

Khmer in Ratchaburi: History, Development, Existence, Identity and become Swallowed to Thai-Ization

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ABSTRACT

Article on Khmer Ratchaburi: history, development, existence, identity, and assimilation into Thailand. The objective is to study history and historical development. Use study methods from related documents and research. Written in the form of an academic article. The results of the study confirm that The Khmer ethnic group has a historical development in coming to settle in Ratchaburi together with other ethnic groups due to reasons of war and international politics But Khmer, with its unique ethnic language and beliefs are not very different from Siam as a result, it eventually became Siam or Thailand. As appears as empirical evidence in geography of the place where people lived and once settled, but many ways of life disappeared, including language, dress, food, until it became a local Ratchaburi.

Keywords

Khmer Ratchaburi, Identity, Thai Assimilation

I. INTRODUCTION

Having had the opportunity to read the outline of the dissertation project of students in the Buddhist Management program on "Models for Promoting Quality of Life for People of Ethnic Groups by Buddhist Monks. Ratchaburi Province" by Phra Samuwasin Wisuttho (Phongsak),^[1] the abbot of Wat Khao Ngu, Ratchaburi Province, and in the research, he focused on ethnic groups. which consists of Thai people (1), local Thai people (2), Thai people of Chinese descent (3), Thai people of Mon descent (4), Thai people of Yuan descent (5), Thai people of Karen descent (6), Thai people of Khmer descent (7). Thai people of Lao Song descent The Lao Song people originally settled in the middle area between the Vietnamese and the Luang Prabang Kingdom. (8) Thai people of Lao Wiang descent. It is a group of people of Lao descent from Vientiane. Came to settle in Ratchaburi from the Thonburi period until the Rattanakosin period, Thai Khmer people, etc. But the author is directly interested in the Khmer ethnic group, so he uses the word "Khmer" to expand on who they are. Immigrated from which area, for what reasons or conditions? And when times change How to maintain and preserve identity? Including when they are in the current of transition, the situation of assimilation has made them change or they still maintain their own community. It is a closed community, does not communicate across cultures and has become firmly Khmer. until the identity of the ethnic group was preserved. Compared to Khmer in many places, there is only history. Settlement and existence, which at present are only hearsay, cannot develop into a condition. There is information appearing in at least two Thai songs with a Khmer accent that allude to Ratchaburi. One song is called Khmer Ratchaburi. Another song is called Khmer Pak Tho. It

is said that it is an old song written in the early Rattanakosin period. "It is said that there was a musician whose name was not known. It was composed to remember the Khmers who immigrated from Bodhisattva City in Cambodia. (In Cambodia this city is called Posad) came to rely on His Majesty the King in Ratchaburi Province. Therefore, named this song Khmer Bodhisattva There are also many Khmer-accented Thai songs named after the places where those Khmer people live, such as Khmer Ratchaburi, Khmer Pak Tho, Khmer Khao Khieo" [2]. The interesting thing hidden in the song names is their Khmer identity. Or the Khmer people, who live in the territory of Ratchaburi Province, had an incentive to make music teachers go so far as to name the song. Shows that Khmer in Ratchaburi (including Muang Pak Tho) has some significance to the poet who created the song. or otherwise, it was famous in some way during that era.

Therefore, from the information and perception of the author Therefore, he was interested and saw that the guidelines for studying the history and historical development of an ethnic group in Ratchaburi Still, and on the other hand, there is the question of why the migration of people must be in that area, which is an outpost between Thailand and Burma. The settlement therefore has the meaning of being a human wall or human shield to protect the boundary of the city cantered in Ratchaburi and when the Burmese army was raised to fight against Thailand, for example, one of the troops raised It is the Three Pagoda Pass which is a land channel with the goal of invasion in history. Therefore, ethnicity and settlement in the past, it therefore had the meaning of military strategy. and is a condition of agrarian geography. Abundant suitable for cultivation and agricultural production. Including the personality traits of the visitors who

have characteristics of likes and preferences towards the aforementioned behaviours. In this study, history will be studied, development and settlement including how ethnic resistance and persistence exist in the context of assimilation and transition. If so, will there be anything left that can be studied and picked up? And if there is nothing left, what is unique that can be seen as a link to the history and development from the past to the present? which will be studied and presented further

II. HISTORY AND HISTORICAL DEVELOPMENT OF THE KHMERS AT RATCHABURI

In terms of the history of the Khmer Ratchaburi community There isn't much documentation mentioned. But the general public in Ratchaburi It is often only known that "Ratchaburi also has Khmers." As for the smaller details, it is difficult to find solid evidence. In the chronicles it is directly mentioned. An event in the beginning of the reign of King Taksin the Great in 1771, the Thai army attacked the Cambodians.

"That time" when the Thai army stopped returning. King Narai Raja also brought the Vietnamese army up to protect the old city. Chao Phraya Chakri marched back halfway. I know that the Vietnamese came to help the Cambodians. and forcibly removed the family from Baray Bodhisattva City and captured a Khmer noble named Phraya Yamarat, named Kuan, Phraya Ramdecha, named Mu, and Phraya Krai, named Lai, together with his family at that time gained ten thousand baht. Sent to Thonburi then captured the city of Battambang The city of Siem Reap preserves Khmer family that came at that time Prince of Thonburi Please let them set up a house in Ratchaburi" [3]

The Royal Chronicles of the reign of King Rama I stated that "When the Thai army stopped returning King Narai Raja also brought the Vietnamese army up to protect the said city. Chao Phraya Chakri marched in the middle of the road. I know that the Vietnamese came to help the Cambodians. and forcibly removed the family from Baray Bodhisattva City and found that the Khmer nobles were Phraya Yommarat, named Kuan, Phraya Ramdecha, named Mu, Phraya Krai, named Lai, Phraya Saen Fah, named Lai, together with the family that had acquired at that time ten thousand baht. Sent to Thonburi then captured the city of Battambang The city of Siem Reap preserves Khmer family that came at that time The ruler of Thonburi ordered him to set up a house in Ratchaburi city.

This message It is important evidence that clearly shows that in the year 1771, during the Thonburi period. A large number of Khmers were forcibly taken to Ratchaburi [4] (according to Mrs. Poonsri Jeepkaew (Curator 6, Head of the National Museum, Ratchaburi)

III. IMMIGRATION AND SETTLEMENT OF KHMERS AT RATCHABURI

Khmer Lao people were originally a name given to a group of people in Ratchaburi Province who did not have any documentation. Discussing the original origins and reasons for the migration to Ratchaburi and nearby provinces. In addition to the words of some elders that Forcibly taken from

the north, today the Khmer-Lao people originally settled in many areas of the province, including some areas of Khum Krathin Subdistrict. and Kung Nam Wan Subdistrict Mueang Ratchaburi District, Pak Tho District, at Wat Yang Ngan Subdistrict, Village No. 3, Ban Ko Phai, Bo Kradan Subdistrict. at Ban Bo Takhro, Ban Hua Thanon and some parts of Don Sai Subdistrict. At Nong Chok Village, Wat Phleng District, at Wat Phleng Subdistrict, in the area of Sattharat Temple, Ban Bang Nang Suen. Ko San Phra Subdistrict at Ban Khlong Khanon, Khlong Phanao, Ban Khok Phrik, Bang Phae District, at Hua Pho Subdistrict, Ban Don Makhamthet, Wang Yen Subdistrict, at Ban Tao It, Ban Nong Muang, Wat Kaeo Subdistrict, at Ban Sao Thong, Ban Tam Nob, Bang Phae Subdistrict, at Ban Tha Rap, etc.

Among the Khmer people when evidence of migration is unclear Using the method of comparison with other ethnic groups, for example, in the study of G.William Skinner who studied Chinese in Thailand, information was given that 1907 corresponds to the reign of King Chulalongkorn, King Rama V, a period when The largest number of Chinese immigrants came to the territory of Thailand. Chinese immigrants are divided into 5 groups according to their speaking accents, namely Teochew, Hakka, Hainan, Cantonese, and Hokkien. These Chinese are distributed in Mueang Ratchaburi District. Damnoen Saduak District Ban Pong District and Photharam District This means that when comparing the Khmer period, the Chinese cannot give a comparable explanation of the history and migration. But when specific to the Thai-Yuan ethnic group There is evidence that before that "... Located in the Lanna Kingdom region. Northern region of Thailand During the reign of King Buddha Yodfa Chulalok the Great, King Rama I, there was a royal command for the army of Krom Luang Thepharirak. Vientiane City Army along with the Lana army Went up to attack the city of Chiang Saen in 1804. At that time, the city of Chiang Saen was captured by the Burmese. When the city of Chiang Saen was captured and the Burmese army was defeated, the army from Bangkok They dismantled the city's walls and burned them down and swept out the kitchens of 23,000 people from Rang City and migrated to the south, dividing their kitchens into 5 parts, one of which was kept in Chiang Mai. The second part is in Nakhon Lampang. The third part is in Nan city. The fourth part is in Vientiane. The last part takes us down to Bangkok. His Majesty King Buddha Yodfa Chulalok the Great Please allow them to set up houses in Saraburi and Ratchaburi. The Yuan people who came to settle in Ratchaburi were They set up houses on the right bank of the Mae Klong River. About 2 kilometers from the present city of Ratchaburi to the east, or Mon, the Mon people immigrated to Thailand. Strongest evidence appeared in 1584 after King Naresuan the Great declared the independence of Muang Klaeng. At that time Phra Maha Thera Khan Chong and Phraya Kiat Phraya Ram brought a large number of Mon followers back to Ayutthaya. After that, there were many more migrations to the Ayutthaya and Rattanakosin periods. The Mon people in Ratchaburi Province settled on both sides of the river. Mae Klong in Photharam District and Ban Pong District

Karen The Thai Karen people in Ratchaburi Province have settled in the border area near the Tenasserri Mountain Range. It is assumed that the Karen groups of Ratchaburi, Phetchaburi and Prachuap Khiri Khan Probably migrated

from Dawei in Burma. Older Karen people who live in Suan Phueng Subdistrict tell each other that it was about 200 years ago. were invaded by the Burmese, so they migrated across the Tanao Sri mountain range to the Thai border in Sai Yok District. Kanchanaburi Province Then dispersed to Ratchaburi Province, migrating to Ban Kao Karen and Ban Nong Karen. (Ban Nong Kraran) and then moved west to the Phachi River. Set up a house in Suan Phueng District. and the Ban Kha sub-district, while another line branches south to the Phetchaburi watershed. Karen living in Suan Phueng District and Ban Kha Subdistrict Distributed in Suan Phueng Subdistrict, Ban Bueng Subdistrict, Ban Kha Subdistrict and Tanaosri Subdistrict. It is also at Yang Hak Subdistrict, Pak Tho District.

Thai Lao Song People, the Lao Song people originally resided in the middle area between Vietnam and the Luang Phra Bat Kingdom, which regularly fought wars and invaded each other. The Lao Song people therefore had to migrate to escape the dangers of war. Some groups moved to live in Vietnam. Some groups moved into the Luang Phra Bat kingdom. both voluntarily and forcibly taken away Including his migration to the territory of Thailand. Lao Song who came to Thailand in the Thonburi period King Tasin the Great ordered them to settle in Phetchaburi Province. Later, during the reign of King Nang Klao, King Rama III ordered the newly immigrated Lao Song people to settle at Ban Nong Prong, Khao Yoi District. Phetchaburi Province Later, when the population increased The Lao Song people then migrated to settle in nearby areas and expanded. Some came to settle in Ratchaburi Province. At Ban Talat Khwai, Chom Bueng District, Ba Don Khlang, Ban Bua Ngan, and Ban Khok Tub Ped. Damnoen Saduak District, Ban Don Kha, Ban Tak Daed, Ban Don Phrom, Bang Phae District, and Ban Khao Phu Thong, Pak Tho District.

Thai Laoti people, Laoti people or Thai Laotian people They are a group of people of Lao descent from Vientiane. Lao People's Democratic Republic Came to settle in Ratchaburi from the Thonburi period until the Rattanakosin period, settling in an area about 2 kilometers east of the Mae Klong River at Khao Raeng, Mueang Ratchaburi District, Ban Kong, Ban Bo Makrut, Ban Lueak, Ban Sing, and Ban Kamphaeng Nuea. Ban Kamphaeng Tai, Ban Don Sai, Ban Nong Ri, Ban Bang Lan in Photharam District, Ban Don Salao, Ban Nong Pla Duk, Ban Nong O, Ban Kong Noi in Ban Pong District. There is also another group in Chom Bueng District. In the area of Ban Na Samo, Ban Sung Noen, Ban Tam Niab, Ban Ko, Ban Nong, Ban Kao, Ban Wang Maduea, etc.

When comparing the origins and settlements of different ethnic groups According to historical evidence, it can be confirmed that the concept of settlement in Ratchaburi There is a comparable development with the flow of Khmer migration likely due to the war. and military strategy because it is comparable to the time period in the Thonburi period (1767-1782) and Rattanakosin during the reign of King Rama I (1782-1800) were periods of war and the establishment of new towns. Setting up manpower as a factor of production, military, and urbanization Khmer, Lao, Mon migration

In the Royal Chronicles of Rattanakosin (National Library Edition) also mentions the forcible exile of Khmers from Bodhisattva City. Siem Reap and Battambang came to

Ratchaburi. These Khmers are not the original Lao Khmers because they have a different spoken language. This group of Khmers speaks the same language as Khmer in Cambodia. and established houses on both sides of the Mae Klong River on the eastern side of Ratchaburi, such as at Ban Phong Sawai, Ban Khlong Khae, and Ban Khung Krathin. Ban Khung Nam Won, Ban U Ruea, Ban Rak Kham, Ban Huai Mo and Ban Den Kratai. Mueang Ratchaburi District, Ban Samtha, Bang Tanot Subdistrict, Ban Sanam Chai, Chet Samian Subdistrict, Photharam District and Pak Tho District, at Ban Khok Phra, Pak Tho Subdistrict, Nong Krathum Subdistrict at Ban Nong Krathum, etc. when specifically going to Cambodia One thing that will be found is that history gives information about the Khmers from Bodhisattva that came during the period. And when investigating the name of the village, such as Phong Svai, it probably comes from the word "Kampong" which means village or the community "Svai" which translates as "Mamuang" in Khmer, the name of the house, certainly confirms the settlement by the Khmer community, and called the name of the village in which he founded the community and became the development of This is an assumption.

IV. THE EXISTENCE AND IDENTITY OF KHMER RATCHABURI

In the work of Phra Samuh Direk Atirek Supho (Ngamkala) [5] in the research on "Management of public welfare work by the Sangha Administrator In Photharam District Ratchaburi Province" even though I did not study directly about Cambodia. But he gave information about the Khmers at Photharam saying, "...Photharam has many nationalities. In addition to the true Thai descent, there are Thai people of Lao, Mon, Khmer, and Chinese descent. The Thai King who won at Vientiane forcibly brought the Lao people (Wiang or Ti) to live on the banks of the Mae Klong River at Photharam. Later, Thai people of Mon descent immigrated. Live in the area more causing frequent disputes, the government therefore transferred Thais of Lao descent to Set up a house in a fertile area Located approximately 2 kilometers away from the Mae Klong River, namely the area of Lan Select, Ban Kong, Ban Sing, etc., which was originally called Ban Lao, later changed to Bang Lao, which is the name of Soi Fa Subdistrict today. As for the Khmers, they are scattered from Bang Kado to Sanam Chai, Chet Samian, Somtha..." Looking back in the context of the area and time period It will be found that historical consciousness still exists. But development and assimilation have changed. At present Dress that indicates Khmer Ratchaburi ethnicity. It hardly appears in daily life. Because everyone has changed their dress to be like other Thai people according to the fashion. There will only be times when there are traditional merit-making ceremonies or social activities where some elderly people still have clothes that they can "show off" to guests.

From the testimony of elderly people in the Khmer Ratchaburi community, Ban Rak Makhm, Mueang Ratchaburi District, said: In the past people, especially women, wore loincloths. Wear a scoop neck shirt. When staying at home or out doing farm work Wearing clothes like this is the same for older children and adults. But if there is a

merit-making event, he usually wears a three-quarter sleeve shirt. There may be lace patterns embroidered along the edges, such as at the chest, sleeves, or at the hem. As for the fabric and the skill of tailoring the shirts It also depends on the economic status of the family. As for Khmer men, they wear loincloths or what is called purple cloth. Wearing a royal shirt, it is a stand-up collar shirt with long sleeves and has 5 buttons.

Such a statement It is understood that the teller may have seen the dress of ministers or royalty in the past, if we consider the social conditions of almost two hundred years back. Lifestyle of general Thai people Including the Khmer people of Ratchaburi They should not dress any differently than Siamese people in the Chao Phraya River Basin. Or how many Thai-Siamese people in the central region? In addition, old photographs from the period from the reign of King Mongkut, King Rama IV onwards, can still show that it was a popular custom for men to wear purple cloth and Rajpataen shirts. It would probably only be for government officials or people in the royal court. If you are a villager, a general market shop Some wore loincloths. Wear traditional pants. That is, they are pants that are sewn in a simple style, without pleats, and have large legs, as nowadays they are called Chao Le pants. If it is worn around the house Cambodian men also don't wear shirts and women. will wear a loincloth There is a cloth band wrapped around the chest, etc.

Therefore, the true style of dress which really expresses the traditional Khmer ethnicity, probably the wearing of loincloths by both women and men. This style of wearing the loincloth The Siamese court adopted it from the Khmer court. Including vocabulary used with the king People with titles therefore had to have uniforms to show their rank or position in government work. Later, the popularity of wearing loincloths began to decline from Thai society. Because of exposure to new technology from Western countries Including the popularity of clothing. As a result, Thai people have turned to wearing Western-style pants. Wearing purple robes therefore remained only at court events. Meanwhile, the villagers and Khmer people of Ratchaburi no longer dress in the traditional way.

If you want to see the dress of Khmer people in Ratchaburi that still has the same style. You should find opportunities to attend traditional merit-making events. or religious activities such as important days when Buddhists go together to make merit at temples, ordination events, or raising village ghosts, etc.

There is information in the article. "Eat according to ethnic group: Eat like Khmer people" which gives information that Lao, Khmer, Ratchaburi are a group of people with a small number. and can be divided according to the spoken language into 2 groups: the group that speaks similar to Isaan Lao is called Khmer Lao Derm, living scattered in many areas in Ratchaburi Province, such as some parts of Khung Krathin Subdistrict. and Kung Nam Wan Subdistrict Mueang Ratchaburi District Wat Phleng District at Wat Phleng Subdistrict Wat Ko San Phra Subdistrict, Ban Khok Prit, Bang Phae District, etc. As for another group of Khmer people, Use the same spoken language as the Khmer people in Cambodia today. This group of Khmers lives on both sides of the Mae Klong River on the eastern side of Ratchaburi, such as Ban Phong Sawai, Ban Khlong Khae, and

Ban Khung Krathin. Mueang Ratchaburi District, Ban Sanam Chai, Photharam District and Ban Khok Phra, Pak Tho District, etc. However, the food culture of these Khmer groups There is not much difference from other ethnic groups. And most of them work in agriculture, farming, gardening, so food is prepared from plants and cereals that are available in the local area. Eat rice and fish mainly. There are sour curry, roasted curry, and various vegetable chili pastes. In addition, carp is fermented with cooked rice and salt until it has a sour taste called Pla Khao Suk. It is grilled and eaten with rice. Or take carp and marinate it with sticky sides, salt and add fermented starch until it has a sour taste, you will get Khao Mak fish, simmered with coconut milk. Eat with various vegetables.

Lin Pla Khao Mak: a delicious recipe of the original Khmer-Lao people. In the past, the Khmer-Lao people used to measure music. Wat Ko San Phra It is popular to bring carp that can be found. They are processed into Som fish and Khao Mak fish to be kept for consumption within the household. Especially Khao Mak fish is popularly simmered with coconut milk and eaten with various types of fresh vegetables. It is a food that is eaten regularly. Because the Khao Mak fish is fermented in a jar and can be stored for a long time. Seasonings for Khao Mak fish include coconut milk, shallots, lemongrass, kaffir lime leaves. Put enough coconut milk in the pot to cover the Khao Mak fish. Crush the red onion and cut the lemongrass into pieces and add them to the pot. Bring the heat to a boil until the fish meat is softened and combined with the coconut milk. Add the kaffir lime leaves.

V. THAI ASSIMILATION AND EXISTENCE IN THE PRESENT

When Khmer people came to live in Ratchaburi for political reasons War since the beginning of Rattanakosin One common development regarding Ratchaburi's Khmer identity. that have been studied, such as "... language is a criterion for classifying the Khmer Ratchaburi group. It will be found that some parts are Khmer Mueang and Khmer mixed with Lao. at present Both subgroups The Thai language has been influenced to use in society quite a lot. Therefore, it is not possible to find exact criteria for identifying cultural zones. The following information is only basic information to understand the whereabouts of Khmer people in Ratchaburi. But the concentration of cultural traditions is not much because the language has become more mature..." [6]

Table 1 Geographic location of Khmer Ratchaburi

Setting area	Geographic area	Identity and Persistence
Bang Phae District	(1) Ban Tha Rap, Village No. 7, Bang Phae Subdistrict Ban Don Seng, Village No. 10, Bang Phae Subdistrict Ban Don Seng, Village No. 11, Bang Phae Subdistrict	Dress, food, beliefs, language, and historical consciousness.

Setting area	Geographic area	Identity and Persistence
Pak Tho District	Ban Nong Chok, Village No. 4, Don Kruai Subdistrict. Ban Nong Raet, Village No. 2, Bo Kradan Subdistrict Ban Bo Takro, Village No. 3, Bo Kradan Subdistrict Ban Bo Kradan, Village No. 4, Bo Kradan Subdistrict	Food Culture: Roasted Shrimp Paste, Fresh Vegetables, Sesame Salad. Thai-Khmer Ethnicity: Singing Kantreum
Mueang Ratchaburi District	Ban Rak Makham, Village No. 4, Huai Phai Subdistrict Ban Ko Loi, Village No. 7, Kung Krathin Subdistrict Ban Zala, Village No. 2, Khung Nam Wan Subdistrict	Thai-Khmer Ethnicity: Way of life and wisdom of Thai-Khmer, Ratchaburi
Wat Phleng District	Ban Bang Nang Suean, Village No. 8, Wat Phleng Subdistrict Ban Tha Lat, Village No. 7, Ko San Phra Subdistrict Baan Salao, Village No. 9, Ko San Phra Subdistrict	Thai-Khmer ethnicity: wisdom in weaving baskets from coconut palm trees

All the children and grandchildren of Khmer ancestors in these areas Have full Thai status get an education and receive many cultural traditions according to the pattern of Thai society. However, the Khmer people of Ratchaburi are still proud to be part of the ethnic diversity. Add color to Ratchaburi society make it interesting to travel and study. at least It is also an example of how language has changed and culture has changed a lot. The chance of returning to the way it was before is very unlikely.

When exploring the documents that reflect the "Khmer" identity, you will find information on the subject "Khmer-style joint community in the Mae Klong - Tha Chin River basin: development and cultural change [7] is also a study of architecture. Archeology of communities in history through architecture is a way of Khmer culture. Phra Prang Wat Mahathat is the center. Kusinarai ancient city (Assumed to be the city of Kampukpadana) The Bodhisattva Avalokitesvara radiating radiance was discovered. "Standing Buddha image" dressed in royal robes in the posture of giving Dhamma Made of lacquered and gilded bronze, 112 centimeters high, at Wat Prasert Rat Rangan, Mueang District, Ratchaburi Province, it is characteristic of Khmer art in the Angkor Wat style. It is assumed that he is around 1700-1800 A.D. discovered "Phra Shiva in the posture of the Great Hermit" or the bronze

posture of Mahewatchara, 13 centimeters high, in the area of Wat Sa Kratit, Ban Pong District, Ratchaburi Province. It is Khmer art in the Angkor Wat style and the Bayon style. It is assumed that he is around 1800-1900 AD There is construction of Phra Prang. and a laterite wall surrounding it in the area of Wat Mahathat religious place in the middle of the city. To be the center of the city according to Khmer belief in the universe. It is not about the migration of the Khmer ethnic group that currently exists. It means about Khmer. But it's not Khmer who is being studied here.

In the document of Phet Rung Thian Piwaroj [8] in the matter of the report of the inspection of Ratchaburi and Samut Songkhram city, R.S. 117: a historical document of Ratchaburi and Samut Songkhram in the reign of King Rama V that provides information about the inspection of the city of Ratchaburi and Samut Songkhram, which in the report does not provide any details about the Khmer ethnicity or group, which may be related to the time when it was assimilated and disappeared. For reasons of identity, uniqueness and small population. Therefore, the dilemma becomes cannot be sustained or preserved Until it becomes a unique identity that is remembered and continue to study Compared to other ethnic groups such as the Karen, as shown in the research of Warathaya Sarasalin, Nitida Saengsingkaew [9] on "Analysis of the role and function of folk media: A case study of eating traditions Rice wraps of the Karen people, Suan Phueng District, Ratchaburi Province" which still has a unique way of eating and living. Traditions that can be passed on Preserve and continue to reflect back to your ethnic identity.

All of these are current conditions. have a meltdown and mixed together by ethnic fragmentation. Therefore, the condition of being and remaining is a characteristic that has been developed and passed down from generation to generation as shown in the present as well.

CONCLUSION

Khmer Ratchaburi has a history and historical development. Development comes together with Thai history as a whole. When forced to migrate through war and forced exile in other words, they are trying to maintain their identity. To remain, in other words, a state of swallowing. It has led to the development of living together with other ethnic groups including Laos, Chinese, Khmer, and Mon in the Ratchaburi area as well. From conditions and changes, there is a state of assimilation under the process of social transformation. Therefore, today's Khmer is similar to Siam. or is more Thai than the original ethnic group that has been held since the first migration, as shown in this study as well.

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