

ภาคภาษาอังกฤษ



Local Wisdom

Meaning, significance, and type of Thai local wisdom (Poom Panya)

The word “local wisdom” or “popular wisdom” means the knowledge of local villagers, that are obtained from experience and wisdom of the villagers, including knowledge accumulated as from ancestors passed on from generation to generation. During the passing on wisdom, it has been changed and applied leading to new knowledge under the social, environmental, and cultural condition.

Wisdom is the knowledge consisting of moral that is consistent with traditional way of lives. Lives of villagers are all related including earning their living, living together in the community, performing religious ceremony, rituals, and traditions.

Type of local wisdom

1. Local wisdom is the knowledge, ability, and experience gained and passed on, it is the ability and potential in solving problems, adjusting oneself to learn and passing on knowledge from generation to generation in order for the survival. So, it is the national culture heritage or way of villagers’ lives.

2. Popular wisdom is the way of practice of villagers obtained from experience, way of solution in each matter, each experience, each environment, where the conditions are different, to be applied in solving problem by relying on the potential of villages. It is the creative knowledge and that helps produce knowledge and is the knowledge of villagers that have been practiced and became one part of cultural heritage, it is the knowledge practiced with power and it is very important that makes villagers survive, create, and produce and help with their work, it is the structure of knowledge with principle, reason in itself.

3. Local wisdom is the knowledge obtained from experience in people life, through educational process, observation, thinking, analyzing until there is intellect and become knowledge that come from many aspects. It is deemed as basics of modern knowledge that would help in learning, solving problem, and adjusting oneself. Local wisdom is found generally in society, community, and in the local intellect. There should be the searching and collection, study, passing on, developing, and applying commonly.

4. Thai wisdom means knowledge, ability, skill of Thai that are obtained from the promotion of experience through selection process, learning and passing on to apply in solving problems and develop way of Thai lives to balance with environment and to be appropriate with all era.



Characteristic of traditional knowledge (TK)

Key characteristics of local wisdom can be concluded as follows:

1. It is to use knowledge, skill, belief, and behavior
2. It shows relationship between human and human, human and nature, human and supernaturals
3. It is holistic or all activities of way of lives
4. It is to solve problem, manage, adjust oneself, learning for survival of individual, community, and society.
5. It is the core or paradigm in viewing life as basics in various aspects of knowledge
6. It is unique in itself
7. There is a change in balancing in social development constantly
8. There is a culture as a base, not a science
9. It is highly integrative
10. It is associated to a deep, sophisticated abstract
11. It focuses on ethics rather than objects

Importance of local wisdom

1. By wisdom, the community and nation will be safe through the crisis and held as nationalism or community.
2. It was a valuable knowledge and a good way to sustain life and community to live with nature and the environment seamlessly and balanced.
3. It was a basic career and foundation of development which starting from taking self-reliance development , a mutual dependence development, the integrated universal knowledge development which are based on old traditional knowledge in order to create new knowledge to be suit for every generation.

Therefore, its valuable is not for local people only, but it is a great benefit to Sustainable and stable national development planning.



General Information of Kok Pho District, Pattani Province

Slogan of Kok Pho District

“Fine management civil service, augustness of Luang Poo Tuad of Chang Hai Temple, city of fruits, Sai Kao waterfall, Saturday is the day of market gathering, center for occupation promotion that is famous, conservation of Thai tradition in Chak Pra Festival”

History of District

Koke Poe District is a district among 12 districts of Pattani Province. In 1900, Koke Poe District was under the administration of Nong Jig City. At that time, the administration was divided into 7 cities including Muang Nong Jig, Muang Pattani, Muang Yaring, Muang Sai - Buri, Muang Yala, Muang Ra Ngae, and Muang Ra Man. Later, in Ratanakosin Era 125, the administration on basis of precinct was established called Monton Pattani. Koke Poe District was one part of Monton Pattani, later it was enhanced to be District, separating from Muang Nong Jig, called Muang Kao located at Ban Na Kate, Moo 1, Ma Krood Sub-district. Later, it was changed the name from Kao District to be Makrood District after the name of Sub-district. In B.E. 2472, King Rama VII went to see the eclipse at Makrood District, the place for his visit was arranged and the installation of telescope was managed. King Rama VII deemed that the area behind railway station of Koke Poe (the location of District Office at present) was appropriate, so the pavilion was built for watching eclipse and residence for officials. And when he went back to the Metropolitan, various buildings built can be used as Office District and residences for civil servants, so the District Office was moved from Makrood Sub-district to be at the present place, and the name was changed from Makrood District to be Koke Poe District after the name of the Sub-district. Koke Poe District has been now 100 years old. The area of Koke Poe District is 333,414 square kilometers or about 212,134 rai.

Territory

| | |
|--------------|---|
| North | connected to Nong Jig District, Pattani Province |
| South | connected to Sabayoi District, Songkla Province, and Muang District, Ya La Province |
| East | connected to Maelan District, Pattani Province |
| West | connected to Tae Pa District, and Sabayoi District, Songkla Province |



Weather

The weather by overall is tropical with 2 seasons including summer and rainy season

Population on 31 December, 2009

Koke Poe District has population of about 64,026 persons, consisting of 31,331 males and 32,695 females, with 17,100 households, the population density is 0.38 persons/ square kilometer.

Administration

Koke Poe District divides the administration into 12 Sub-districts, 82 villages, 2 municipalities, that are Na Pradoo Municipality, and Koke Poe Municipality, every Sub-district is established as Local Administrative Organization as follows:

| | | | |
|----------------------------|-----|----|----------|
| Koke Poe Sub-district | for | 12 | villages |
| Pag Lor Sub-district | for | 9 | villages |
| Na Pradoo Sub-district | for | 8 | villages |
| Ma Krood Sub-district | for | 7 | villages |
| Ta Rua Sub-district | for | 7 | villages |
| Nakate Sub-district | for | 7 | villages |
| Kuan Noree Sub-district | for | 6 | villages |
| Sai Kao Sub-district | for | 6 | villages |
| Toong Pla Sub-district | for | 5 | villages |
| Chang Hai Tok Sub-district | for | 5 | villages |
| Bang Kora Sub-district | for | 5 | villages |
| Pabom Sub-district | for | 5 | villages |

Economic condition

The main occupation of the people of Koke Poe District is agriculture including rice farming, gardening of rubber, fruit gardening, and farming of various types, with the agricultural area of about 168,736 rai or about 85.27 percent of all area. The people have income by average of 34,040 baht/ person/ year. Koke Poe District has 4 commercial banks that are Bangkok Bank of Koke Poe branch, Government Savings Bank of Koke Poe branch, Bank for Agriculture and Agricultural Cooperatives of Koke Poe branch, and of Na Pradoo branch.



Infrastructure

1. Electricity cover 99 percent of all households
2. Water supply is arranged to be in the household as follows:
 - 2.1. Municipality water supply
 - 2.2. Village water supply
 - 2.3. 3 Mountain water supply places from the place where there is waterfall including Huay Nam Sai of Toong Pla Sub-district, Pong Pong of Pak Lor Sub-district, and Sai Kao National Waterfall Park
3. Telephone authority, 1 telephone service office and private telephone signal network such as DTAC, TRUE, GSM
4. Transportation
 - 4.1. Koke Poe District has 2 main transportation routes that are Highway no. 409 (Ya La – Pattani) and Highway no. 42 (Petchakasame Koke Poe – Na Tawee Road)
 - 4.2. Transportation of railway in Koke Poe District for 2 places that are Pattani Railway Station (Koke Poe) and Na Pradoo Railway Station with departing and arriving trains for 18 trains
 - 4.3. Transportation between sub-districts, villages, and districts for 17 routes

Tourist sites

Koke Poe District has many important tourist sites of Pattani Province, including natural tourist sites, and religious tourist sites with beautiful waterfall and that is famous due to fertile natural condition including good tradition and customs that have long been passed on; this shows the harmony between 2 religious community that are Buddhism and Islam. Such tourist sites consist of:

Sai Kao Waterfall National Park is important and famous of the province. It is located at Moo 5, Sai Kao Sub-district, which is far from Koke Poe District for about 16 kilometers with beautiful and famous waterfall of Pattani Province.

Pong Pong Waterfall is the newly found waterfall. The condition of forest and waterfall are fertile. There are not yet many tourists; however, it is popular amount natural tourists. It is located at Moo 8, Pak Lor Sub-district, far from the district for about 29 kilometers.

Aran Warin Waterfall is located at Moo 5, Toong Pla Sub-district, which is far from the district for about 22 kilometers. At present, there is a road cut to waterfall, so there are more tourists and it is more popular among tourists.

Mosque of Ban Kuan Lan Nga is the old, beautiful mosque identifying the past prosper located at Sai Kao Sub-district. At present, it has been renovated to be more beautiful.

Rat Boorana Temple (Chang Kai Temple) which is the most famous temple in



Pattani Province and of the Southern region which is famous all over the country. It is the temple that contains bone ash of Luang Poo Tuad and sculpture of Luang Poo Tuad (Pra Rachamuni Samiram Khun Poramacharn) who has been respected by general Buddhists who are Thais and foreigners. In the past, there are many tourists especially on Saturdays-Sundays or holidays. However, at present, according to the chaos in the Southern region, the number of tourists decreases. Chang Hai Temple is located at Moo 2, Kuan Noree Sub-district, which is far from the district for about 15 kilometers.

Sai Kao Temple is the beautiful temple of Koke Poe District. At present, it is physically improved so the landscape is more beautiful. It is the old temple. In the past, there was an abbot who was well respected by general people that was Pra Kroo Tamkit Koson (Teacher Nong Tamchaito) located at Moo 3, Sai Kao Sub-district.

Chang Hai Temple professional center is the Arts and Crafts Center located to help the public under the Royal Initiative of Her Majesty the Queen with the distributional center of local products and is the special arts and crafts center. Besides, there are botanical park within the center; so, within the center, it is beautiful and peaceful which is appropriate for relaxation and touring.

On religion

Population of Koke Poe District has ratio of Buddhists and Muslim in the same proportion as follows:

| | |
|----------|--------------------------------|
| Buddhism | for 40.37 percent |
| Islam | for 59.62 percent |
| Christ | for 0.0004 percent (3 persons) |

There are religious sites of various religions as follows:

| |
|---------------------|
| 23 temples |
| 2 houses of priests |
| 44 Masjids |
| 16 mosques |

On education

Educational institute in Koke Poe District has all administration of educational institutes as follows:

1. 42 Primary schools under Office of the Basic Education Commission
2. 4 primary schools under private educational office
3. 4 private schools that teach Islam under private educational office
4. 2 secondary schools under Department of General Education



On public health

Public health service center of government consists of

- One 90-bed hospital
- 13 health care station



Traditional knowledge background
 Medical knowledge
 Pattani Province is popular among southern region as it would bring and there is a comparison of its second also this leads to a high demand of good bird's cage with beautiful shape for the bird to live in. It is the part of bird's owner Making Pattani Province cage is very needed in the market as people in southern region feel Pattani Province more and more; therefore, as present market bird's cage is a local wisdom that has existed since the ancestor time. The pattern of bird's cage comes from the creativity of inventor. This also helps generate a lot of income to the inventor.

Teacher Traditional Knowledge Resource
 Personal Information
 Name: Mr. Da-Or
 Surname: Doi-Ploy
 Race: Thai
 Nationality: Thai
 Personal ID No.: 2402 0012 603
 Date of birth: 7 April 1955 (Aged 75 years)
 Birthplace (native town): Toong Ila Sub-district
 Current address (can be contacted): House no. 20,
 Moo 10 Koi, Ila Sub-district, Koi Ila District,
 Pattani Province, Postal Code: 94150
 Telephone: -
 Mobile: -
 Workshop: -
 Telephone: -
 Educational Background: Grade 4
 Record of awards:
 Record of instruction:
 Teach people in the community and those who are interested



Passing on Local Wisdom

Koke Poe Sub-district

Traditional Knowledge Background

Making *Pycnonotus jocosus*' cage

Pycnonotus jocosus is popular among southern region as it sounds funny and there is a competition of its sound also, this leads to a high demand of good bird's cage with beautiful shape for the bird to live in, it is the pride of bird's owner. Making *Pycnonotus jocosus*' cage is very needed in the market as people in Southern region feed *Pycnonotus jocosus* more and more; therefore, at present, making bird's cage is a local wisdom that has existed since the ancestors' time. The pattern of bird's cage comes from the creativity of inventor. This also helps generate a lot of income to the inventor.

Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Da Oh **Surname:** Dor Ngoy
Race: Thai **Nationality:** Thai
Personal Id. No.: 3 9402 00133 663
Date of birth: 1 April, 1935 Aged 75 years
Domicile: (native town) Toong Pla Sub-district
Current address: (that can be contacted) House no. 50,
Moo 10 Koke Poe Sub-district, Koke Poe District,
Pattani Province, Postal Code: 94120
Telephone: -
Mobile: -
Workplace: -
Telephone: -
Educational Background: Grade 4

Record of award:

-

Record of instruction

- Teach people in the community and those who are interested

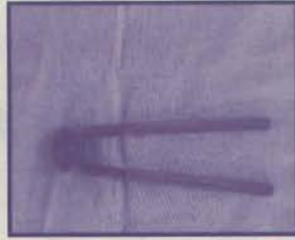


Making *Pycnonotus jocosus*' cage

Materials and equipment



1. Bamboo



2. Pliers



3. Hand drill



4. Perforation pattern



5. Sharpening knife



6. Thinner



7. Measurement of size of bar of bird's cage

Procedure and method



1. Sharpen the bamboo



2. Measure the hole of bamboo



3. Penetrate the hole in bamboo



4. Write the pattern of bird's cage



5. Frame the bird's cage structure



6. Assemble bird's cage



Continue work to generate income

1. Establish professional group to promote the community to have more income
2. Design cage and new pattern regularly
3. Get in booth and various fairs arranged by the government agencies so that the people would know it better
4. Make public relations through various media so that the people who are interested in bird's cage would know it better
5. Study into various new things from other learning sources in order to increase efficiency of the product



Passing on Local Wisdom

Na Pra Doo Sub-district

Traditional Knowledge Background

making flowerpot from coconut

Making flowerpot product from coconut aims at create lifelong learning society so that the people would have knowledge and moral and ethic by applying local wisdom in the community to benefit people in the community so that the learner could study local wisdom, be proud of local wisdom in their own community.

Local wisdom in making flowerpot from coconut is the course that focus learner to learn occupation in their own community by focusing on working process and the systematic management, to apply technology existed in current society, develop thinking to be more creative, to have skill in designing varieties of work, know how to think and adjust the remaining to benefit them, it is to imbue people to value the environment and value of saving. This is to generate income for the family and community and it is to pass on the local wisdom.

Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Sompong **Surname:** Man Lek
Race: Thai **Nationality:** Thai
Personal Id. No.: 4 9402 00001 31 5
Date of birth: 23 February, 1977 Aged 33 years
Domicile: (native town) Na Pradoo Sub-district
Current address: (that can be contacted) House no. 17/3,
Na Pradoo Sub-district, Koke Poe District, Pattani Province,
Postal Code: 94120
Telephone: -
Mobile: 085-6722125
Workplace: -
Telephone: -
Educational Background: Grade 6





Record of award:

Record of instruction

- Teach people in the community and those who are interested in inventing flowerpot

Making flowerpot from coconut

Materials and equipment



1. Knife



2. Painting brush



3. Hammer



4. Chisel



5. drill



6. pliers



7. Hanging wire



8. lacquer



9. coconut



10. Pen (to write pattern)

Procedure and method

1. Find and choose dried coconut as desired



2. Cut the coconut out



3. Use chisel to penetrate the coconut shell



4. Cut the coconut surface to be smooth equally

5. Use pen to write various patterns

6. Use knife to sculpture the pattern



7. Use penetrating wire to penetrate 3 sides then use glue onto the wire penetrator

8. Use drill to penetrate hole at the bottom of the coconut in order to drainage water out



9. Put hanging wire in



10. Apply lacquer



11. Flowerpot from coconut

Continue work to generate income

1. Process the product from coconut to be of more varieties such as making it as accessories, making lamp
2. Establish group for making product to be under community standard
3. Apply product to be beautiful by using packages





Passing on Local Wisdom

Pabon Sub-district

Traditional Knowledge Background

Bamboo basketry

The archeologist found evidence in that about 4,000 years ago, human learnt how to make basketry of items and materials by bamboo. It is the two-line pattern. This evidence was found in Karnchanaburi Province which was the historic site of Thailand. This evidence of basketry, besides Thailand, it was also found in Africa and in some area in Asia, around Malayu (in stone age), the evidence was found about basketry made by wood pile with items of the death man. It is then assumed that basketry plays role related to ceremony and some belief of human at that time. Later, when human leaded lives by cultivating and raising animals, it was believed that human learnt the development of basketry to be appropriate with the usage. This is because the expansion to lead lives in the plain area with river flowing and filled with natural resources. The necessary thing for human is some tools used in daily life; mostly, they are animal trap. Basketry is the tool that human could apply in daily lives very well. Not only on practical use that is developed by human, beauty, and durability is the factor that is also important. According to the fact that human learns to use rubber of some type of plant to apply in order to prevent leak, this leads to 2 things that are durability and additional practical use that is to contain water. This local wisdom existed as from Sukhothai Period or might be earlier. At present, the basketry has been well developed. There is an invention in various forms. Basketry is with agricultural society and serve human and become heritage until now.

Basketry is the tool made by bamboo or rattan from thinking idea or local wisdom. It is different in shapes depending on each local area depending on geography, material, equipment, belief, and occupation of people in such local community. The word "Jak San", the word "Jak" means making lines by saw or by the knife used to cut it in lines, this is called "Jak"; and bamboo or rattan that is obtained is called "Tok". The villagers bring Tok to abrade each other until obtaining desired pattern, this is called "San". Then it is the creation of the work in various shapes and finally become container that can be applied as desired.



Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Jeh Ngaoh Surname: Sa Mae

Race: Thai Nationality: Thai

Personal Id. No.: 3 9402 00378 364

Date of birth: 9 April, 1929 Aged 81 years

Domicile: (native town) Pa Bon Sub-district

Current address: (that can be contacted) House no. 13 Moo 4,
Pa Bon Sub-district, Koke Poe District, Pattani Province,

Postal Code: 94120

Telephone: -

Mobile: -

Workplace: -

Telephone: -

Educational Background: Grade 4

Record of award:

-

Record of instruction

- Teach people in the community and nearby sub-districts

Bamboo basketry

Materials and equipment



1. Axe



2. hand drill



3. big knife



4. perforator



5. Sharpening knife



6. pliers

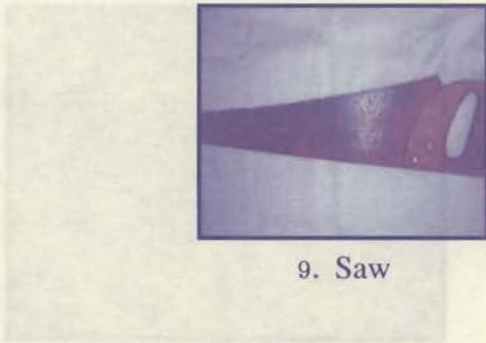


7. rattan

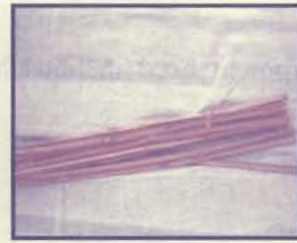


8. whetstone





9. Saw



10. bamboo

Procedure and method

1. Bring cut bamboo to be sharpened to be of same size



2. Bring rattan obtained to sharpen to get desired line



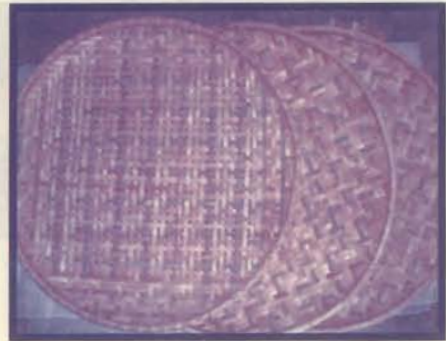
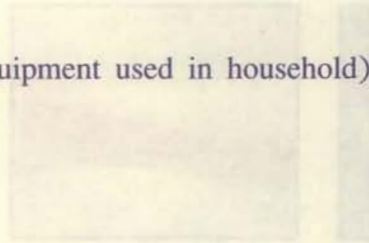
3. Start basketry of bamboo by using inserting method

4. Making edge of threshing basket





5. Threshing basket (equipment used in household)

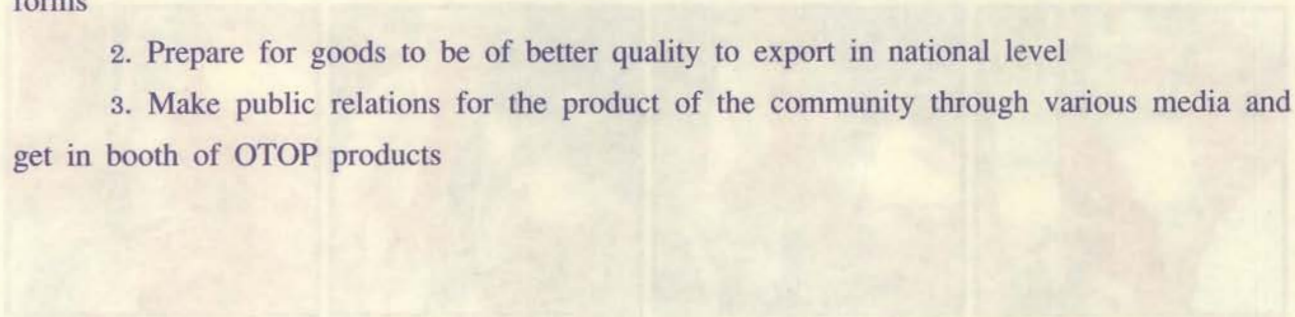


Continue work to generate income

1. Establish group of bamboo basketry in the community to make product of many forms

2. Prepare for goods to be of better quality to export in national level

3. Make public relations for the product of the community through various media and get in booth of OTOP products





Passing on Local Wisdom

Kuan Noree Sub-district

Traditional Knowledge Background

Mahorah Dance (Classical Thai Tune)

Manorah: There has been information by word of mouth; some told that Manorah existed in B.E. 1858 – B.e. 2031 at Muang Bang Kaew, Pattaloong Province with Praya Sai Fa Fad who was the governor with his wife whose name was Sri Mala with son whose name was Thape Singkorn, with daughter whose name was Nang Nuan Tong Samlee. Praya Sai Fa Fad provided teachers of various branches to teach in the office of governors. The subject that the officials liked at most was dance and sing along the music. Nang Nuan Tong Samlee also practiced 12 types of dances very well. During the practice, Tao Tape Singkorn had an affair with Nang Nuan Tong Samlee. When this revealed to Praya Sai Fa Fad, he became very angry. He brought Pra Tape Singkorn and Nang Nuan Tong Samlee to be floated in the river. The fishermen who found them then brought them to be in Nakhorn Sri Thammarat.

Some told that Nang Nuan Tong Sam Lee was the daughter of Tao Todsawong and Nang Suwandara who ruled the Ayudhaya at that time. When Nang Toe grew up, angles then came in her pregnancy. The father became very embarrassed, so he ordered to float Nang Nuan Tong Sam Lee by raft. The raft then floated and stuck at See Chang Island. After due time, Nang delivered a son called Tape Singkorn. When her son grew up, one day Kusarn and the baby sister went on tour in the forest and found pond with hundreds of Nang Kinarees dancing; so, the son and Nang Nom that was Nang Sri Mala tried to remember the dances of Nang Kinrees for 12 dances. Then these dances became typical of Manorah to date.



Teacher Traditional Knowledge Resume

Personal information

Name: Mrs. Nuam **Surname:** Had Kaew

Race: Thai **Nationality:** Thai

Personal Id. No.: 2 9402 00645 157

Date of birth: 19 December, 1942 **Aged:** 68 years

Domicile: (native town) Pattani Province

Current address: (that can be contacted) House no. 10/2 Moo 4,
Kuan Noree Sub-district, Koke Poe District, Pattani Province,

Postal Code: 94120

Telephone: -

Mobile: 081-0921340

Workplace: -

Telephone: -

Educational Background: Grade 4

Record of award:

Record of instruction

- Teach children and juvenile in the community



Mahorah Dance (Classical Thai Tune)

Materials and equipment

1. Tab (kind of drum) in double, with slightly different sound, use music for only one person



2. Drum is the small Tad drum (bigger than Drum of Nang Ta Loong (Shadow play)) for 1 piece, functioning as concentrate on rhythm and follows the sound of Tab





3. Mong is the double gong with different sound that is sharp called "Mong Sound", the bass sound called "Mung"



4. Cymbal is only one piece of horn, casted by thick metal. One has 2 pieces called 1 pair



5. Flute is the only single horn of the band, the flute is often used or some may use Pee Nork using only 1 Lao. Flute has method of blowing that is similar to Klui, flute has 7 holes but can generate 21 sounds, which are like voice at most



6. Soerd is the decoration of head of the main Nora or the main character



7. Ba for wearing on left and right shoulder, there are 2 pieces





8. Ping Kor for wearing hanging at the front of neck and behind, it is like Krong of front neck and behind for 2 pieces



9. Pa Nok is used to cover around the body at the breast level. Some call it as "Pan Krong" some call it as "Ror Ok".



10. Peek or called by the villagers as Hong. It is often made by buffalo's horn or metal which looks like one pair of bird wings, left and right. At the edge of the wing, there is Poo made by thread fixed at the end of Peek. The bead is used to decorate at both sides to look like feather. It is used to wear cover the cloth at the waist level.



11. Pa Hoy is the cloth of various colors that is covered on body; normally, the colorful, thin cloth is used. Each cloth is fixed at left and right side of the fabric front.



12. Pa Noong is the cloth fixed at the behind, and leave the edge to hang down, the edge is called "Hang Hong".





13. Na Pao, Nep Pao, Nab Pao, it is tight-fitting clothes for wearing on Pa Tap. Around the edge of leg, beads are used to be as pattern such as Kruay Choeng Pattern, Rag Roi Pattern.



14. Na Pran is the mask for "Pran" who is a clown. It is often used wood to carve in face shape without the chin part. The nose is made long and slightly curve, the hole is made at the black eyes



15. Na Ta See is the mask of female, it is often painted white



16. Bracelet of Norah. It is often made by brass, made in ring, used to wear on wrist and leg each of many rings such as each hand may wear 5-10 rings, so that when changing pose, there would be a loud noise and exciting rhythm.



17. Nail, is the thing worn on fingers so that the fingers would look beautifully curve called Kin Norn, Kinaree, it is made by brass or silver. The edge may be extended by rattan with some beads, it is often worn on hand for 4 fingers each (except on thumb)





Procedure and method

12 poses of dance



Puang Mala



Pa Lao



Kao Kwai



Kee Non



Kee Non Jap Kang



Sapan Kong



Kraduang Sai Kwa



Tang Kan



Kee Non Noi



Tang Kan (Form 2)



Kwang Doen Dong



Yueng Korn



Children and juveniles who are passed on local wisdom

1. Practice basic pose of walking, standing, setting up arms, folding hand





2. After being able to dance basic poses, then dance along the music



3. Practice sing along the dance and music



Continue work to generate income

1. Show in various fairs to generate income
2. Make public relations related to the arts of Manorah Dance so that the people in the community and nearby sub-districts could see value of culture



Passing on Local Wisdom

Pak Lor Sub-district

Traditional Knowledge Background

Thai massage

Thai massage is a valuable local wisdom that has existed as from the ancient time. Thai believes that massage starts from the assistance to one another in the family when the member feel tired from work; for example, husband massages for wife, wife massages for husband, children massage for parents. The organs all over the body are used such as elbow, knee, hand, foot, to massage one another or massage one self.

According to the historic evidence concerned with the oldest massage that was during the reign of King Ramkhamhaeng the Great in B.E. 1900. It was the picture of massage. Later, in the reign of Ayuddhaya, during the reign of King Narai the Great, Thai massage appears in Sakdina (status in terms of land) Tradition, there was the division as Krom Mornuad of the right side and Krom Mornuad of the left side. Later, in the reign of King Pra Borom Trailoknat, in the first Thai enacted law, "Na Pon Ruen" mentioned the division of civil service for the Krom Mornuad to classify the positions as Luang, Khun, Muen, Pan, and with status of land in the same way as civil servant at that time.

In the reign of King Rama V, he liked massage so much. He ordered to clear all medical document to be correct by using the name in this book as "Tamra Pan Nuad Chabab Luang".

Later, when the western medicine became popular in Thai society, massage was not popular anymore in royal place. The villagers who did massage still used traditional massage learnt from their ancestors. At present, Thai massage can be divided into 2 types as the first one is royal massage, which is the massage for the King and noblemen, this kind of massage would consider the qualifications of learner carefully and with teaching of massage process, ethics, and manner; the second massage is the massage for general public, it is passed on and practiced under local culture which is appropriate for villagers. It is to massage by using two hands and other organs as well.

According to the history and background of Thai massage, it is suitable that new generation should learn this local wisdom before everything is too late as long as the local intellect can still teach. If Thais do not pay attention to the knowledge in Thai massage, then the efficient massage would be lost with the local intellect. If there is not a collection of



books and textbooks, then the knowledge would be hard to be made systematic. New generation should always help recover Thai massage to re-gain fame in Thai massage back so that Thai massage would grow again in Thai society and would benefit health of Thai.

Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Ma Air **Surname:** Sa Ma
Race: Thai **Nationality:** Thai
Personal Id. No.: 3 9402 00159 158
Date of birth: 17 July, 1949 Aged 61 years
Domicile: (native town) Toong Pla Sub-district, Koke Poe District
Current address: (that can be contacted) House no. 12 Moo 1,
Pak Lor Sub-district, Koke Poe District, Pattani Province,
Postal Code: 94120



Telephone: -
Mobile: 081-0933821
Workplace: -
Telephone: -
Educational Background: Grade 4

Record of award:

-

Record of instruction

- Teach people in the community and foreigners

Thai massage

Materials and equipment

Use hands in demonstration

Ingredient

1. Thai massage for treatment on part of leg and foot





2. Thai massage to treat waist and back



3. Thai massage to treat neck and head



4. Thai massage to treat shoulders and arms



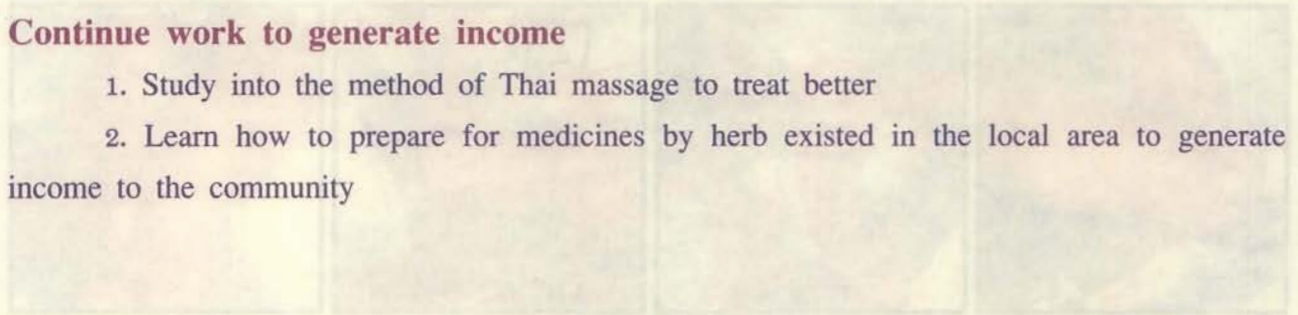
5. Click at the joint, it is to fix joint to create a sound, leading to better movement of joint





Continue work to generate income

1. Study into the method of Thai massage to treat better
2. Learn how to prepare for medicines by herb existed in the local area to generate income to the community



๑. Thai massage to treat waist and back



๒. Thai massage to treat neck and head



๓. Thai massage to treat shoulders and arms



๔. Click at the joint to create a sound, leading to better movement of joint





Passing on Local Wisdom

Toong Pla Sub-district

Traditional Knowledge Background

Thai boxing

Thai boxing could not be traced back to what era was it originated, and there is no any book written about its origin. As far as it appears, Thai boxing has existed for very long time and may come at the same time as Thailand because Thai boxing is an art of Thailand really and it is hard for foreigners to copy or imitate. Thai boxing in the past was practiced among soldiers as in the past, Thailand often had battle with other neighboring countries. Fighting at that time involved no gun; only sword was used. It was the battle that bodies of each fighter are closed to one another. Sometimes, the opponent comes closer to chop the other one easily, so Thai practice the kicking and boxing against the opponent so that the opponent would fall down and then Thai would chop easily and make the opponent lose.

Later, when there was practice of kicking and boxing among Thai soldiers, then there was someone thinking how to make such kick as art for fighting by hand. So, that person practiced art of self-defense for showing in various festivals and to show general people. It was the new thing for villagers. So, over time, villages or Thais had seen the kick show many times so villagers then practiced it and it became Thai boxing finally. There were 2 meanings of Thai boxing at that time as follows:

1. For fighting with opponents
2. For self-defense

At present, practicing Thai boxing abounds and is valuable for Thai; this leads to bravery and self-confidence, and wit of Thais; leading to more patience and learn the correct way of fighting.



Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Wai

Surname: Petyodsri

Race: Thai

Nationality: Thai

Personal Id. No.: 3 9402 00531049

Date of birth: 1 May, 1961 Aged: 49 years old

Domicile: (native town) Huay Ngaoh, Toong Pla Sub-district

Current address: (that can be contacted) House no. 19 Moo 5,
Toong Pla Sub-district, Koke Poe District, Pattani Province,

Postal Code: 94180

Telephone: -

Mobile: 086-9692261

Workplace: -

Telephone: -

Educational Background: Grade 9

Record of award:

-

Record of instruction

- Teach people in the community

Thai boxing

Materials and equipment



1. Boxing gloves



2. Leaping rope



3. Target



4. Target at the waist level



5. Sandbag



6. Target for blow
(with the fist)



7. Head guard



8. Shin guard





9. Boxing gloves (for boxing sandbag)

Procedure and method



1. Run to exercise for 10 kilometers



2. Warm up



3. Box wind



4. Kick target



5. Kick sandbag



6. Abdominal muscle



7. Blow (with the fist)



8. Kick by foot



9. Use knee



10. Use elbow



11. Practice on glove



12. Practice on boxing



13. Practice on paring
and fighting

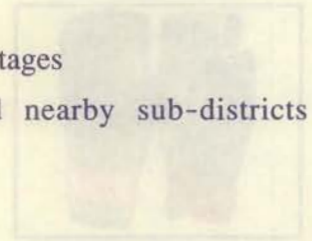


14. Practice on self-
defense



Continue work to generate income

1. Practice boxing regularly in order to competition in various stages
2. Promote and encourage juvenile in the community and nearby sub-districts to benefit from practicing Thai boxing



๑. ถุงมือมวย (สำหรับชกมวย)

๒. ฝึกซ้อมมวย



๓. Warm up

๔. ฝึกซ้อมมวย (สำหรับชกมวย)



๕. ฝึกซ้อมมวย

๖. ฝึกซ้อมมวย

๗. ฝึกซ้อมมวย

๘. ฝึกซ้อมมวย



๙. ฝึกซ้อมมวย

๑๐. ฝึกซ้อมมวย

๑๑. ฝึกซ้อมมวย

๑๒. ฝึกซ้อมมวย



๑๓. ฝึกซ้อมมวย

๑๔. ฝึกซ้อมมวย

๑๕. ฝึกซ้อมมวย

๑๖. ฝึกซ้อมมวย



Passing on Local Wisdom

Makrood Sub-district

Traditional Knowledge Background

Bamboo basketry

The archeologist found evidence in that about 4,000 years ago, human learnt how to make basketry of items and materials by bamboo. It is the two-line pattern. This evidence was found in Karnchanaburi Province which was the historic site of Thailand. This evidence of basketry, besides Thailand, it was also found in Africa and in some area in Asia, around Malayu (in stone age), the evidence was found about basketry made by wood pile with items of the death man. It is then assumed that basketry plays role related to ceremony and some belief of human at that time. Later, when human leaded lives by cultivating and raising animals, it was believed that human learnt the development of basketry to be appropriate with the usage. This is because the expansion to lead lives in the plain area with river flowing and filled with natural resources. The necessary thing for human is some tools used in daily life; mostly, they are animal trap. Basketry is the tool that human could apply in daily lives very well. Not only on practical use that is developed by human, beauty, and durability is the factor that is also important. According to the fact that human learns to use rubber of some type of plant to apply in order to prevent leak, this leads to 2 things that are durability and additional practical use that is to contain water. This local wisdom existed as from Sukhothai Period or might be earlier. At present, the basketry has been well developed. There is an invention in various forms. Basketry is with agricultural society and serve human and become heritage until now.

Basketry is the tool made by bamboo or rattan from thinking idea or local wisdom. It is different in shapes depending on each local area depending on geography, material, equipment, belief, and occupation of people in such local community. The word "Jak San", the word "Jak" means making lines by saw or by the knife used to cut it in lines, this is called "Jak"; and bamboo or rattan that is obtained is called "Tok". The villagers bring Tok to abrade each other until obtaining desired pattern, this is called "San". Then it is the creation of the work in various shapes and finally become container that can be applied as desired.



Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Da Oh **Surname:** Sa Lam
Race: Thai **Nationality:** Thai
Personal Id. No.: 3 9402 00412 03 1
Date of birth: 2 May, 1945 **Aged** 65 years
Domicile: (native town) Na Kor Tai, Makrood Sub-district
Current address: (that can be contacted) House no. 33/2, Moo 4
Makrood Sub-district, Koke Poe District, Pattani Province,
Postal Code: 94120
Telephone: -
Mobile: -
Workplace: -
Telephone: -
Educational Background: Grade 4



Record of award:

-

Record of instruction

- Teach people in the community and nearby sub-districts

Bamboo basketry

Materials and equipment



1. Axe



2. Hand drill



3. Big knife



4. Perforator



5. Sharpening knife



6. Pliers



7. Rattan



8. Whetstone



9. Saw



10. Bamboo

Procedure and method

1. Bring cut bamboo to be sharpened to be of same size



2. Bring rattan obtained to sharpen to get desired line

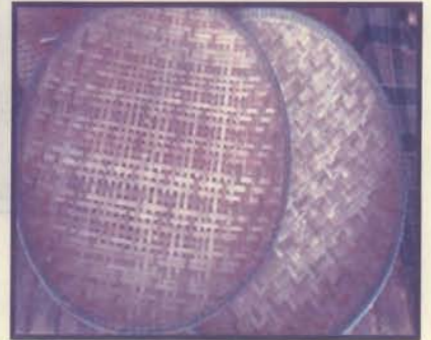


3. Start basketry of bamboo by using inserting method





4. Making edge of threshing basket by using rattan in entwining edge of threshing basket



Threshing basket
(equipment used in household)

Continue work to generate income

1. Establish group of bamboo basketry in the community to make product of many forms
2. Prepare for goods to be of better quality to export in national level





Passing on Local Wisdom

SaiKao Sub-district

Traditional Knowledge Background

Mahorah Dance (Classical Thai Tune)

Manorah: There has been information by word of mouth; some told that Manorah existed in B.E. 1858 – B.e. 2031 at Muang Bang Kaew, Pattaloong Province with Praya Sai Fa Fad who was the governor with his wife whose name was Sri Mala with son whose name was Thape Singkorn, with daughter whose name was Nang Nuan Tong Samlee. Praya Sai Fa Fad provided teachers of various branches to teach in the office of governors. The subject that the officials liked at most was dance and sing along the music. Nang Nuan Tong Samlee also practiced 12 types of dances very well. During the practice, Tao Tape Singkorn had an affair with Nang Nuan Tong Samlee. When this revealed to Praya Sai Fa Fad, he became very angry. He brought Pra Tape Singkorn and Nang Nuan Tong Samlee to be floated in the river. The fishermen who found them then brought them to be in Nakhorn Sri Thammarat.

Some told that Nang Nuan Tong Sam Lee was the daughter of Tao Todsawong and Nang Suwandara who ruled the Ayudhaya at that time. When Nang Toe grew up, angles then came in her pregnancy. The father became very embarrassed, so he ordered to float Nang Nuan Tong Sam Lee by raft. The raft then floated and stuck at See Chang Island. After due time, Nang delivered a son called Tape Singkorn. When her son grew up, one day Kusarn and the baby sister went on tour in the forest and found pond with hundreds of Nang Kinarees dancing; so, the son and Nang Nom that was Nang Sri Mala tried to remember the dances of Nang Kinrees for 12 dances. Then these dances became typical of Manorah to date.



Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Payop **Surname:** Promptet
Race: Thai **Nationality:** Thai
Personal Id. No.: 3 9402 00157 716
Date of birth: 1 September, 1952 Aged: 57 years
Domicile: (native town) Sai Kao Sub-district
Current address: (that can be contacted) House no. 78, Moo 5,
 Sai Kao Sub-district, Koke Poe District, Pattani Province,
Postal Code: 94120
Telephone: -
Mobile: 089-596789
Workplace: -
Telephone: -
Educational Background: Grade 4



Record of award:

-

Record of instruction

- Teach children and juvenile in the community of Sai Kao Sub-district

Mahorah Dance (Classical Thai Tune)

Materials and equipment

1. Tab (kind of drum) in double, with slightly different sound, use music for only one person



2. Drum is the small Tad drum (bigger than Drum of Nang Ta Loong (Shadow play)) for 1 piece, functioning as concentrate on rhythm and follows the sound of Tab





3. Mong is the double gong with different sound that is sharp called "Mong Sound", the bass sound called "Mung"



4. Cymbal is only one piece of horn, casted by thick metal. One has 2 pieces called 1 pair



5. Flute is the only single horn of the band, the flute is often used or some may use Pee Nork using only 1 Lao. Flute has method of blowing that is similar to Klui, flute has 7 holes but can generate 21 sounds, which are like voice at most



6. Soerd is the decoration of head of the main Nora or the main character



7. Ba for wearing on left and right shoulder, there are 2 pieces





8. Ping Kor for wearing hanging at the front of neck and behind, it is like Krong of front neck and behind for 2 pieces



9. Pa Nok is used to cover around the body at the breast level. Some call it as "Pan Krong" some call it as "Ror Ok".



10. Peek or called by the villagers as Hong. It is often made by buffalo's horn or metal which looks like one pair of bird wings, left and right. At the edge of the wing, there is Poo made by thread fixed at the end of Peek. The bead is used to decorate at both sides to look like feather. It is used to wear cover the cloth at the waist level.



11. Pa Hoy is the cloth of various colors that is covered on body; normally, the colorful, thin cloth is used. Each cloth is fixed at left and right side of the fabric front.



12. Pa Noong is the cloth fixed at the behind, and leave the edge to hang down, the edge is called "Hang Hong".





13. Na Pao, Nep Pao, Nab Pao, it is tight-fitting clothes for wearing on Pa Tap. Around the edge of leg, beads are used to be as pattern such as Kruay Choeng Pattern, Rag Roi Pattern.



14. Na Pran is the mask for "Pran" who is a clown. It is often used wood to carve in face shape without the chin part. The nose is made long and slightly curve, the hole is made at the black eyes



15. Na Ta See is the mask of female, it is often painted white



16. Bracelet of Norah. It is often made by brass, made in ring, used to wear on wrist and leg each of many rings such as each hand may wear 5-10 rings, so that when changing pose, there would be a loud noise and exciting rhythm.



17. Nail, is the thing worn on fingers so that the fingers would look beautifully curve called Kin Norn, Kinaree, it is made by brass or silver. The edge may be extended by rattan with some beads, it is often worn on hand for 4 fingers each (except on thumb)





Procedure and method

12 poses of dance



Kao Kwai



Kradueng Left - Right



Kee Non Jap Kang



Puang Ma La



Hong



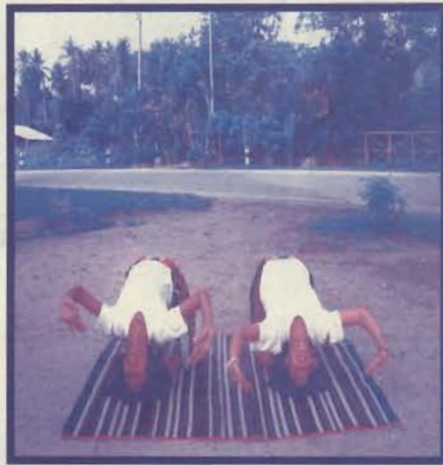
Sa Pan Kong



Kee Non Noi



Kee Non



Sa Pan Kong (Type 2)



Tang Kan



Wai Kroo



Ron Ram



1. Practice basic pose of walking, standing, setting up arms, folding hand



2. After being able to dance basic poses, then dance along the music



3. Practice sing along the dance and music



Continue work to generate income

1. Show in various fairs to generate income
2. Make public relations related to the arts of Manorah Dance so that the people in the community and nearby sub-districts could see value of culture



Passing on Local Wisdom

Na Kate Sub-district

Traditional Knowledge Background

Tom-tom dance

Tom-tom dance can be called by many names such as Toed Toeng, Toeng Bong Klong Yao. It is assumed that in the past, it is the game of Burmese soldiers during the period when there is a fighting during the late Ayuddhaya period. It is understood that Thais brought this to play in Tonburi era as its rhythm is fun and easy to play. The music instrument is also like that of Thai. So, it was adjusted to be Thai in dancing. However, the dressing still looks like that of Burmese such as Burmese turban, sarong, shirt with wide arm part, but sometimes it is casual dress. It often appears in merry fair or festival such as Nak process, Papa Process, Katin, celebration, Kan Mak process. The participants dress casually, however, a lot of powder is applied on face to look white, and with flower on the ear, making beard on face, marking with mole. The pose would look weird that looks funny and joking among the participants. Sometimes, there is a dance to invite the audiences to join with the dancers, there are both males and females. Those who make rhythm would sing and function as chorus together.

Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Sanoe **Surname:** Boon Nap
Race: Thai **Nationality:** Thai
Personal Id. No.: 3 9402 00233 358
Date of birth: 9 July, 1968 Aged 42 years
Domicile: (native town) Na Kate
Current address: (that can be contacted) House no. 78,
Moo 5, Sai Kao Sub-district, Koke Poe District, Pattani Province,
Postal Code: 94120
Telephone: -
Mobile: 081-0991278
Workplace: -
Telephone: -





Educational Background: Grade 4

Record of award:

-

Record of instruction

- Teach children and juvenile in the community

Tom-tom dance

Materials and equipment



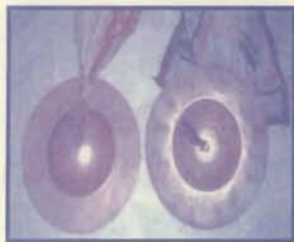
1. Drum



2. Rhythm clappers



3. Small cymbals



4. Cymbals



5. Gong

Procedure and method

1. Practice setting up the hand to beat the tom-tom





2. Practice beating cymbals, small cymbals, rhythm clappers, gong, to be corresponding to one another



3. Practice rhythm of beating tom-tom consistently



4. Practice dancing tom-tom



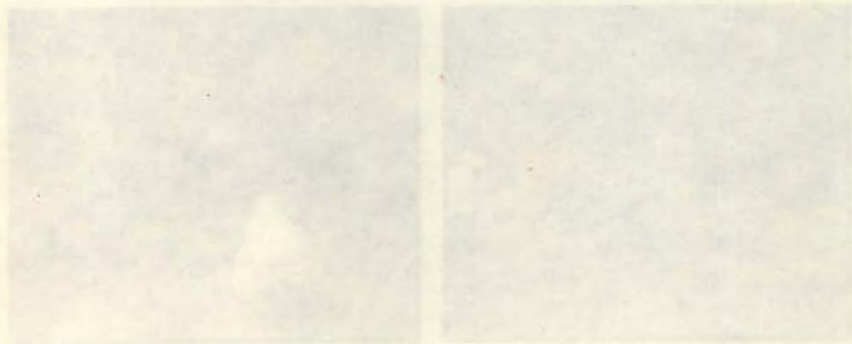
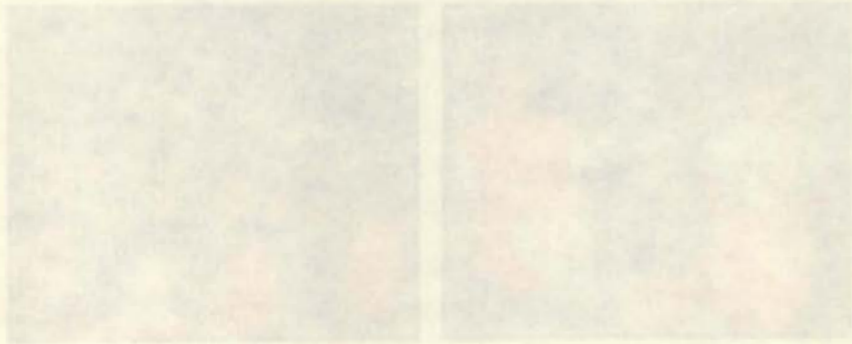
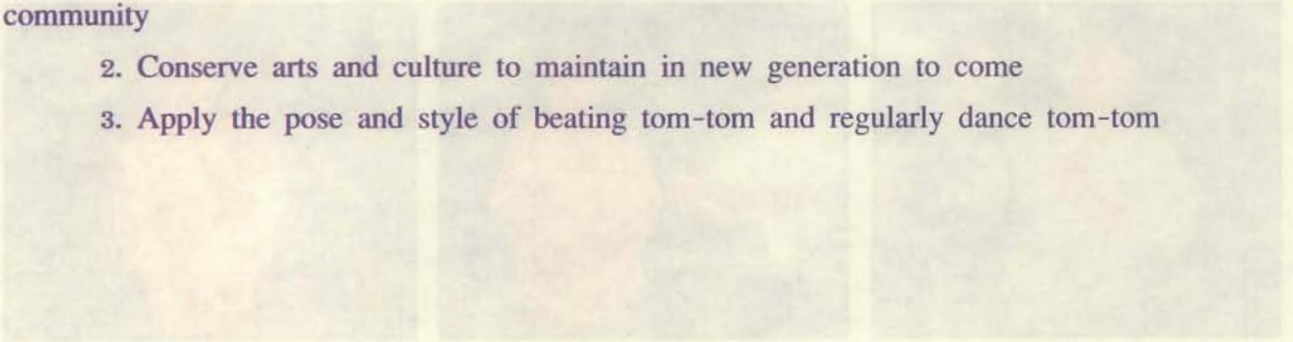


Continue work to generate income

1. Show the dance of tom-tom in various fairs to generate income to the group and community

2. Conserve arts and culture to maintain in new generation to come

3. Apply the pose and style of beating tom-tom and regularly dance tom-tom





Passing on Local Wisdom

Ta Rua Sub-district

Traditional Knowledge Background

Mahorah Dance (Classical Thai Tune)

Manorah: There has been information by word of mouth; some told that Manorah existed in B.E. 1858 – B.e. 2031 at Muang Bang Kaew, Pattaloong Province with Praya Sai Fa Fad who was the governor with his wife whose name was Sri Mala with son whose name was Thape Singkorn, with daughter whose name was Nang Nuan Tong Samlee. Praya Sai Fa Fad provided teachers of various branches to teach in the office of governors. The subject that the officials liked at most was dance and sing along the music. Nang Nuan Tong Samlee also practiced 12 types of dances very well. During the practice, Tao Tape Singkorn had an affair with Nang Nuan Tong Samlee. When this revealed to Praya Sai Fa Fad, he became very angry. He brought Pra Tape Singkorn and Nang Nuan Tong Samlee to be floated in the river. The fishermen who found them then brought them to be in Nakhorn Sri Thammarat.

Some told that Nang Nuan Tong Sam Lee was the daughter of Tao Todsawong and Nang Suwandara who ruled the Ayudhaya at that time. When Nang Toe grew up, angles then came in her pregnancy. The father became very embarrassed, so he ordered to float Nang Nuan Tong Sam Lee by raft. The raft then floated and stuck at See Chang Island. After due time, Nang delivered a son called Tape Singkorn. When her son grew up, one day Kusarn and the baby sister went on tour in the forest and found pond with hundreds of Nang Kinarees dancing; so, the son and Nang Nom that was Nang Sri Mala tried to remember the dances of Nang Kinrees for 12 dances. Then these dances became typical of Manorah to date.



Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Boonsong **Surname:** Na Panang

Race: Thai **Nationality:** Thai

Personal Id. No.: 3 9401 00282 187

Date of birth: 5 April, 1950 **Aged:** 60 years

Domicile: (native town) Nakhon Sri Thammarat

Current address: (that can be contacted) House no. 28/2 Moo 4,
Ta Rua Sub-district, Koke Poe District, Pattani Province,

Postal Code: 94120

Telephone: -

Mobile: 089-4633703

Workplace: -

Telephone: -

Educational Background: Grade 4

Record of award:

-

Record of instruction

- Teach people in the community

Mahorah Dance (Classical Thai Tune)

Materials and equipment

1. Tab (kind of drum) in double, with slightly different sound, use music for only one person



2. Drum is the small Tad drum (bigger than Drum of Nang Ta Loong (Shadow play)) for 1 piece, functioning as concentrate on rhythm and follows the sound of Tab





3. Mong is the double gong with different sound that is sharp called "Mong Sound", the bass sound called "Mung"



4. Cymbal is only one piece of horn, casted by thick metal. One has 2 pieces called 1 pair



5. Flute is the only single horn of the band, the flute is often used or some may use Pee Nork using only 1 Lao. Flute has method of blowing that is similar to Klui, flute has 7 holes but can generate 21 sounds, which are like voice at most



6. Soerd is the decoration of head of the main Nora or the main character



7. Ba for wearing on left and right shoulder, there are 2 pieces





8. Ping Kor for wearing hanging at the front of neck and behind, it is like Krong of front neck and behind for 2 pieces



9. Pa Nok is used to cover around the body at the breast level. Some call it as "Pan Krong" some call it as "Ror Ok".



10. Peek or called by the villagers as Hong. It is often made by buffalo's horn or metal which looks like one pair of bird wings, left and right. At the edge of the wing, there is Poo made by thread fixed at the end of Peek. The bead is used to decorate at both sides to look like feather. It is used to wear cover the cloth at the waist level.



11. Pa Hoy is the cloth of various colors that is covered on body; normally, the colorful, thin cloth is used. Each cloth is fixed at left and right side of the fabric front.



12. Pa Noong is the cloth fixed at the behind, and leave the edge to hang down, the edge is called "Hang Hong".





13. Na Pao, Nep Pao, Nab Pao, it is tight-fitting clothes for wearing on Pa Tap. Around the edge of leg, beads are used to be as pattern such as Kruay Choeng Pattern, Rag Roi Pattern.



14. Na Pran is the mask for "Pran" who is a clown. It is often used wood to carve in face shape without the chin part. The nose is made long and slightly curve, the hole is made at the black eyes



15. Na Ta See is the mask of female, it is often painted white



16. Bracelet of Norah. It is often made by brass, made in ring, used to wear on wrist and leg each of many rings such as each hand may wear 5-10 rings, so that when changing pose, there would be a loud noise and exciting rhythm.



17. Nail, is the thing worn on fingers so that the fingers would look beautifully curve called Kin Norn, Kinaree, it is made by brass or silver. The edge may be extended by rattan with some beads, it is often worn on hand for 4 fingers each (except on thumb)





Procedure and method



Children and juvenile to be passed on with local wisdom
12 poses of dance



Keenon Riep Ta



Khao Kwai



Tae Wa



Kee Non Fon Ram





Kee Non Fon Foong



Choed Chin



Kee Non Jap Kang



Kee Non Ron Ram



Nok Yoong Fon Hang



Jang Yang



Kao Kwai Kang Diew



Kra Tai Chom Chan



1. Practice basic pose of walking, standing, setting up arms, folding hand



2. Start 12 dancing poses



3. After being able to dance 12 basic poses, then dance along the music





4. Practice 12 dancing poses to get along with music and practice singing along the dance and music



Continue work to generate income

1. Show in various fairs to generate income
2. Make public relations related to the arts of Manorah Dance so that the people in the community and nearby sub-districts could see value of culture



Personal Information
 Name: Mr. Saeng
 Race: Thai Nationality: Thai
 Personal ID No.: 94012 9217 44 1
 Date of birth: 27 December 1981 Age: 39 years
 Domestic (native town) Ban Koa Sub-district Koa District
 (current address) (that can be contacted) House no. 10/1 Ban Koa
 Ban Koa Sub-district Koa District Pattani Province
 Postal Code: 94100
 Telephone: -
 Mobile: 091-822-822



Passing on Local Wisdom

Bang Kora Sub-district

Traditional Knowledge Background

Di Kae Hoo Loo

Di Kae Hoo Loo or Li Kae Hoo Loo is the play by responding to one another; it is like Lam Tad of the Central region or single singing by using wit in thinking the words to respond. It is often played in group or team. One team of Di Kae Hoo Loo has 10 persons of chorus. There are about 2-3 singers. The chorus would sit in circle and sing in respond and clap their hands and bend themselves to be consistent with music rhythm including Klong Ram Mana, Kong Mong, and Luke Sade. In the past, the performer of Di Kae Hoo Loo would wear sarong and wear T-shirt; but now the dress in international.

Some people said that Di Kae Hoo Loo copies the play of Lam Tad of Thai as well. Some told that in the reign of Praya Pok Krong 7 cities, if there were ceremonies, such as Sunad, Ma Kae Poo Loh, the governors would join in the ceremony and view the show such as Ma Yong, No Rah, and La Pai (La Pai is current Di Kae Hoo Loo). The show of Di Kae Hoo Loo is the sing of Lam Tad song in Arabian language and called "See Gare Man Ha Bae". The singing is in Arabian Language. Although it is melodious, the people could not understand. So, the local song is used to be consistent with the rhythm of Ram Mana. This becomes Di Kae Hoo Loo to date.

Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Ha Sae **Surname:** Yapa

Race: Thai **Nationality:** Thai

Personal Id. No.: 3 94012 0217 44 1

Date of birth: 11 December, 1963 **Aged:** 49 years

Domicile: (native town) Ban Kora Sub-district, Koke Poe District

Current address: (that can be contacted) House no. 19/3 Moo 5,
Bang Kora Sub-district, Koke Poe District, Pattani Province,

Postal Code: 94120

Telephone: -

Mobile: 081-6787835





Workplace: -

Telephone: -

Educational Background: Grade 4

Record of award:

-

Record of instruction

- Teach juvenile in the community

Di Kae Hoo Loo

Materials and equipment



1. gong



2. Tamarine



3. Big Ram Mana, Small



4. Luke Sade



5. Tam-tam



6. Cymbals

Procedure and method



1. Practice beating small Ram Mana



2. Practice beating tam-tam



3. Practice shaking Luke Sade



4. Practice beating and shaking tamarine



5. Practice beating cymbals



6. Practice beating big Ram Mana



7. Practice beating Gong



8. Practice Clap hands along the rhythm



9. Practice playing to be along the rhythm and consistently

Continue work to generate income

1. Show of Di Kae Hoo Loo in various fairs to generate income to the group and community
2. Conserve arts and cultures to maintain to the new generation
3. Apply and modify styles of Di Kae Hoo Loo regularly



Passing on Local Wisdom

Chang Hai Tok Sub-district

Traditional Knowledge Background

Thai massage

Thai massage is a valuable local wisdom that has existed as from the ancient time. Thai believes that massage starts from the assistance to one another in the family when the member feel tired from work; for example, husband massages for wife, wife massages for husband, children massage for parents. The organs all over the body are used such as elbow, knee, hand, foot, to massage one another or massage one self.

According to the historic evidence concerned with the oldest massage that was during the reign of King Ramkhamhaeng the Great in B.E. 1900. It was the picture of massage. Later, in the reign of Ayuddhaya, during the reign of King Narai the Great, Thai massage appears in Sakdina (status in terms of land) Tradition, there was the division as Krom Mornuad of the right side and Krom Mornuad of the left side. Later, in the reign of King Pra Borom Trailoknat, in the first Thai enacted law, "Na Pon Ruen" mentioned the division of civil service for the Krom Mornuad to classify the positions as Luang, Khun, Muen, Pan, and with status of land in the same way as civil servant at that time.

In the reign of King Rama V, he liked massage so much. He ordered to clear all medical document to be correct by using the name in this book as "Tamra Pan Nuad Chabab Luang".

Later, when the western medicine became popular in Thai society, massage was not popular anymore in royal place. The villagers who did massage still used traditional massage learnt from their ancestors. At present, Thai massage can be divided into 2 types as the first one is royal massage, which is the massage for the King and noblemen, this kind of massage would consider the qualifications of learner carefully and with teaching of massage process, ethics, and manner; the second massage is the massage for general public, it is passed on and practiced under local culture which is appropriate for villagers. It is to massage by using two hands and other organs as well.

According to the history and background of Thai massage, it is suitable that new generation should learn this local wisdom before everything is too late as long as the local intellect can still teach. If Thais do not pay attention to the knowledge in Thai massage, then the efficient massage would be lost with the local intellect. If there is not a collection of books



and textbooks, then the knowledge would be hard to be made systematic. New generation should always help recover Thai massage to re-gain fame in Thai massage back so that Thai massage would grow again in Thai society and would benefit health of Thai.

Teacher Traditional Knowledge Resume

Personal information

Name: Mr. Chuen **Surname:** Chuay Took

Race: Thai **Nationality:** Thai

Personal Id. No.: 3 9402 00153 43 5

Date of birth: 2 April, 1956 Aged 54 years

Domicile: (native town) Sai Kao Sub-district, Koke Poe District

Current address: (that can be contacted) House no. 36 Moo 4,
chang Hai Tok Sub-district, Koke Poe District, Pattani Province,

Postal Code: 94120

Telephone: -

Mobile: 081-7561804

Workplace: -

Telephone: -

Educational Background: Upper Secondary Education

Record of award:

-

Record of instruction

- Teach people in the community and nearby sub-districts

Thai massage

Materials and equipment

Use hands in demonstration

Procedure and method

1. Thai massage for treatment on part of leg and foot





2. Thai massage to treat arms and shoulders



3. Thai massage to treat waist and back



4. Thai massage to treat neck and head



Continue work to generate income

1. Study into the method of Thai massage to treat better
2. Learn how to prepare for medicines by herb existed in the local area to generate income to the community

