที่ยวเชิงพระพุทธศาสนา : ศึกษาพระเครื่องนางพญาและพระ
บรมสารีริกธาตุ จังหวัดพิษณุโลก แบบ Stand-up Presentation
และตีพิมพ์เผยแพร่ใน Proceeding ในการประชุมวิจัย *Advances
in Hospitality and Tourism Marketing and Management
Conference 19-24 June 2011 Istanbul, Turkey.*

T.C.

BOĞAZİÇİ ÜNİVERSİTESİ
UYGULAMALI BİLİMLER YÜKSEKOKULU
TURİZM İŞLETMECİLİĞİ BÖLÜMÜ



BOĞAZİÇİ UNIVERSITY
SCHOOL OF APPLIED DISCIPLINES
DEPARTMENT OF TOURISM ADMINISTRATION

www.tourism.boun.edu.tr

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Sayı/Ref:

Tarih/Date:

17.03.2011

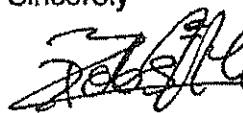
Dear Kunkaew Khlaikaew:

It is a pleasure to inform you that your paper " A Survey of Buddhism Based Tourism: A Case, of Pra Nangpraya Amulets and Relics of Phitsanulok Province" has been accepted to be presented at our Advances In Hospitality and Tourism Marketing and Management (AHTMM 2011) Conference. I would also like to confirm that we have received your registration form for the conference.

Therefore, I would like to extend you an official invitation to attend this conference that will take place in Istanbul between the 19th and 24th of June 2011. Please let me know whether you need any other letter or document in order to obtain the visa to come to Turkey.

We thank you for your interest in our conference and we look forward to seeing you in Istanbul.

Sincerely

 BOĞAZİÇİ UNIVERSITY
SCHOOL OF APPLIED DISCIPLINES
TOURISM ADMINISTRATION DEPT.

Assoc. Prof. Dr. Maria D. Alvarez

Vice Head of the Department and Conference Co-Chair

Tel: 90 212 359 6987 (direct); 90 212 359 6948

Fax: 90 212 265 9773

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Title	A survey of Buddhism based Tourism: A case of Pra Nangpraya amulets and relics of Phitsanulok Province.
Researchers	Taweesak Khunyot, Ph.D.in Language Education and Miss Kunkaew Khlaikaew (M.A. in Tourism Industry Management)
E-mail :	sakunyot@hotmail.com or kulkaewtourism@hotmail.com
Institute	Pibulsongkram Rajabhat University, Phitsanulok Province, Thailand
Year	2010

Abstract

The purpose of this research were to study the history and importance of Phra Nangpraya amulets and Buddhist relics in Phitsanulok, examine the tourists' interest and ways of visiting these, and develop a tourist manual both in Thai and English. It was found that Phra Nangpraya amulets were first discovered at Wat Nangpraya. These Phra Nangpraya amulets were famous nationwide as one of the five amulets "Benchaphakree". They were created twice. First, they were created by Prawisutikasat, King Pramahathummaracha's queen who was a King Nareasuan's mother. Then, they were created by King Nareasuan the Great. The two types of Phra Nangpraya were in a triangle-shape. The big model were the bending-knee model, the straight-knee model and the big-chest model. The small type were the small-chest model, the god-shape model and the sangkhathi model. In relation to their impacts, it is believe that they give the holders charms, protection, happiness and wealth. The study also indicated that the Buddha relics had been found inside the main Chedi at Wat Ratchaburan and Wat Senat. Theses relics were thought to have brought by Pramahalailai. The study suggested 3 routing of visitors: Wat Nangpraya to study the history of Phra Nangpraya amulet, Wat Ratchaburana to warship the Buddha relics, and Wat Senat to water-worship the relics. Finally, it was found that many tourists were interested in Buddhist-based tourism and most of them knew Phra Nangpraya amulets and the Buddha relics though advertisement and would like to learn about these by guided tour and tourist manual.

Key Words : Buddhist-based tourism, Phra Nangpraya amulets, Buddha relics, Phitsanulok Province.



รายงานวิจัยฉบับสมบูรณ์

โครงการ

การสำรวจเส้นทางท่องเที่ยวเชิงพระพุทธศาสนา : ศึกษา
พระเครื่องนางพญาและพระบรมสารีริกธาตุ จังหวัดพิษณุโลก

คณะผู้วิจัย

ดร.ทวีศักดิ์ ชันยศ และนางสาวกุลแก้ว คล้ายแก้ว

กันยายน พ.ศ. 2553

หัวข้อวิจัย	การสำรวจเส้นทางท่องเที่ยวเชิงพระพุทธศาสนา : ศึกษาพระเครื่องนางพญาและพระบรมสารีริกธาตุ จังหวัดพิษณุโลก
ชื่อผู้วิจัย	ดร.ทวีศักดิ์ ชันยศ และนางสาวกุลแก้ว คล้ายแก้ว
สถาบัน	มหาวิทยาลัยราชภัฏพิษณุโลก
ประจำปี	2553

บทคัดย่อ

โครงการวิจัยเรื่อง การสำรวจเส้นทางท่องเที่ยวเชิงพระพุทธศาสนา: ศึกษาพระเครื่องนางพญาและพระบรมสารีริกธาตุ จังหวัดพิษณุโลก เป็นการวิจัยเชิงสำรวจ (Survey Research) และการวิจัยเชิงคุณภาพ (Qualitative Research) มีวัตถุประสงค์ดังนี้ 1) เพื่อศึกษาประวัติ ความสำคัญของพระนางพญา และพระบรมสารีริกธาตุของจังหวัดพิษณุโลก 2) เพื่อสำรวจเส้นทางท่องเที่ยวและศึกษาวิธีการชมพระเครื่องวัดนางพญาและพระบรมสารีริกธาตุจังหวัดพิษณุโลก 3) เพื่อสำรวจความสนใจของนักท่องเที่ยวชาวไทยและชาวต่างประเทศที่มีต่อพระเครื่องนางพญาและพระบรมสารีริกธาตุจังหวัดพิษณุโลก 4) เพื่อจัดทำคู่มือแนะนำเที่ยวค้นฉบับภาษาไทยและภาษาอังกฤษ พร้อมทั้งมีภาพประกอบ ผลการศึกษาพบว่า ประเด็นแรก พระนางพญาถูกค้นพบที่วัดนางพญา พระนางพญาเป็นพระเนื้อดินที่มีชื่อเสียงระดับประเทศในนาม “พระเครื่องเบญจภาคี” การสร้างมี 2 ยุค คือ ยุคแรกสร้างโดยพระวิสุทธิกษัตริย์ ซึ่งเป็นพระมเหสีของพระมหาธรรมราชา หรือพระราชมารดาของสมเด็จพระนเรศวร และยุคที่สอง สร้างโดยสมเด็จพระนเรศวรมหาราช พระนางพญามีลักษณะเป็นกรอบสามเหลี่ยมหน้าจั่ว มีอยู่ 2 ประเภท 6 พิมพ์ คือ ประเภทพิมพ์ใหญ่ ได้แก่ พิมพ์เข้าโค้ง พิมพ์เข้าตรง และพิมพ์อกนูนใหญ่ ประเภทพิมพ์เล็ก ได้แก่ พิมพ์อกนูนเล็ก พิมพ์ทรงเทวดา และพิมพ์สังฆาฏิ ด้านพุทธคุณและปาฏิหาริย์ มีความเชื่อด้านเมตตามหานิยม แคล้วคลาด คุ้มครอง สมบูรณ์พูนสุข เสริมเสน่ห์ และคงกระพันชาตรี ประเด็นที่สอง พบพระบรมสารีริกธาตุประดิษฐานอยู่ที่เจดีย์หลวงภายในวัดราชบูรณะและวัดเสนาสน์ ซึ่งสันนิษฐานว่าอัญเชิญเข้ามาโดยพระมหาไถ่ล่าย ประเด็นที่สาม เส้นทางท่องเที่ยวเชิงพระพุทธศาสนาต้นแบบ มี 3 รูปแบบ คือ 1) วัดนางพญาเพื่อศึกษาประวัติและต้นกำเนิดพระนางพญา 2) วัดราชบูรณะเพื่อนมัสการพระบรมสารีริกธาตุและ 3) วัดเสนาสน์เพื่อสรงน้ำพระบรมสารีริกธาตุ ประเด็นที่สี่ นักท่องเที่ยวให้ความสนใจการท่องเที่ยวเชิงพระพุทธศาสนา โดยส่วนใหญ่รู้จักพระนางพญาและพระบรมสารีริกธาตุจากสื่อโฆษณาและต้องการทราบประวัติพระเครื่องนางพญาและพระบรมสารีริกธาตุโดยใช้มัลติมีเดียที่ท้องถิ่นนำชมและคู่มือแนะนำเที่ยว

คำสำคัญ : การท่องเที่ยวเชิงพระพุทธศาสนา, พระนางพญา, พระบรมสารีริกธาตุ, จังหวัดพิษณุโลก

A SURVEY OF BUDDHISM BASED TOURISM: A CASE OF PRA NANGPRAYA AMULETS AND RELICS OF PHITSANULOK PROVINCE.

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Miss Kunkaew Khlaikaew
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Phitsanulok Province. Thailand

ABSTRACT

The purpose of this research were to study the history and importance of Phra Nangpraya amulets and Buddhist relics in Phitsanulok, examine the tourists' interest and ways of visiting these, and develop a tourist manual both in Thai and English. It was found that Phra Nangpraya amulets were first discovered at Wat Nangpraya. These Phra Nangpraya amulets were famous nationwide as one of the five amulets "Benchaphakree". They were created twice. First, they were created by Prawisutikasat, King Pramahathummaracha's queen who was a King Nareasuan's mother. Then, they were created by King Nareasuan the Great. The two types of Phra Nangpraya were in a triangle-shape. The big model were the bending-knee model, the straight-knee model and the big-chest model. The small type were the small-chest model, the god-shape model and the sangkhati model. In relation to their impacts, it is believe that they give the holders charms, protection, happiness and wealth. The study also indicated that the Buddha relics had been found inside the main Chedi at Wat Ratchaburan and Wat Senat. Theses relics were thought to have brought by Pramahalailai. The study suggested 3 routing of visitors: Wat Nangpraya to study the history of Phra Nangpraya amulet, Wat Ratchaburana to worship the Buddha relics, and Wat Senat to water-worship the relics. Finally, it was found that many tourists were interested in Buddhist-based tourism and most of them knew Phra Nangpraya amulets and the Buddha relics though advertisement and would like to learn about these by guided tour and tourist manual.

Key Words: Buddhist-based tourism, Phra Nangpraya amulets, Buddha relics, Phitsanulok Province.

INTRODUCTION

Tourism industry in Thailand is considered important by the government. It is the main strategy to bring income for the economic system quickly. The government prioritized tourism industry in the national development plan and aimed at promoting Thailand the tourism capital of Asia in 2008 because of its quality tourism destination.

Phitsanulok is a province in the lower north of Thailand which has potential in tourism. Therefore, the province's vision and strategy focus on tourism. For example, there is a plan to develop the province to become Indo-China intersection and the center of conferences in the lower north of Thailand focusing on providing tourism services. In addition, the government sectors of the province now promote cultural tourism.

Buddhist amulets are interesting cultural artifacts because there are a variety of amulets around Thailand such as “Benchaphakhee” amulets. They are sacred objects in among Buddhists. They are miniatures created to represent Lord Buddha. They can be produced in a large number because they are very small. In the past they were produced to put inside a chedi or stupa to commemorate Lord Buddha. It is believed that when Buddhism becomes worse in the future, people still can see these representative models of Lord Buddha. In the past, Thai people also used these sacred amulets to protect themselves when they went into wars. Nowadays, they wear them with a necklace everyday to protect themselves.

Besides the amulets and other historical sites of Phitsanulok, there are Buddhist relics with a thousand-year history. A study of these and tourism can be a way to transfer knowledge of Buddhism, which is the main Thai religion, to many other Thai people and foreign tourists. Because of the lack of promotion of Buddhism tourism and good management, few tourists know about these interesting attractions of the province.

Because of the lack of promotion of Buddhism tourism and good management, few tourists know about these interesting attractions of the province. The researchers would like to study the history of these and find a new tourism route for Phitsanulok focusing on suggesting models for interested people to visit Phitsanulok to see Buddhist amulets and relics, and then develop manuals to guide them to visit these interesting places. Eventually, it is hoped that these places will be renovated to be sustainable tourism attractions of the province.

Objectives

1. To study the history and importance of Phra Nangphraya and Buddhist relics of Phitsanulok
2. To survey new route and ways of visiting Phra Nangphraya and Buddhist relics of Phitsanulok
3. To examine the Thai and foreign tourists' interests in these two attractions
4. To develop a tourist manual

Research methods

This study was a survey and qualitative research. The data were collected by documentary research, a questionnaire, and in-depth interview. The questionnaire was administered with 400 tourists visiting Phitsanulok selected by accidental sampling. These tourists visited the province from January to September which was the high season. In 1997 there were 316,905 tourists visiting Phitsanulok (Thai Tourism Statistics Division, 1997). The data were analyzed by percentage and descriptive analysis. The in-depth interviews were conducted with monks, abbots, scholars in amulets, amulets salespersons, government officials, tourism agencies and related organizations. The data of the interviews were checked by data triangulation and content analysis.

Results

The history study found that Phitsanulok is historically important because Phra Nangphraya amulets were discovered at Wat Nangphraya in this province. They were unique cultural objects. It is believed that they were created twice. First, they were created by Phrawisuthikasat, King Phramahathammaracha's queen, who was King Naresuan's mother. Then, they were created by

King Naresuan the Great. According to a legend, a hermit in white clothes volunteered to create small Buddha images to give to soldiers going to the battle. Phra Nangphraya amulets are believed to be able to offer charms, protection, good lucks, and wealth (Kritsanadilok, 2002). Now they are well-known nationwide as one of the five “Benchaphakhee.” They are in a triangle shape. They can be grouped into 2 types: big and small. The big type has 3 models: bending-knee, straight-knee and big-chest. The 3 small type models are small-chest, god-shape and Sangkhati.

Table 1
Style of Pranangpraya Amulets

Types	Models		
Big	Bending-knee	Straight-knee	Big-chest
Small	Sangkhati	God-shape	Small-chest

Adapted from www.benjamulet.com

Phra Nangphraya amulets were made of soil. The making of these is a local wisdom. To make these, there were sacred rites. They have been considered valuable in business especially the bending-knee model. This model is the most expensive, sometimes more than a 29 thousand US dollars. Therefore, the amulets are not only for the people to commemorate Lord Buddha and to protect themselves, but they are also expensive goods in the market. People usually watch these amulets in three aspects: the perfection of the whole amulet, the material, and the unique sign.

The Buddha relics were small parts of Lord Buddha such as hair, nails, teeth, skin and blood which are different from common people's parts. They look like pebbles or gem stones. They were discovered inside the main Chedis of Wat Rachaburana and Wat Senat in Phitsanulok.

The tour site for seeing Phra Nangphraya amulets is Wat Nangphraya, which is the place where Phra Nangphraya amulets were first discovered. This temple is opposite Wat Phrasirattanamahathat Woramahawiharn in the middle of the city. In this temple precincts, there are other interesting old constructions to visit. The first one is called “vihara.” It is a brick building in Sukhothai architecture. Another one is a chedi used to keep Phra Nangphraya amulets and another smaller chedi which is believed to be built during the end of Ayuthaya dynasty or the beginning of Rattanakosin dynasty. There is also a Phra Nangphraya amulet market where interested people or amulet collectors can come to talk and share their experiences. They can buy and sell their amulets here. The price of the amulets depends on their satisfaction.

The research results suggest the two main tourist routes which are Wat Ratchaburana to worship the Buddha relics, and Wat Senat to water-worship the relics there. Wat Ratchaburana is located on Buddhachula Road in the middle of Phitsanulok city. It is believed that it was built during Sukhothai dynasty more six hundred years ago. It may have been the same temple as Wat Nangphraya because Phra Nangphraya amulets were also found inside the chedi of this temple. The name of this wat or temple may be from King Lithai of Sukhothai who renovated this temple at that time.

There are several interesting things to visit in this place. First, inside the temple there are mural paintings telling a legend called “Ramayana.” Second, the main vihara is now used as a museum. Third, the main chedi was built in Ayuthaya architecture which is believed to keep Buddha

relics. Fourth, silver and gold stairs are for people who believe that they can be lucky and wealthy and happy if they walk up the stairs. Fifth, the boat for Rama V, is for people who believe that they can have good health if they walk under this boat. Finally, herbal spa is for people who want to have good health and beautiful skin.

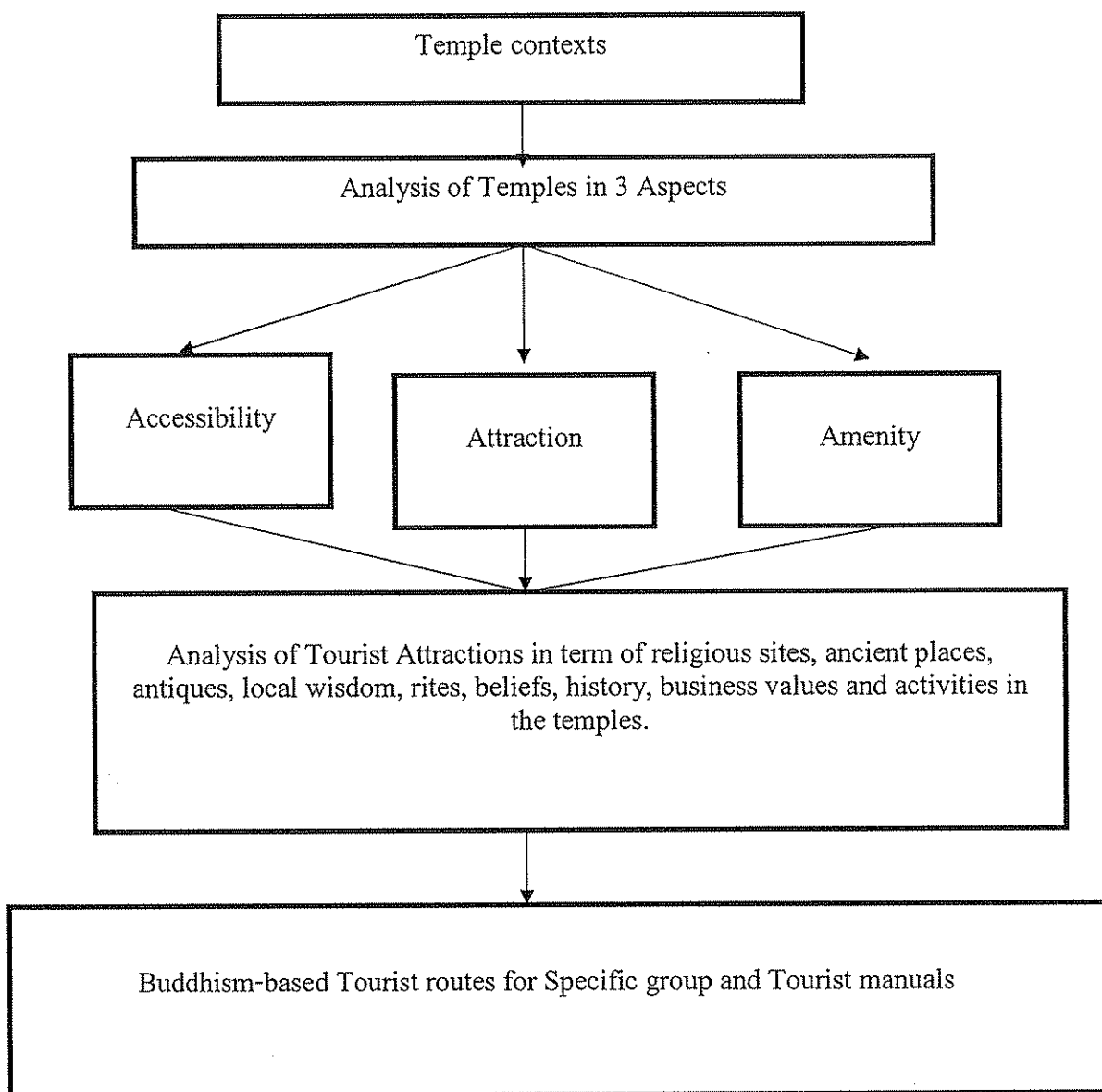
The second route is Wat Senat, which is located Tambon Tha-ngam, Amphoe Watbot, which is 20 kilometers from downtown Phitsanulok. The building time of this temple is not known. It is said that Phramahathenlailai brought 650 relics from Sri Lanka and then put them in different places. Thirty-six of them were kept in the main chedi of Wat Senat. Therefore, this temple may have been built more than a thousand years ago. Nowadays, there is a royal water-worship to the relics every year.

These data show the different levels of interests of the tourists in Phra Nangphraya amulets and Buddha relics in Phitsanulok about history of amulets and relics 90.1 %, the miracle of amulets and relics 63.8%, Local wisdom for making the amulets and relics 63.8 %, how to see the amulets 29.3%, value of amulets and relics 23.5%, amulets and relics' picture 19.4% and tour guide 53.3%.

In addition, the researchers analyzed the opinions of 20 groups of related people and found that they thought that the three temples lack tourist facilities and advertisement of the information of the history of the places. They argued that the tourists should appreciate and understand Thai culture better when they visited the temples.

They also gave recommendation on Buddhism-based tourism management focusing on advertisement, awareness and ethic development, and tourist attraction conservation. The temples should be improved and prepared to serve the increasing number of Thai and foreign tourists. This recommendation is correspond to Burkart and Medlink (1981) who argued that the main factors of cultural tourism consist of attractions, accessibility, and amenity.

Figure 1 Buddhism based Tourism Model



In conclusion, this model of tourism is interesting for people who are interested and appreciate Phra Nangphraya amulets and Buddha relics. Furthermore, tourism management should cooperate with every stakeholder in Buddhism-based tourism industry such as monks and other people who gain income from this industry. The amulet salespersons should work together to set up the provincial market. These temples can be tourist attractions because the tourists who come to visit the temples can also see the amulets, which leads to the knowledge society of amulet history of the amulet sellers and buyers. These tourist attractions can increase a new number of tourists (niche market) throughout the country.

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