

Tai Phuan at Sisatchanalai District, Sukhothai Province: Case Study of Culture and Local Customs

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ABSTRACT

The study entitled Tai Phuan at Sisatchanalai District, Sukhothai Province: Case Study of Culture and Local Customs aimed to collect the information and study local history, culture and customs of Tai Phuan in Sisatchanalai District, Sukhothai Province. This is a qualitative research studying documents related to the topic covering ethnic group of Tai Phuan's culture and customs in terms of local customs, local rituals, grooming, ways of life and local wisdoms, using survey method, participant observation, inquiry and conducting interview from 7 informants who are Tai Phuan scholars living in Hasio, Sisatchanalai District in Sukhothai Province. The data collection is presented through descriptive analysis which covers 1. Local culture of Tai Phuan including 1.1 Grooming culture, 1.2 Local foods, 2 Customs and rituals of Tai Phuan including 2.1 Kamfa, 2.2 Ordination on elephant, 2.3 Songkran and Songkran for Elderly, 2.4 Water pouring to Buddhist Images, 2.5 Wisakhabucha, 2.6 Thai Rocket, 2.7 Merit making at the village compound, 2.8 Alsaha Bucha Day, 2.9 Buddhist Lent, 2.10 Kamkiang, 2.11 Horkhao Damdin, 2.12 Tharn Khao Sa, 2.13 End of Buddhist Lent, 2.14 Wedding, 2.15 Giving Birth, 2.16 River Krathin.

Keywords: *Tai Phuan, Culture and Local Customs, Sisatchanalai*

INTRODUCTION

Culture and customs diverse in each region even in locality. The diversity of those differs in many ways such as buildings, local artifacts, local grooming, local music, local plays and performance, behavior including ruins, antiques existing from the past also differ according to doctrine, belief and practice in Gods, the study of the history, culture and customs human activities from the beginning till present in each community. They tried to strive in those dangers not only natural disasters and unexpected events but also they needed to exist by having culture, customs, how to live, language for the existence enabling them to survive in the society effectively and having such identity in each community and trying to inherit till present. Educators define culture and local customs that local culture is customs, belief, tales, artifacts, dance, music, religion including plays which local people have practiced for generation to generation as well as how to survive by doing farms, easy living, staying together as extended family by helping and caring for one another Cheykingwong et al (2005: p. 8). Phongphaibun (1991: p. 8) defines local culture as it is the living model of the ethnic groups who practice, inherit social and religion continuously whereby these would occur, exist, change relatively with the community context and society. Culture is so profound to the community tremendously whereas custom is created by human for the social welfare because being together in the society, people have to find the way to keep peace in the society; therefore, customs have been created by

human in each society in order to make rules for the social government..." (Kaewsuk 2003: p. 3).

The Office of Archaeology and National Museum (1999 : pp. 79-84) disclosed the cultural heritage in the locality which is something big or small that has been created and being popular and accepted and inherited till nowadays and it becomes the identity of each community or ethnic groups in various localities of Thailand. These are the trace or evidence of the previous ways of life and continuously practiced till present such as rituals, customs, belief, home building, grooming, music, recreation, language, literary work, folklore, and culture. Nevertheless, the national development from the past till present is focusing on economic development emphasizing on materialistic modernization so the country has encountered successes in terms of physical environment leading to the economic strive and having various changes so rapidly. The development lacks the balance between material and mind which affects the people and society in general and they cannot adjust themselves to the changes. The development in mind and virtue and ethic development, to make the cultured people has lessen as well as affect to the cultural arts in the region has been ignored by the people in the region and units and they have not paid enough attention to it.

Tai Phuan at Sisatchanalai District, Sukhothai Province is one of the ethnic groups in Thailand who lead their lives with their own identity from the past till present in many ways such as ordination of the elephants, Kamfa ritual, Nang Kwak performance, mini Kratin as well as the culture which keeps their ethnic identity as follows: grooming, ways of life, local wisdoms etc. which are worth studying and preserved for the cultural existence.

METHODOLOGY

This study is conducted through survey method, inquiry, participant observation and interview of 7 informants who are Tai Phuan scholars and studying documentations.

Local Customs of Tai Phuan

Tai Phuan people at Hadsio have simple lives after rice harvesting women weave and men become blacksmith as Sorutprasopsunti (2012: p.10) mentioned that the social value of Tai Phuan people at Hadsio in the past, they praised the women who were able to weave materials well are qualified to be a housewife since clothes are the important factors for their existence. Society in the past, the production of four factors in leading their lives would be done in the family; that is, women started to weave

while they were young whereas nowadays weaving materials for their own use is no longer important due to one of the fact that the change of grooming value which enters the international value.

Grooming of the Tai Phuan people in the past reflected the ways of life and culture that Tai Phuan women had to weave their own materials; therefore, under every single elevated floor home women are weaving after the rice harvest. Their weaving is for the daily use which is not focusing on the beauty and neatness but focusing on the thick of the cloth for the long lasting use such as Phasin, Phakaoma or loin cloth, blanket, cloth dyed with solid colored of indigo or ebony fruit and bags.

The cloth such as Teenjok woven (embroidered) delicately and beautifully is worn in important occasions. The favorite patterns called Lai Mon Sip Hok, Lai Sin Song Nua Tat, Lai Nam Ang, Lai Song Thong, Lai Pat Khor, and Lai Sip Khor are often worn by Tai Phuan's ladies. Wongwisate (1974, p920) disclosed that Teenjok weaving takes such a long time to finish it and also it is symbolized and reflected the effort of those ladies and most importantly Teenjoks were worn among the unmarried women.

Grooming

Tai Phuan's people in the past made their own clothes: men would wear Jongkrabane (loincloth) with the loin cloth around their waists without wearing any tops like shirts. In general occasion, men would wear Kang Keng Kha Kuay (Song lae in dialect) with the loin cloth without any tops and when they went out working in the rice fields or farms they would wear blue long sleeves shirts and pants and later they changed to wear Mor Horm shirts and pants with loin cloth. When they went out for merit making, they would wear no collar shirts either short or long sleeves with loin cloth around their waists or on shoulders.

For the Tai Phuan's women, they would practice grooming strictly; for those unmarried, they would wear Phasin Teen Dang (red lowered part) with solid colored cloth around their chests and the hair would be tied and plugged with silver pin or porcupine spine. For those married, they would wear Phasin Teen Dam (black lowered part) -Sin Khen or Sin Muk in black with black or indigo or white cloth around their chests. For those from 10-15 years of age, they would wear Sin Khen with solid colored cloth around their chests and in special occasions like merit making, they would wear Teenjok and those over 20 years of age would wear Sin Ta Terp.

Tai Phuan's cloth in Sisatchanalai

Tai Phuan's cloth at Hasio in Sisatchanalai District is woven delicately called "Sin Teen Jok" which is a narrowed piece of cloth; therefore, when making Pha Sin, it is attached to the lower part of Phasin and the top part of Phasin needs extra piece in red or black to attach to make a complete Phasin. Thus Phasin is made up of three parts: top part, Phasin and lower part. The lower part, Teenjok (embroidered) is made delicately which has been passed on from generations to generations of local wisdoms. They are in 9 patterns as follows: Khrua Noi, Khrua Klang, Krua Yai, Dok Mon Sip Hok, Sip Song Nuay Tat, Nam Ang, Lai Song Thong, Pat Khor, and Si Khor. To make a delicate pattern, it takes such a lengthy time with tolerance and some patterns like Lai Nok Khum (quail) which shows the good for those couples and their homes being protected by those birds. Lai Nok Moo (flock of birds) shows the party, cooperation both in ideas and actions, Lai Nok Thaew (bird flight in a row) shows the tidiness and regulation in doing something enabling prosperous society and Lai Nok Kharp which means birds carrying flowers together or drinking from the same squash showing their truth that the couple would live together eternally.

Local Foods

Eating is a local culture passing on from ancestors, Tai Phuan people intake foods according to the change of the society. Tai Phuan dishes are unique for Tai Phuan people as Khemmuk's collection as follows: meat savoring foods: Bamboo shoot soup, Kang Khee Lek, Pla pieng (fish paste), Kang Phuk Tut, Kang Khae Khrunghai, Kang Ut Lut Makhua, Kang Jarn Khao (pickled bamboo shoot), Kang Bon (caladium curry), Kang Yuak (banana tree curry), Jaew Makhua, Larp Makhua (spicy minced eggplant). Thai desserts are mainly made from sticky rice and rice which are Khao Lom Laem (dumplings in coconut cream), Khao Thoo, Khao Khiep Khao (white salted crisp rice-cakes), Khao Khiep Dang (sweet crisp rice-cakes with molasses), Khao Khong Khaeng, Khao Nom Khon etc., (Khemmook, 2010, p117-118).

Ingredients for Cooking

Tai Phuan at Hadsio is a big community comprising 4 villages with population of 8,850 people surveyed in the year of 2007. The habitants live on both sides of the Yom River which is abundant in marine lives such as fish, frogs, crabs and seasonal vegetables; therefore, Tai Phuan people rely on diversified local vegetables such as eggplants, long beans, bamboo shoot, banana tree, kaffir lime leaf, lemon grass, sage leaf, Phuk Tut, Kae leaves

(sesbania grandiflora Pers), cassia, basil etc., (Tambon Hasio Municipality, 2008).

Tai Phuan Foods in Customary Festival

Foods popular for ordination ceremony are cassia curry, caladium curry, jack fruit curry, boiled vegetables, pork larp, chili paste with fermented fish cooked juice, pickled kum; whereas sweeten dishes comprise of sago pudding, rice noodle in coconut milk. Foods for wedding are cassia curry, banana tree curry, Khanom Jeen Namya and sweeten dishes are Khao Tom mut, rice noodle in coconut milk. Foods for River Krathin are banana tree curry, cassia curry, Namprik Ong, sticky rice, and sweeten dishes are Khao Tom mut and sago pudding.

As one can see that Tai Phuan's way of life in the past in terms of dining was so simple and sufficient though they did not eat much, the foods were nutritious. Nowadays, Tai Phuan people have adjusted themselves in a modern society, there are more varieties of food but they still have traditional Tai Phuan dishes.

Tai Phuan's Customs and Rituals

Tai Phuan people at Hadsio have their own culture called Heetkhong (naturally Tai Phuan uses lunar month) which means custom, tradition practiced continuously from generation to generation till present and it seems that some custom has died down; however, each custom and tradition is practiced in each month as follows:

Duan Aiy (December): It is a harvesting month so people will help one another (Ao-haeng in Phuan's dialect) harvesting, threshing rice and transporting rice to the barn; all these processes are called "Long Khaek (working together without pay). The host would prepare lunch and rice wine would be served for dinner. Long Khaek is not only for harvesting but also for a house construction.

Duan Yee (January): It is also during a harvesting season without any merit making, so the wedding would be arranged if the couples love each other and ready to get married. The wedding ceremony is arranged in this month (Duan Yee, Duan See or Duan Sipsong). Samlamjiak (1995, p. 62) mentioned that the word "marry" is new to Tai Phuan people since long time ago they called it "Ao phua Ao mea" and they called it "Kin moo" (literally means eating pork) because the host would feast guests with pork.

Duan Sarm (February): Tai Phuan people at Hadsio has this tradition reflected the ways of life related to the

nature especially the lightning that struck the people dead so the farmers were afraid of the Pheefa (ghost from the sky) in which they believe that if the Pheefa gets angry, it could lead to the draught, hunger or even the lightning could struck the people; therefore, Kamfa ritual is held in this month in every year.

Duan Si (March): It is the month to get married (Ao phua Ao mea).

Duan Ha (April): It is the time for ordination on elephant. It is a three-day event: on the sixth of April, the host prepares food and drinks welcoming all guests at the same time, the head shaving of a would-be monk is organized, the seventh of April, the ordination on elephant parade around the village, and the eighth of April, each would-be monk parade heading to the temple for the ordination (Intharapaphan, 1997).

Duan Hok (May): It is Wisakha Bucha Day: the day that the Lord Buddha was born, entered enlightenment, and entered nirvana. Tai Phuan people make Khao poon (rice noodle called Khanomjeen), some home makes Khaotom Phut, Khanom Saikem, Khanom Saiwan, Khaoneaw Mun (steamed sticky rice with coconut milk) for the merit making called Salakapat tradition.

During Wisakha Bucha Day, Tai Phuan people at Hadsio would prepare chalorm (fruit container made of bamboo) containing a variety of fruit such as jackfruit, mango, pineapple, banana etc. to make merit called Salakapat at the temple. In present, there are not so many monks so the Tai Phuan people from 4 different villages arrange Salakapat on different days. They also share Khanom and steamed sticky rice with coconut milk to their relatives who live in different villages as well.

Duan Jet (June): This month is for Tai Phuan people to work in the rice fields or on the farms which are similar to other farmers throughout Thailand.

Duan Pat (July): It is important day for religion called Asalha Bucha Day or Khao Phunsa (Buddhist Lent).

Duan Kao (August): Kamkiang tradition is the day to commemorate the good deeds of the ancestors which is held on the waning moon 11 khum Duan Kao till the next morning so everyone stops working hard till the next morning. The word "Kamkiang" means a ritual held in order to commemorate the good deeds of Tai Phuan's ancestors. Kam means to hold and Kiang comes from Phee ya, Phee Kiang of the ancestors' spirits of Tai Phuan people.

Haw Khao Dam Din is the day for the Tai Phun people to prepare rice and other food to offer to the dead relatives by starting after the midnight of waning moon 14 khum Duan Kao. The monks would beat the big drum (Kuy Luy Sum) at the temple in order to inform the souls of the dead to come for the food offered by their relatives. The food would be tied with the names of the dead: one pack for one dead. After the monks finish the feast, then the left over would be shared to others.

Duan Sip (September): Khao Sa tradition is held on waning moon 15 khum Duan Sip, on the evening of waning moon 14 khum every house will prepare a basket filled with flower, joystick and candle, small bottle of water, one reel of thread, banana leaves with 2-3 inches in width, one small bag of paddy rice, one small bag of sand. In the morning of waning moon 15 khum, the people will take the basket placing on the praying tower and when the monks and novices pray, auspicious words will be written on banana leaves and place them back in the basket. Auspicious words would say something like "amend, amend we bring paddy rice to offer to the Three Gems, please allow the paddy rice to be abundant for us". Later the owners of the basket would take the basket back putting the paddy rice in the barn for being auspicious, throwing sand around the house and making sacred threat from the reel of thread by putting it around the fence, mixing holly water into the rice pot, putting the banana leaves into milled rice, rice barn for the sake of productivity of the paddy rice in the rice fields resulting in the abundant of rice storage and rice consumption.

Duan Sip Et (October): It is the end of the Buddhist Lent on the waxing moon of 14, 15 Khum or waning moon 1 Khum and it is Khatha Phun Praying tradition. On the waning moon 14-15 Khum, there will be Khatha Phun Praying in Phuan language following by Mahachart Watesundorn Chadaka praying till the next morning then people will offer food to the monks with rice and Khao tom look yon (steamed sticky rice wrapped by banana leaf or palm leaf).

On the waning moon 14 Khum, Tai Phuan people will make fermented rice noodle to offer to the monks both for breakfast and lunch. After the monks finish breakfast, Mahachart Watesundorn Chadaka praying will be chanted and if one round chanting finishes, the beat of the gong would be struck and then the next monk will pray on and on till 6 p.m. During this time, there will be a break for the villagers to have dinner prepared by people and dinner (pha laeng) will be shared. After dinner, the young men will take young women home and some have some more dinner at the women's home on the way.

When the time for the praying in the evening, young people in the village are likely to prepare special offering (a big bowl or pail filled with banknotes, flowers or some necessities for the monk) to the monk no matter what monk is on the praying. The monk can come from elsewhere and if the young people like the monk specifically, they will parade at the time and listen to the chanting till the next morning of waning moon 15 Khum. Villagers will bring food to offer to the monks once again and bring chalorm (fruit and dried food container made of bamboo) attached with the label drawn prior to the actual event. If one gets whatever Kun (sermon), the chalorms are placed for that Kun. The monk will receive the chalorms and the event will last till 2-3 p.m. then the villagers will go home preparing for the Thevo offering.

Duan Sip Sorng (November) is the month for the Tai Phuan to get married.

Wedding tradition: Tai Phuan people at Hadsio call the wedding tradition as "Ao Phua Ao Mea" occurring when the couples agree each other or an arranged marriage.

Wao-sao (flirting): The young man will start "wao-sao" (flirting with young woman who in past was weaving the material at the basement of the elevated floor house) in the evening.

Jor-sao (Marriage request): When they love each other and likely to get married, the young man will ask elderly people to go at night asking permission from the young woman's side to allow him to marry their daughter. While the talking, the daughter will not allowed to attend and the lady's parents will say an excuse, "our daughter cannot weave properly, she leads the buffalo by the tail" and if she has been married, do not bring her back and if their daughter is good and qualified they will guarantee her.

Hor ya requesting (Tobacco Package requesting): When the agreement is arranged, next stage is "Hor ya requesting" which is the invitation for the guests by letting 4 virgin ladies carrying tobacco wrapped with banana leaf and tied with rice straw. The first one should contain the torch made of sap, two cloves of garlic, two packages of salt for the clues supplemented for the auspicious couples. This stuff is given to the neighbors in the village and the receivers will give something in return such as two packages of chillies, two packages of salt (everything will come in pairs) to accompany the wedding ceremony. If there is a dead in the village during that time, there will be another clue for the correction by returning of the bride and change the date of the marriage.

Kao-sao day: The wedding day is called "Wan Kao-sao". In the past, prior to the wedding ceremony, Tai Phuan bride would prepare something for the groom as follows: Pha Kid (for the morning blanket), Pha Khao Ma (for shoulder bracing), handkerchief (for the face after washing face in the morning), a red bag (for containing dowry money of 42 Baht 25 stangs. The groom would bring as follows: iron box for the clothes, Ngern Sian, Ngern Darn, Ngern Narm Hok, Ngern Narm Sarm, Ngern Larng (all called ancient money for the clue to make a living more easily) to wedding. He would carry a sword to protect the betel nut tray from the robber and carry a red bag containing 42 Baht 25 stang dowry money.

Wedding ceremony

Khun mark (betel nut tray) is arranged prior to the wedding by placing betel nut wrapper in the four corners of the brass tray, the betel nut wrapper contains betel, betel nut, tobacco, catechu and dowry money as agreed, whereas the silver tray will contain 42 Baht and 25 stangs for the breast fed, 9 Bai Ngern (literally translated of 9 silver leaves), 9 Bai Thong (literally translated of 9 gold leaves), 9 Bai Nark (literally translated of 9 alloy of gold, copper and silver leaves) spreading over with Dorkruk (crown flowers) then the betel nut tray wrapped with red cloth. When the betel nut tray parade arrives, the female senior from the groom's side will negotiate with the female senior of the bride's side before allowing the groom to go through the gates and have something in return in the forms of banknotes.

From the bride's side, she needs to prepare the betel nut tray as well but without the dowry money and the breast-fed money and the trays will be exchanged to both seniors, then the religious ceremony resumes. When the ceremony is completed, the groom needs to stay with the bride for 3 nights, then he will return to his home (Khuen hoi in Phuan's dialect) by carrying the red bag containing betel nut container, tobacco to give back to his parents. He has to stay over 1 night before returning to his wife's home.

When returning from the Khuen hoi, he will take his wife to visit his home (Yarm huen in Phuan's dialect) meeting his relatives and if the groom's relatives are husband and wife, she needs to prepare some presents to give them both such as pants and loin cloth for the brother-in law and Phasin Mook and the white Phasin, salong like, to a sister-in law for the sermon at the temple. Furthermore, 2 glutinous rice steamed in banana leaf, 2 sweeten rice pies are given to the relatives and also the receivers will give 100-200 Baht in return and now how much to be given is up to the status of each home.

Here's some belief about Tai Phuan's wedding ceremony:

1. If the bride still has unmarried sister, she has to give money to her own sister for the clue for the belief that her sister will marry someday.
2. During the wedding ceremony, no one is allowed to make glass, plate, cup break because it is a bad omen for their separation in the future.

Nowadays, wedding is changing due to the social changes, therefore, the married couples can arrange the wedding so simple called Waksen in dialect without any religious ceremony. The seniors from both sides will tie the groom and bride with holy threads; however, the dowry money is appropriately offered to the bride's parents. Generally, Waksen is arranged only when the bride elopes with the groom and now it is arranged for any couples who want to save money and being accepted from society due to the practice of the tradition.

Conclusion, discussion and recommendation

From the study of Tai Phuan at Sisatchanalai, Sukhothai Province: Case Study of Culture and Local Customs concluded from the first objective: Study culture and local customs of Tai Phuan people in Sisatchanalai, Sukhothai Province in these areas: local culture of Tai Phuan people and customs and rituals of Tai Phuan people.

Local culture of Tai Phuan people: grooming culture: Tai Phuan's ways of life is agricultural society: women weave hand material for the family use after harvesting. The most beautiful hand- made material called Phasin Teenjok (embroidered at the lower part of Phasin) and this kind of material is worn during special occasion like merit making. These Teenjok materials are woven into 9 patterns as follows: Lai Khrua Noi, Lai Khrua Klang, Lai Khrua Yai, Lai See Khor, Lai Pat Khor, Lai Nam-Ang, Lai Sorng Thorng, Lai Mon Sip Hok, and Lai Sip Sorng Nua Tut.

In the past, Tai Phuan women would wear Pha sin teen Dang (red lower part) with solid colored cloth around their chests and the hair would be tied and plugged with silver pin or porcupine spine. For those married, they would wear Phasin Teen Dam (black lowered part) with black or indigo or white cloth around their chests. But men would wear Jongkrabane (loincloth) with the loin cloth around their waists without wearing any tops like shirts. Later they changed to wear Mor Horm shirts and pants with loin cloth. When they went out for merit

making, they would wear no collar shirts either short or long sleeves.

Now the grooming culture for Tai Phuan women is changing according to the change of the social trends.

Food and Dining Culture: Tai Phuan's food is mainly from their own gardens such as long beans, eggplants, banana, kaffir lime leaf etc., however, some marine food is mainly from the Yom River such as fish, crab, shell. Talking about savoring food and dessert, it can be classified into 10 dishes of savoring food and 18 desserts. Some of the food is similar to the Central food like bamboo shoot curry, banana tree trunk soup, the ingredients might be a bit different from the central part depend on their familiarity of the consumers. The Tai Phuan's food is noticeably made from either sticky rice or rice beside sago pudding.

Customs and rituals of Tai Phuan: The customs of Tai Phuan each year depend on the belief and tradition practiced as usual such as Kamfa (February), ordination on the elephant (April), Kamkiang (August), Getting married and River Krathin (November).

Kamfa custom is to commemorate the good deeds of the ancestors by stop working for 3 days: in the morning, the Tai Phuan people go for merit making. During the day, the children were playing Ma ue (using a long stick hit a small stick), and in the evening young men and women would play Nang Dong, Nang Kwak. On the third day if there was a sign for bad omen such draught, flood, the elderly people would take firewood which had been used and left over from the food cooking, throwing it into the river making a wish to the spirits of their own ancestors for the rain and the happy year to come and that marked the completion of the Kamfa.

Ordination on the elephant

Tai Phuan people ordain on the elephants starting from the 6 of April preparing food for the guests (Wan Suk Dip), elephant parade on the 7 of April and this parade differs from other province ordination since a would-be-monk dresses up wearing make- up, sun glasses, Sert (like crown) on his head, Satkatjung naga like in his hands, there will be one man who puts up a big umbrella for the would-be-monk. The actual ordination is on the 8 of April. The Tai Phuan people will prepare this event in advance, some have raised pigs for the food and a great deal of money to be spent even a hundred thousand Baht to keep the custom alive and to show the religious belief towards Buddhism.

Songkran and Songkran for Elderly people

During Songkran, Tai Phuan people stop working for 3 days so these days they do not use cattle, no weaving, no cursing, no rude words from 13-15 of April. In the very early morning of April 13 called Wan Sung Karn Lorn they go take a bath in the river called Arp Narm Korn Ka (bathing before the crow) to wash away the sin or misfortune and disease, then they go make merit at the temple. On the 14 April called Wan Nao (Songkram Eve) during the day, people splash water to one another and in the evening they carry sand into the temple. And another week on 22 of April is Songkran for elderly people in order to ask for the blessing and apologize for the previous misbehave, the young arrange to perform a ceremony for encouragement for the elderly; the elderly tie the thread and bless the young.

DISCUSSION:

Grooming customs of Tai Phuan reflects ways of life in agricultural society where the women weaving materials for the family use whereas men working in the rice fields and making iron tools mainly for the family use as well. The women weave Teenjok (embroidery) in 9 patterns and they wear this on specially occasion which was consistent with Thawornsuk (no date: abstract) stating that Teensin (lower part) comprising 9 ancient patterns which should be conserved. Now the Teenjok has been made into new pattern and made by new technology which was consistent with Saranya (Skulthai, 2012, p. 46) stating that now the weaving has been extended to the young by creating program to make ancient 9 patterns so the students can weave by themselves. Though it is changing due to globalization, local wisdoms of Tai Phuan in weaving is still worthy and it should be conserved and passed on to younger generation.

Ingredient and dining culture of Tai Phuan is taken from materials found in the natural surrounding like in the river like fish, shell, crab and vegetables from their own gardens. Their ways of life are related to nature and climate in which they have to adjust their lives to fit; therefore, they gather seasonal vegetables to eat and preserve them during the shortage which was consistent to Suntasombat (2001, p. 46) stating that the food production system, the people gather and produce food for their consumption which affects significantly to culture development. Tai Phuan people's food production is local wisdoms inherited noticeably their food is not likely to use coconut cream like bamboo shoot soup and some curry they add a bit of coconut cream like banana tree truck curry. The savoring food and desserts are

mainly made from sticky rice or rice which can be found in their locality and made into food efficiently.

The local customs of Tai Phuan people are very unique such the ordination on the elephant which they believe that the elephant was the vehicle for Wetsundorn who scarified his life for his last incarnation by giving the elephant to the Phram of Kalinkharat city to help the villagers from the hunger and disaster. With their faith to Buddhism, therefore Tai Puan people choose the graceful elephant for the ordained person called Naga believing that the elephant is the medium to make the would-be-monk to achieve Thamma like Lord Buddha which was consistent to Nukulkit (1990, p. 7) stating that belief would influence the human behavior; therefore, the ordination has been practiced from generation till present.

Some local customs showing their respects to the good deeds of their ancestors like Kamfa, Songkran for Elderly people, KamKiang, though some have been died out such as KamKiang due to the complexity, belief and the change of globalization which was consistent to Chaleekhiew (2007, abstract) stating that some customs have been died out such as the welcome back for the rice before taking to the barn. Now the marriage custom changes according to the change of modern culture.

RECOMMENDATION:

1. Grooming culture with Sin Teenjok of Tai Phuan should be studied in other provinces in order to promote and conserve it in the same pattern.
2. Ordination on the elephant should be economical according to the self- sufficient economy to inherit for the sustainability.

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