

ภาคภาษาอังกฤษ



Traditional Knowledge (TK)

Relevant document of Traditional Knowledge (TK)

The word “local wisdom” or “popular wisdom” means knowledge of villagers gained from experience and wisdom of villagers, learn from parents, grandparents, relatives, or those who have knowledge in various communities. This knowledge makes children respect adult, be grateful to parents, and be kind and generous to others, learn to share one’s belongings to others who are in need. Wise knowledge is the one with moral that teaches people to do good, to respect to nature, to learn to depend on nature and not destroying nature, to learn to pay respect to the sacred and the deceased.

Local wisdom is the knowledge about living one’s life such as catching fish, planting, feeding animals, weaving cloth, weaving mat, weaving basket and tools by using bamboo or rattan, chinaware, building agricultural tool. Besides, there are arts, music, dancing, and plays. The medical treatment is done by using herb and massage. These wisdoms are created by the ancestors and passed on to the next generation. There are many methods to benefit from this knowledge including:

Conservation for the good things

Renovate the good things that are gone or is about to be gone to be back to benefit such as the resurrection of Thai music.

Application is the adjustment or mixture of old and new knowledge to be appropriate with modern era such as the use of herb in hospital together with modern treatment, the ceremony for ordination of plant so that people would help conserve the wood.

Creation is the invention of new thing that is related to or associated with the old knowledge such as the invention of Ponglang (A kind of musical instrument), the setting up of development project to solve community’s problem, relying on generosity of villagers towards one another in a new form such as the establishment of rice bank, the cow and buffalo bank, the gathering of housewives, in order to participate in activities more systematically. Build pride and honor to local people in Northeastern region to show the unique wisdom including traditions, custom, language, and literature, food, music, and dramatic performance.

Help harmonize nation; Thai kings has applied wisdom in harmonizing country so far. On agriculture, the King has provided new theory to his subjects on balance and sustainable agriculture to create peace and happiness to people.

Create balance between human and society and nature sustainably : local wisdom is



remarkable in accepting and respecting people, society, and nature very much such as Twelve Heets; respecting value of nature such as Heat Fifth (Songkran), Heat Sixth (Rocket Festival) Can apply dharma to way of life appropriately for Northeastern region people who mostly profess Buddhism. Northeastern people have applied dharma to their lives appropriately.

Help change and adjust way of Northeastern people's life to be appropriate with era. Although there is a huge influx of modern knowledge, Thai local wisdom can be adjusted to era appropriately; for example, people know about installing motor at ship, using tractor in place of buffalo, doing mixed agriculture.

Type of local wisdom

There are 8 kinds of local wisdom as follows:

1. On food : Ability to choose, invent, and cook local food to have traditional taste or to be appropriate with various conditions, and can produce goods
2. On dressing : Ability to conserve, and create work related to dressing in such local form, clothes and accessories that are unique of such race.
3. On residence/ architecture: Ability to create work on promoting conservation and renovation and development of houses, buildings in such area to maintain local architectural value
4. On belief/ tradition: It is the way of belief and faith of a group of people in each local area, ability to apply and use philosophy, belief/ tradition that are valuable and to be appropriate with economic and social context and to promote and encourage the traditional festivals of community that reflects the good way of lives and value of people in local area.
5. On language and literature: The use of local language in community is the charm and is to maintain such local language to be with the community, ability to conserve and create work on language that is local language and local literature, the recovery of local language instruction of local area and the promotion of the use of local language of entrepreneurs and people in the community.
6. On Thai traditional medicine: Ability to manage, protect and care health of local people by focusing on the self-reliance of community on sanitary health such as medicine from herb, traditional massage.
7. On occupation: Ability to promote and pass on wisdom on occupation of the traditional local community such as local craftsmanship, it is to further the occupational value and develop value of the product.
8. On work of art: Ability to create work of arts in various fields such as painting, sculpture, dancing art, music, visual arts, local play, and recreation.



General Information of Ma Yor District



General Information of Ma Yor District

Vision: “Sustainable agriculture, on the basis of education and culture, leading to happiness of the people”

History and background of Ma Yor

In B.E. 2443, in the reign of King Rama V, there has been an improvement of 7 towns of Pattani County by dividing the administration into province, district, sub-district, and village. The name Ma Yor District appeared at that time called “La Kor District” by calling the name after canal and river around the District Office. The location is at the Koh Jan Sub-district called “La Kor” which is the word from “Lae Kor” which is local Malayu Language meaning “curve” meaning the curve canal.

In B.E. 2444, the government deemed that the location of the District was not appropriate, so the building was moved to be 2 floors at the hill in Ma Yor Municipality and the name was changed to be “La Kor District” to be “Mar Yor District” until now.

The word “Ma Yor” is Malayu Language meaning “Matoom Tree”; in middle Malayu, it reads “Ma Ya” which is consistent with the name of Man Ya City in the play called Inao meaning “Matoom Tree”. Besides, it is assumed that Ma Yor, the Malayu word changed from the old word in Thai Language that is the name of the village in the past in large community called “Muang Yon”.

In 2005, Ma Yor District receives the construction budget for new District Office by using the place on the hill behind the old District office by using standard building plan of the Department of Public Works and Town and Country Planning. After completing new District



office already, Mr. Wirat Prasateso, the 39th sheriff of Ma Yor District moved the workplace to be current District office and remove the old District office, so there was open area for the construction of public park, activity field, sports field for the public in the area further. The current District office arranges for the opening ceremony using place officially on 29 January, 2007 by Mr. Chanchai Soontornmat, the Director-General of the Department of Provincial Administration to be the President in the ceremony.

In the past, Ma Yor District has area of about 350 square kilometers consisting of 17 Sub-districts that are Ma Yor Sub-district, Sa Kor Bon Sub-district, Sa Kor Tai Sub-district, Pa Do Sub-district, Panan Sub-district, Tanon Sub-district, Trang Sub-district, Kra Wa Sub-district, Kra Soh Sub-district, Sakam Sub-district, La Nga Sub-district, Luboh Yirai Sub-district, Pi Tane Sub-district, Taloh Maena Sub-district, Namdam Sub-district, and Pakoo Sub-district. On 15 May, 1977, the government considered that for the appropriateness in some respect on administration, some part of Ma Yor District is divided to establish new Sub-district called "Toong Yang Dang Sub-district" by dividing Pi Tane Sub-district, Namdam Sub-district, Taloh Maena Sub-district, and Pakoo Sub-district, totaling 4 Sub-districts, equal to 134 square meters under the administration of Toong Yang Dang Sub-district. Currently, Ma Yor District has administration area under the Local Administration Act B.E. 2457 for 13 Sub-districts, 59 villages, for 216.15 square kilometers and is under the offer for separation of new villages in 2007 for 2 villages in Trang Sub-district and Panan Sub-district.

Location:

The District is located at the Southeastern region of Pattani Province with the distance far from Pattani Province along the Highway no. 410, Pattani – Yarang – Ma Yor routes for 29 kilometers and Highway no. 42 in Pattani – Palas – Ma Yor route with the distance of 40 kilometers.

Area

Ma Yor District has area of about 216.5 square meters

Bordering territory

North connected to Yaring District, Pattani Province

South connected to Toong Yang Dang District, Pattani Province

East connected to Ba Na Rah and Saiburi District, Pattani Province

West connected to Yarang District, Pattani Province



Geography

The area is highland with hill and mountain by alternate with plain area. The plain area is about 70 % of all area. It is appropriate for cultivating including rice farming, fruit planting etc. And the hill highland and mountain are equal to 30 percent of the area; it is appropriate for rubber planting and forestation with big canal flowing through that is La Koh Canal with the water passing for the whole year.

Weather

The weather is characterized by monsoon with 2 seasons that are:

Summer starting from around March – June

Rainy season starting from around July – February

Religion

There are about 97 % of Islam and 3 % of Buddhism

Occupation

Mostly, the people do farming including rice farming and rubber farm

Administration

The District has administration area under the Local Administration Act B.E. 2457 for 13 Sub-districts, 59 villages, 42 Self-defense and Volunteer Village (OrPorPhor.), 17 Village Committee villages (KorMor.)

The number of population

There are about 11,052 households, including of 25,617 males, 26,731 females, totaling 52,348 persons Information from Ma Yor District Registration Office in July, 2009

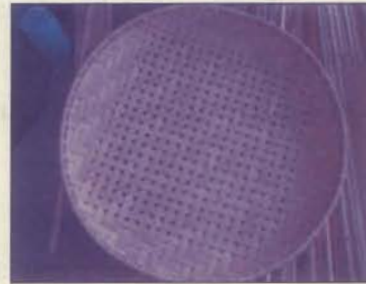


Passing on local wisdom

Kra Wah Sub-district

History and background of threshing basket

Kradong



The Southern local basketry, especially at the Eastern sea coast with many local interesting special characteristics, but there is a kind of basketry that is built under the practical use under the Southern agricultural society which is beautiful, with elaborate pattern and facilitates the practical use called Kradong or Dong (threshing basket).

Kradong or Dong that is currently used in Southern region consists of 2 kinds called Kradong Fad Kao and Kradong Mon. These both kinds of Kradong are woven by bamboo and rattan for use in agricultural purpose, especially rice farming. Both kinds of Southern Kradong are characterized uniquely in terms of both form and pattern.

Kradong Fad Kao of the South consists of 2 kinds, that are Kradong Lai Kor and Kradong Bong Yong.

Kradong Lai Kor is the Kradong Fad Kao with form and pattern that are considered excellent basketry with elaborate shape and pattern and with good practical use and with value and beauty. Kradong Lai Kor is often woven by ripen-color bamboo as it is hard and sticky bamboo. Kradong Lai Kor is characterized by the fact that it leaves the joint out without cutting. This side is characterized by hook along the joints which is the origin of the name “Kradong Lai Kor”. Lai Kor (hook pattern) that comes from leaving space of bamboo under the nature that would help the fragment of rice Kee Leep and those unpleasant crashing with the hook at the floating Kradong on the surface of Kradong and would gather around the holes between the hook at the middle of Kradong, that makes it easily collected.

Another Kradong Fad Kao that is called Kradong is the special characteristics of the Southern region that is “Kradong Lai Bong Yong”. This kind of Kradong is easily woven called Kradong Lai Kor. Weaving Kradong Lai Bong Yong uses bamboo like the Kradong Lai Kor



but with bigger lines and without joints. ines and without joints.

Besides both kinds of Kradong as mentioned, there is another kind of Kradong called “Kradong Mon”. The word Mon is Southern meaning the large circle Kradong with more area of Kradong than general Kradong.

From the characteristics of various Kradongs as mentioned, it can be viewed that Kradong of the Southern region is basketry with remarkable local characteristics. Besides, Kradong of the Southern region is related to belief of the South that is relied by the Southerner from the ancient time; for example, the Kradong is prohibited from being carried into rice farm as it would make the Queen of Rice become unsatisfied. This belief has been with the local people for a long period of time. Another belief that is related to Kradong is that the Kradong must be well kept as it is deemed that Kradong is important and must be kept at the high place so that the insects could not destroy it.

However, Kradong Lai Kor, Kradong Lai Bong Yong, and Kradong Mon of the South is basketry with obvious local uniqueness of the South.

History and background of the intellect

Personal information

Name: Mr. Ya Surname: Wado

Race: Thai Nationality: Thai

Personal Id. No. : 3-9411-00094-44-6

Date of birth: 7 January, 1946 Aged 64 years

Original residence: Krado Sub-district

Residence (native): Moo 2, Ban Por Boh, Kra Wah Sub-district, Ma Yor District, Pattani Province

Current address: House no.

55/3, Moo 2, Kra Wah Sub-district, Ma Yor District, Pattani Province, 94140

Mobile: 081-2764798

Educational Background: Fourth Grade, Ban Kra Wah

Record of award

None

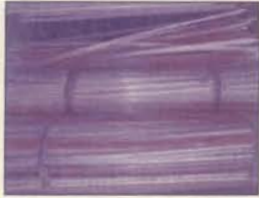
Record of instruction

1. Teach farmers to do rice farming after they finish the harvesting season
2. Teach children and juvenile to the interested community and nearby area





Materials and equipment



1. Bamboo



2. Rattan



3. Wooden plier



4. Wood for knocking



5. Knife for hitting



6. Saw



7. Steel

Process/ method



1. Cut bamboo with the length of about 2 meters or as desired
2. After that, sharpen bamboo to be thin line to be able to weave Kradong



3. Line it up in 8 lines, weave it to be 2 alternating lines after that keep weaving until the desirable size is obtained
4. Sharpen bamboo to be Kradong edge



5. Assemble Kradong's edge, use wood to hit the Kradong to be closed



6. Use plier for catching edge of Kradong to make it close then make it pending by rattan woven at the shaft of plier for the benefit of the weaver to tighten the rattan



Continue work to generate income

- Establish the group to produce local wisdom Kradong in the Sub-district
- Weave to prepare for the product and other appliances
- Do it as part-time job to generate extra income to the family



Mr. Tuan Ya Ko Ngon told that he got knowledge related to wisdom in brass carving from the time when it started in Malaysia. At that time, he worked for the position of background of bank manager of Dohar Hal Arian San Theryan Buehah in Tjeng Pasa. One day, the bank manager brought him for field trip to brass carving in a government of Malaysia. At that time, when he came back from field trip, the manager asked him whether he was interested in brass carving or not, and so he decided to study into brass carving.

I studied and learned brass carving for about 2 months then I could carve it in letters and various forms. Then I came back and travelled to see bank manager in city Good bye to the manager then I went back to my native town. After that, worked on carving brass for 10 years. I would bring carved brass to be framed to increase the value for the piecework and for beauty, and sold it at Su Ngon Ko Lok District, most customers who wanted to buy it would be customers from Malaysia.

Brass carving has method and process that require enthusiasm, experiences, details in preparing as the key to produce it; that is, the manufacturer must really love what he the performance would be beautiful and look natural. Mr. Tuan Ya Ko Ngon added.



Passing on local wisdom

Kra Soh Sub-district

History and background of threshing basket

Carved brass



Mr. Tuan Ya Ko Koo Ngao, told that he got knowledge related to wisdom in brass carving from the time when it worked in Malaysia. At that time, he worked for the position of bodyguard of Bank manager of Deesar Rul Arena San Deeriyen Buerahat Limited in Tiping Paerat. One day, the bank manager brought him for field trip of brass carving in a government of Malaysia. At that time, when he came back from field trip, the manager asked him whether he was interested in brass carving or not, and so he decided to study into brass carving.

I studied and learned brass carving for about 2 months then I could carve it in letters and various forms, then I came back and travelled to see bank manager to say Good bye to the manger then I went back to my native town. After that, worked on carving brass for 10 years; I would bring carved brass to be framed to increase the value for the piecework and for beauty, and sold it at Su Ngai Ko Lok District; most customers who waited to buy it would be customers from Malaysia.

Brass caving has method and process that requires craftsmanship, elaborateness, delicacy in preparing as the key to produce it; that is, the manufacturer must really love arts so that the performance would be beautiful and look natural, Mr. Tuan Ya Ko Koo Ngao added.

History and background of the intellect

Personal information

Name: Mr. Tuan Ya Ko Surname: Koo Ngao

Race: Thai Nationality: Thai

Personal Id. No.: 3-9405-00176-54-6

Date of birth: 24 June, 1963 Aged 46 years

Original residence: Pattani Province

Current address: House no.

43/2 Moo 3, Kra Soh Sub-district, Ma Yor District, Pattani Province, 94140

Mobile: 089-2997876

Educational Background: Sixth Grade

Record of award:

None

Record of instruction

- Teach children and juvenile to the interested community and nearby area



Materials and equipment

1. Battering wood
2. Brass
3. Ply wood
4. Designing paper
5. Scotch tape
6. Pencil
7. Nail
8. Saw
9. Glue



Process/ method



1. Cut ply wood to get the size as desired or with the size equal to picture frame
2. Cut brass to get the size of ply wood
3. Glue brass at one side then fix it at the ply wood
4. Bring the glued brass to apply onto the ply wood tightly so that the brass could be fixed at the ply wood tightly
5. Bring paper to copy model or may use designing paper with pattern onto it then draw by pencil. After finishing drawing, mark the position desired to carve then start carving.
6. The carving must be kept doing, the hand weight should be



uniform until it is complete. After carving, abrade brass by paper so that the brass could be framed; this is to increase value and beauty of the piece of work.

Continue work to generate income

- Register as product of the Sub-district
- Make it part-time job to increase income to the family
- Send to house decoration stores



Materials and equipment

1. Battening wood
2. Brass
3. Ply wood
4. Designing paper
5. Scotch tape
6. Pencil
7. Nail
8. Saw
9. Glue

Process method

1. Cut ply wood to get the size as desired or with the size equal to pattern frame
2. Cut brass to get the size of ply wood
3. Glue brass at one side then fix it in the ply wood
4. Bring the glued mass to apply onto the ply wood tightly so that the brass could be fixed at the ply wood tightly
5. Bring paper to copy model or may use designing paper with pattern onto it then draw by pencil. After finishing drawing, mark the position desired to carve then start carving.
6. The carving must be kept doing, the hand weight should be





Passing on local wisdom

Koh Jan Sub-district

History and background of threshing basket

Hooloo means



“Hooloo” means the person in remote area such as at the hill, far from the sea, this is Hoo Loo. Therefore, Li Kae HooLoo is the play of those living far, but in Malay, this is called Li Kae Parat. Parat means the Western region; that is, Malay people accepts this art from Pattani, that is at the Western side of the hill. In Malay, this is called Li Kae Parat but not different form”.

Li Kae Hoo Loo is the local play of the Southern region that is very popular of Thai Muslim. It is often used to sho in Ma Kae Poo Loh, Sunad, Mao Lid, Haree Rayor. The word “Li Kae” or “Di Kae” is the Persian word with 2 meanings that are:

1. Song praising God, such pray is called “Di Kae Mao Lid”
 2. Poem to respond to one another. It is often played in team called “Li Kae Hoo Loo”.
- Some said that it is imitated from Sa Kai local people called Manorah Kon Sakai. Some said that it is imitated from Lam Tad of Thai.

History and background of the intellect

Personal information

Name: Mr. Kareeya Surname: Dengsa

Race: Thai Nationality: Thai

Personal Id. No.: 3-9603-00010-512

Date of birth: 1 May, 1970 Aged 40 years

Original residence: -

Residence (native): -



Current address: House no.

54 Moo 2, Koh Jan Sub-district, Ma Yor

District, Pattani Province

Mobile: 087-2933961

Educational Background: Twelfth Grade

Record of award:

None

Record of instruction

- Teach children and juvenile to the interested community and nearby area

Musical instrument used in Dikae Hoo Loo show

1. One big Rammana
2. One small Rammana
3. 1 Gong
4. pair of cymbals
5. One Mong
6. One Luke Sat



One big Rammana



One small Rammana



1 Gong (Kong)



Mong



Cymbal



Luke Sat

(Banor Eboo)

(Banor Arnoh)

(Ar Noh Aryae)

(Wohlorma)

On stage

The band is like the Lam Tad or Pleng Choy of the Central Region. One team has about 10 or more chorus of singers and 2-3 persons singing. The rostrum is high of ground about 1 meter, it is open without curtain, without background. The chorus would sit in circle and sing along and clap their hands to be in harmony with rhythm. Dikir Hoo Loo music consists of at least 2 Rammana, it beats to follow the rhythm in the display, with gong for one piece as the music control, beat uniformly with display. Besides, there are other music instruments used such as flute, sax but the rhythm as tradition in playing is by clapping hands.

Dressing

The dressing of the player of Dikir Hoo Loo in the past is by wrap or put on a turban, wear T-shirt, wear Sarong, sometimes there is an axe used to show power over the opponents. Later, the dressing of play is by Sila (a martial art of Southerners) that is, besides wearing trousers, they wear sarong with pattern at the side. The design depends of each person of



each team.

Show

The show starts by premier music to call attention from audiences. In the past, there is a ceremony of paying respect to the teachers in case where there is contest between village (or there might be a shaman to help eradicate perceived problem). At present, the fight is by art or verbal only. After chorus finishes, after that, the first singer would show styles by different rhythms, one by one. It starts with the statement about intention to play, then get into the story, it may be about politics, local area, love between a couple, or funny story, or various problems. This is to provide entertainment as well as to teach moral lesson.

Another uniqueness of Likae HooLoo is the singing together with poses and hand clapping such as "Dancing poses would identify being natural and care towards one another, making hand in waving form to persuade people to be in Malaysia to be back to native town. The pose of fish swimming, fishing pose, using hands in various poses, by waving hands meaning calling back home to take care of sea".

Song

The contents sung are related to way of community's lives of coastal area such as the problem related to occupation, solving various problems of local fishery and way of daily life. Currently, the form has been changed of Li Kae Hoo Loo show by mixing folk song in singing, not only for entertainment, but its aim is to campaign. The content of the song is related to religion and current situation and with the insertion of news from the government such as about moral and ethics, cleanliness, Aids, national love, harmony, sufficiency economy, election, and danger of drug in the content used for show.

Opportunity in playing

Li Kae Hoo Loo show was previously played in various ceremonies such as Ma Kae Poo Loh (wedding), Sunad ceremony, Maolid ceremony, Haree Rayor, merit making, and shows. Currently, it is played in various festivals together with other fairs such as on the celebration of His Majesty the King Birthday.



Continue Work to generate income

- Be a lecturer for the school in the system and outside the system Be hired in various festivals



Passing on local wisdom

Trang Sub-district

History and background of threshing basket

See Lah



See Lah or called Dee Ka or Bue Dee Ka is the art of fighting as self-defense of Thai Muslim of bordering Southern provinces of Thailand. It was influenced from the art of performance with someone assuming that it should have happened for the first time at Sumatra Island, Indonesia or from Malaka and spreading to Malaysia and come from the South of Thailand.

See Lah is the self-defense art that has passed on for very long time of Thai Muslim. The fighting is characterized by the empty-handed fighting like Kang Foo or Thai Boxing. The show of See Lah starts with paying respect to teachers by paying respect to each person. The player would state the statement as "I would like to forgive my opponent, I would like to be loved by neighbors and trusted by audiences". The performers would perform in pairs, focusing on dressing beautifully by wearing short-sleeve shirts, sarong, with bright color on the long trousers, with sword at the waist and with turban.

Playing See Lah involves other beliefs and cultures ranging from practice; new ones have to pay respect to teachers to accept of being students of teachers first before instruction. However, paying respect to teacher of See Lah does not require performing ceremony on Thursday because the God of Thursday is not regarded as teacher of all gods unlike the belief of Thai.

Mr. Aryi Meeding told that at that time, his father was known in playing See Lah, Nang Talung, flute playing. And he is informed of knowledge on playing See Lah passed on from his father from generation to generation. He was interested in playing See Lah when he was



22 years and had practiced the performance on and one. Besides, he also is able to play Nang Talung, playing flute and has become well known by the name of Aryee Jaising.

History and background of the intellect

Personal information

Name: Mr. Aryi Surname: Meeding

Race: Thai Nationality: Thai

Personal Id. No.: 3-9405-00223-71-4

Date of birth: 7 September, 1931 Aged 79 years

Original residence: -Ma Yor



Current address: House no.

35 Moo 1, Trang Sub-district, Ma Yor District, Pattani Province

Mobile: 084-8576749

Educational Background: Third grade

Record of award:

None

Record of instruction

1. Be lecturer and coach for Ban Trang School
2. Be lecturer for other educational places
3. Currently, teach children and juvenile to the interested community and nearby area

Components of performance

The performer of See Lah in each team consists of at least 5 persons, there are 3 music players, 2 See Lah players, playing See Lah would be the performance of art of fighting in pairs, fighting one by one, there are at least 2 persons.

See Lah music instrument is the self-defense art with music like Thai boxing, consisting of 3 types that are Kue Nae (Klong Kake) for 1 – 2 pieces, Kong (Gon) for 1 piece, Su Na (Flute) for 1 piece. Kue Nae (Klong Kake) Suna (Flute) Kong





Performance stage is normally played on the ground, field, house field. If one is invited to perform on the stage, then he can, but it is rarely found.



Dressing

The performer dresses tightly, wearing long trousers, wearing T-shirt covered by beautiful-patterned clothes from waist to knee and would use cloth to fix at the waist and not wearing shoes. If it is See Lah, the empty hand would not be complicated. If it is Sword See Lah, the sword would be fixed at the body.

The process in playing See Lah

Sang Kah, self-defense pose

Jang Ka an, standing straight pose with fighting

Lang Ka Tee Ka, raising hands for self-defense

Lang Ka Lem Pad, progressing for being prepared before the opponent by stepping two steps rapidly

Rules in fighting: There are prohibitions as follows:

Do not use finger to pierce into the eye, do not strangle at the neck, do not box and do not use knee like Thai boxing, do not kick or do not use elbow.



Deciding rules

If any party can make the opponent fall down for only one party without falling down, such party wins. If each party does not fall down, then the audiences would decide by clapping



hands. See Lah is used to play in important festival, Sunat, or various celebrations.

Method of performance

When the music plays, then See Lah players would step forward to fight both then pay respect to teachers by alternate and pay respect to audience by bowing, sitting, or standing and paying. After that, the opponent would come out to “Salamat to each other, which is the local paying respect to each other.



See Lah player starts the performance by dancing, observing each other to show the power to threaten the opponent. Sometimes, they stamp the feet, clap their hands, or use their palm to hit one's own thigh to make the sound to threaten the opponent with music to stimulate See Lah performer to become closer to each other more and fight to each other.



For example, they find opportunity to use hand or foot to hit the body or any part of the body of opponent. If the opponent kicks, the other one would handle with this by using hand to push leg of opponent then box at the front or body immediately.



The opponent tries to fight and kick the opponent to make the opponent fall down. The wiser would handle with this by trying to spring himself far away; or if the wise falls down, then he would try to find the weakness of the opponent to destroy hand's power. At that time, the music would stimulate the fighters to become closer that excites the audiences and increases the fun to the See Lah performer.

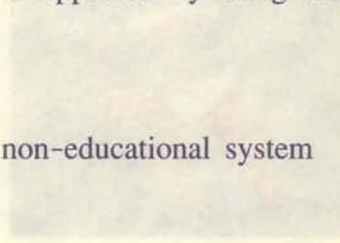
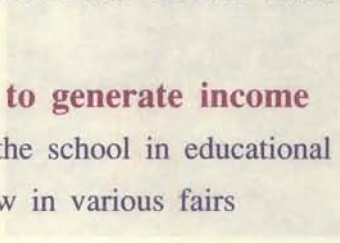


When See Lah performer performs until he is out of the poses, it takes about 15 – 20 minutes for each pair or when there is the result of win or lose already. Both would step backward then paying respect to audiences, paying respect to each other for performing See Lah for such pair.

Playing See Lah would have no rest, no water, not baby sitter, no specified period and no referee as each See Lah performer would be disciplined in oneself and with honest in paying respect to the rules and not take advantage of the opponent by using bad trick.

Continue work to generate income

- Be lecturer for the school in educational system/ non-educational system
- Be hired to show in various fairs





Passing on local wisdom

Tanon Sub-district

History and background of threshing basket

Kanom Mor Kang

Kanom Mor Kang or Kanom Kumpamat (a kind of Thai dessert made from sugar, coconut milk, egg) is mixed in each proportion then being brought to bake until the front of Kanom Mor Kang Kai (a kind of Thai dessert made from sugar, coconut milk, egg) become golden brown and look delicious. Currently, there are taro, nuts, and onion to mix with Kanom Mor Kang; this makes Kanom Mor Kang become more delicious.

In the reign of King Narai the Great, it is considered the most prosperous period of the Ayudthaya Period as there is no war, no fighting and there are teams of diplomats coming to build relationship with Ayuddhaya; by this time, there was an official named Constantin Falcon who was wise in trading more than any other traders; so, he was appointed to be Chao Praya Wicha Yane to hold a position of Payuhasaena and is the middle man in trading of Ayuddhaya and France. Later, he married Mrs. Maree Kimar or Tao Tong Keepma. After Prapate Racha was appointed to be the royal agent of King Narai the Great since King Narai the Great was very sick, so Prapate Racha ordered killing Praya Wicha Yane on 5 June, B.E. 2231; this made Tao Tong Keepma to be brought to be imprisoned for almost 2 years, then he was released but with a condition that the sweet snack must be made and sent to the palace in the amount as specified. Tao Tong Keepma was very famous in cooking; so, this event changed the picture of Thai sweet because Tao Tong Keepma started to prepare for snack by using egg as the main one such as Tong Yip, Tong Yod, Foi Tong, Kanomping, Kanomprong, Kanom Tong Muan, Kanom Pon, Kanom Sampanne, Kanom Tong Muan, and Kanom Mor Kang. With the taste of Kanom Mor Kang, this made it become popular from the high-rank officials in the palace.

Kanom Mor Kang in the past was eaten only in the significant event such as ordain ceremony, or wedding. Kanom Mor Kang would be baked in the stove using zinc in covering on the tray of Kanom then using charcoal to fire then smooth it around the zinc. Kanom Mor Kang would be heated at the upper part and lower part; this made the surface of Kanom Mor Kang become golden brown.

Mrs. Wanya Abdulbutr told that she was taught on Kanom Mor Kang by her grandmother. In the past, Kanom Mor Kang would be made in the pot in place of using tray. The



name “Kanom Mor Kang” should be from using seasoning using curry as the mixture in preparing for the snack such as red onion, oil, coconut milk, and egg and sugar added. Grandmother told that Kanom Mor Kang was originally from grandfather and grandmother to eat during ordain month until Haree Ra Yor Day. Grandmother who sold dessert both Thai dessert and royal dessert; at that time, she was 7 years old. She helped her grandmother to send the dessert to various stores in the village and nearby villages. At that time, there was an evacuation of citizen of Muang Pet (Petchaburi) to live in the village and practice preparing for the dessert and sell with the Grandmother, that was Kanom Mor Kang and came back to eat at home. After being back to Petchaburi, then they made Kanom Mor Kang and it became the dessert of Petchaburi.

History and background of the intellect

Personal information

Name: Mrs. Wanya Surname: Abdulbutr

Race: Thai Nationality: Thai

Personal Id. No.: 3-8001-01039-83-0

Date of birth: 7 August, 1964 Aged 46 years

Original residence: Nakhon Sri Thammarat

Current address: House no.

15/2 Moo 3, Tanon Sub-district, Ma Yor District, Pattani Province

Mobile: 081-2772328

Educational Background: Grade 12 from non-formal educational center

Record of award:

None

Record of instruction

- Teach to children and people in interested community

Mixture/ material and equipment



1. Five eggs 20



2. duck eggs



3. 1 kilogram of coconut milk



4. Vegetable oil for cup



5. Red onion for cup



6. Flour of rice



7. 0.8 kilogram of sugar

Material and equipment



Stainless pot



Square tray



Egg beater



Coal



Stove



Zinc

Process/ method



1. Bring red onion to peel out, wash dust out and dip and cut in thin pieces.
2. Put the pan on the medium fire and put oil onto it, wait until the oil is hot, then put red onion on until it become yellow, bring it up on the oil-absorb paper.



3. Beat egg and duck egg, put in the bowl, beat the white egg up, mix sugar to be dissolved, then put coconut milk onto it and mix it all



4. Bring the tray onto the medium fire, put oil onto it about cup, pour the mixture, keep



stiring, put the zinc up on the upper part then put the coal on the fire then smooth it around.
5. Decorate the surface of the dessert, then put the red onion around sufficiently then toast it again until the dessert become yellow and have good smell.

Tips in preparing for delicious Mor Kang

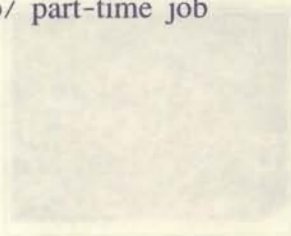
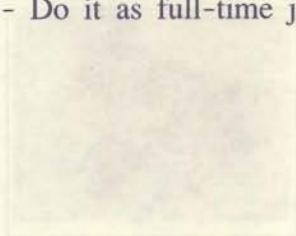


1. Putting coconut milk on would make Kanom Mor Kang good smell and oily
2. At the time when bringing Kanom in the tray to toast, at the upper part and lower part of the tray, the lower part uses stove to toast normally, and the upper part uses metal container and then fire at the same time would make the dessert become more delicious.



Continue work to generate income

- Do it as full-time job/ part-time job





Passing on local wisdom

Pa Do Sub-district

History and background of threshing basket

Bird's cage

Due to the popularity of raising 2 kinds of birds that are Chawa Bird and Pycoconus to listen to its funny sound and make it contest in the contestation; this leads to the desire to get bird's cage of good and beautiful shape for the bird to be the pride and is like the furniture to decorate the house as well.

Mr. Ma Ela Salaemang told that he was expert in making bird's cage as from the time when he was 15 years old; he observes, practices, and studies the way of making bird cage until he can make bird's cage by himself.

Passing on local wisdom

History and background of the intellect

Personal information

Name: Mrs. Ma Ela Surname: Salaemang

Race: Thai Nationality: Thai

Personal Id. No.: 3-9405-00023-30-0

Date of birth: 1 January, 1975 Aged 35 years

Original residence: 125 Moo 4, Pa Do Sub-district, Ma Yor District, Pattani Province

Current address: House no.

125 Moo 4, Pa Do Sub-district, Ma Yor District, Pattani Province

Mobile: -

Educational Background:

Record of award:

The award of second rank in the competition of Asian Pycoconus Cage Competition of Ya La Province

Record of instruction

- Teach children and juvenile to nearby area





Material/ equipment

1. Drill to penetrate wood
2. Perforator for wood
3. Carving knife
4. Glass fragments
5. Flower-patterned paper
6. Wood to prepare for bird's cage
7. Latex
8. Wood
9. Saw
10. Landa saw
11. File
12. Sharpening knife



Process/ method

Pycoconus' cage: The cage is often square, it is about 30 inches high, the lower part is about 14 inches wide. There are 3 significant parts including cage's structure, cage's bar, and cage's top part. There are 18 pieces including:



1. Pile wood is about 32 inches high for 4 pieces (after sawing, then make it round)
2. Upper beam for about 12 inches in length for 5 pieces
3. Lower beam for about 14 inches in length for 5 pieces
4. Wood to bar the cage for about 12.5 inches for 4 pieces





The second, third, fourth wood must be measured the size and penetrated the hold by drill and penetrate at the edge to support it. This is the trick concerned with the number of holes to penetrate to be odd number; it is believed that it would make 13, 15, 17, 19, or 21 holes under the size of the cage. If it is in even number, it would make the bird become sick.



1. Choose the wood to prepare for bird's cage. Mostly, hard wood is chosen such as La On Wood, Lum Por Wood, Rak Kao Wood, Payung Wood, or others believed that after making cage, then it would be kept and is durable.
2. Bring the obtained wood to be made smooth



3. After that, bring the patterned paper to cut and glue to fix the pattern on the wood desired to make cage then leave it until the glue is dried. After it is dried, then penetrate it by small drill under the pattern desired; then perforate it under the pattern.
4. Subsequently, it is the process of making bar of cage. Bring the bamboo to be sharpened for using to make bar of bird's cage
5. After obtaining the perforating pattern and cage bar already, then make pile. There may be pattern carved to make pile of bird's cage for beauty.
6. After obtaining pile already, assembling it as the structure is the main one. Lay the pile on the side connected to the hot glue. Don't fix it too hard. Assemble it to all four sides.



Continue work to generate income

Do it as part time job to generate income for the family Register it as the product of the village





Passing on local wisdom

Panan Sub-district

History and background of threshing basket

Kanom Mor Kang

Embroidery is a branch of art of female as it is to decorate dressing such as embroidery of shirt cover, skirt, backrest pillow case, pillow, bedspread, curtain of window, and other accessories as desired; this is to lead to the realization of value of work and beauty more.

Embroidery in the past was commonly done by hand only as it was considered the craftsmanship that needs elaboration. Females who had free time after farming would perform hire work of embroidery of cloth, weaving of cloth. These people, however, did not have knowledge much about what pattern is suitable or how to put pattern on to look beautiful or what color to use. Embroidery in the past was commonly in white color. Cloth used in embroidery was white color as it was deemed polite.

At present, embroidery by machine is found widely since it is cheap and it takes less time than embroidery by hand a lot. However, embroidery by hand is accredited as the valuable arts not by machine.

Miss Jeh Russamee Soh Ree told that she learnt how to embroidering scarf from her elder sister who do exports business concerned with Muslim scarf and she is in the circle of the job of her sister regularly, so she is then interested in embroidery of cloth. Due to the fact that she likes to observing things, and like the craftsmanship, so she practiced embroidery of cloth then become expert.

History and background of the intellect

Personal information

Name: Miss. Jeh Rusmee Surname: Sohree

Race: Thai Nationality: Thai

Personal Id. No.: 3 9602 00326 15 1

Date of birth: 25 July, 1981 Aged 29 years

Original residence: 62 Moo 3, Bang Nak Sub-district, Tak Bai District, Narathiwat Province

Current address: House no.

11/1, Moo 2, Panan Sub-district, Ma Yor District, Pattani Province, 94140





Mobile: 086-285938

Educational Background: Bachelor Degree, Faculty of Business Administration, in Management

Record of award:

None

Record of instruction

1. Lecturer of extra-curriculum education center of Ma Yor District
2. Teach to juveniles, females, and interested people in the village and nearby area

Materials and equipment

1. Scissors
2. Muk Man thread
3. Sadueng
4. Needle no. 1
5. Thread to sew (Venus)
6. Jing Jai Thread
7. Ba Wa cloth
8. Pencil to draw design
9. Paper for designing
10. Cloth clipper



Procedure and method

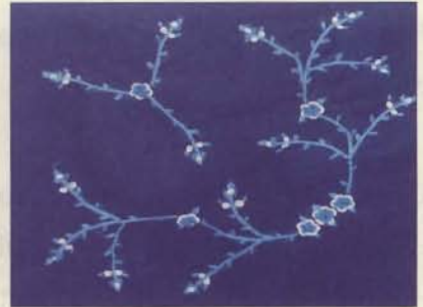
1. Start the keeping of cloth so that the scarf could be of same size, then pull the edge of cloth out for 3 lines each, fold the corner for 2 inches each. After that, make the edge of scarf by stepping backward until it is complete.
2. Draw the design on the cloth
3. Bring the template scarf on
4. Start the line under the design specified



Embroidery of flower for 2 patterns including the embroidery by binding thread, and by lines



Rose embroidery: Start embroidery from the down side and upwards then bind it under the given number then back to the original place



Step 1: Bind thread for 10 times for 1 lobe

Step 2: Bind the thread for 15 times to make 2 lobes

Step 3: Bind the thread for 20 times to make 2 lobes

Step 4: Bind thread for 25 times to make 2 lobes

Keep doing it, until it is complete

Embroidering Pikoan Flower, consists of 2 forms

Form 1: 1 Layer of embroidery of Pikoan Flower, by binding thread for 10 times to make flower lobe for 5 lobes

Form 1: 1 Layer of embroidery of Pikoan Flower, by binding thread for 10 times to make flower lobe for 5 lobes

Form 2: 2 Layers of embroidery of Pikoan Flower, by binding thread for 10 times to make flower lobe for 5 lobes; to be first lobe, after that, bind the thread for 15 times to make the other 5 lobes



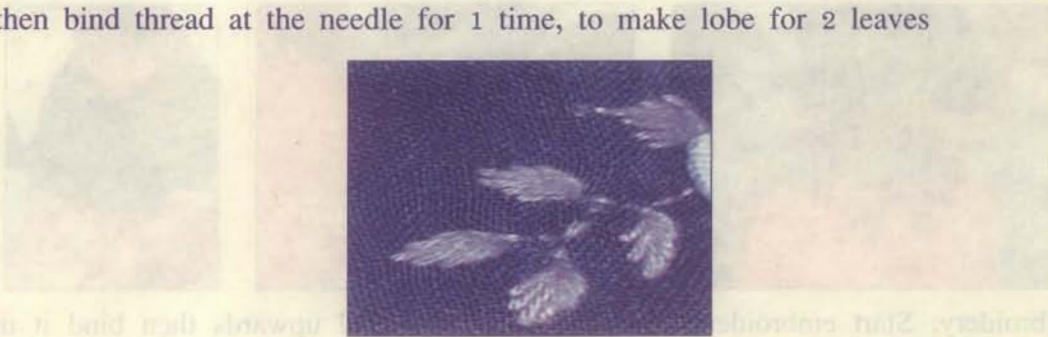
Method of making leave

There are 3 forms of this:

Form 1: Start the normal lining for about 4-5 dot lines, then put leave on at the left and right



corner, then bind thread at the needle for 1 time, to make lobe for 2 leaves



Form 2: Start pulling from left to right for about 10 times each

Form 3: Start sewing from upper part upwards then bind back to the same place for 4 times each

Continue work in order to generate income

- Register the product as OTOP product
- Embroider the scarf to export to neighboring countries
- Do it as part time job to generate income for the family
- Perform hire work for embroidery as ordered by customers and distribute to various stores



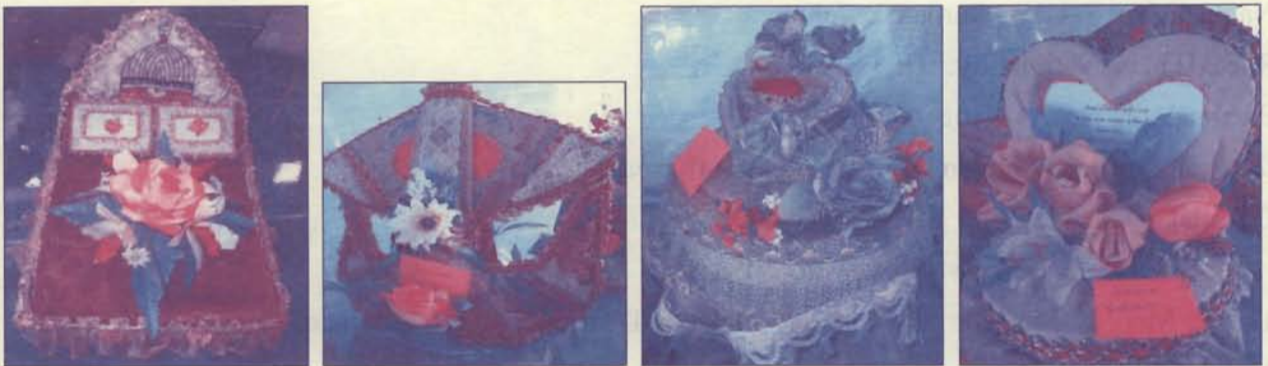


Passing on local wisdom

Ma Yor Sub-district

History and background of threshing basket

Kan Mak cloth



Kan Mak cloth (Kan Mak is [HYPERLINK "http://dict.longdo.com/search/tray%20containing%20betels%20and%20areca%20to%20the%20bride's%20home%20as%20a%20troth"](http://dict.longdo.com/search/tray%20containing%20betels%20and%20areca%20to%20the%20bride's%20home%20as%20a%20troth) tray containing betels and areca to the bride's home as a cloth): The procession of Kan Mak" is the important ceremony of showing respect. It exists in all races and all nations. The arrangement of items in Kan Mak Procession is very important. Kan Mak of Southern Muslim would be decorated differently from that of other regions of Thailand; it copies from Malaysian.

Wedding ceremony of Muslim has marriage registration which is the marriage registration under religion besides generally legal marriage registration. In the ceremony, besides decoration like general wedding ceremony of other religions, there are seats for bride and bridegroom called "Bench"; this is from Malaysian. Besides decorated with flowers, the Kan Mak is put around the Bench as well. Kan Mak is for show in wedding ceremony that can be made remarkable by the style and arts of decoration a unique way.

Wedding ceremony of Islam is unique, that is the exchange between the bride and the bridegroom, such as Lamad cloth (Lamad is the worship of the Allah's kindness), dressing, shoes. In the past, the decoration of tray with pedestal of Kan Mak is not paid attention much. But at present, the items for wedding ceremony are made more modern and more beautiful. The kan Mak procession arrangement in each local area is different in order to be consistent with way of Southern Muslim's way of lives. At present, there is a promotion of female professional arts of the females who have some time left from their full-time job and raising their children, to increase income to the family. Each local is different to be consistent with way of



Muslim in Southern region's lives.

Mrs. Sakeela Jehma told that she is very interested in folding Kan Mak; it is another option that can generate income for the interested and to build uniqueness and pass on tradition and culture in ancient time to remain the same and to disseminate it to juvenile in the next generation to fell the beauty which is unique of Thai Muslim in Southern region very well.

History and background of the intellect

Personal information

Name: Mrs. Sakila Surname: Jehma

Race: Thai Nationality: Thai

Personal Id. No.: 3 9405 00147 95 3

Date of birth: 22 September, 1964 Aged 46 years

Original residence: Ban Ma Yor

Current address: House no.

146/1, Moo 1, Ma Yor Sub-district, Ma Yor District, Pattani Province

Mobile: 089-8788710

Educational Background: Grade 12

Record of award:

None

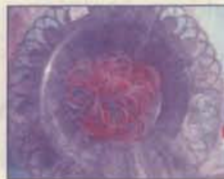
Record of instruction

1. Disseminate the work of culture to Bangkok
2. Show the work at Cooperative Group, La Ngoo District
3. Lecturer for non-formal education center
4. Disseminate the knowledge to the juvenile in Songkla Nakarin University, Pattani campus

Material/ equipment



1. Pin



2. Rubber



3. Foam



4. Paper



5. Cloth ribbon/ glass ribbon



6. Scissors



7. Lang Paper



8. Pencil



9. Glue Gun



10. Cutter



11. La Mad Cloth



12. Glue Tape

Process/ method

Invention of bed

1. Prepare for material and equipment used to pave the La Mad cloth to prepare for bed then cut Lang Paper to be of desired size
2. Fold the box to be of rectangular shape then fix it by glue tape, bring foam cut under the design to fix at the front part
3. Put the La Mad cloth on the box then arrange it to be of given design, starting the details from the bottom side first



4. After that, start collecting the La Mad cloth at the side left; continue work until it is complete



Making bench chair

1. Cut the box paper to be of 5 x 11 x 3 inches, then fold it to be of rectangular box then cut the foam and fix it at the box side then bind by rubber



2. Bring A 4 paper to be of desired width to fix to each other, insert it into the cloth, leaving the cloth for about 5 inches then lining it

3. Fold cloth (inserting A 4 paper) like the fan



4. Bring the box paper which is folded as chair to be on the cloth then arrange it to be of shape desired

5. Start the details of each side completely first

6. Decorate it beautifully



Continue work to generate income

- Do the hire work for making Kan Mak as ordered
- Do it as part time job to generate income
- Be lecturer to teach to those interested
- Register as OTOP



Passing on local wisdom

La Nga Sub-district

History and background of threshing basket

See Lah



See Lah or called Dee Ka or Bue Dee Ka is the art of fighting as self-defense of Thai Muslim of bordering Southern provinces of Thailand. It was influenced from the art of performance with someone assuming that it should have happened for the first time at Sumatra Island, Indonesia or from Malaka and spreading to Malaysia and come from the South of Thailand. See Lah is the self-defense art that has passed on for very long time of Thai Muslim. The fighting is characterized by the empty-handed fighting like Kang Foo or Thai Boxing. The show of See Lah starts with paying respect to teachers by paying respect to each person. The player would state the statement as “I would like to forgive my opponent, I would like to be loved by neighbors and trusted by audiences”. The performers would perform in pairs, focusing on dressing beautifully by wearing short-sleeve shirts, sarong, with bright color on the long trousers, with sword at the waist and with turban.

Playing See Lah involves other beliefs and cultures ranging from practice; new ones have to pay respect to teachers to accept of being students of teachers first before instruction. However, paying respect to teacher of See Lah does not require performing ceremony on Thursday because the God of Thursday is not regarded as teacher of all gods unlike the belief of Thai.

And it is not practiced every year, one disciple would pay respect to teacher only one time then become the new recruit of the school.

Mr. Manu Arwae told that he obtained knowledge on playing See Lah from his father and has practiced the performance and feel proud to take part in passing on local wisdom to those interested.



History and background of the intellect

Personal information

Name: Mr. Manu Surname: Arwae

Race: Thai Nationality: Thai

Personal Id. No.: 3-9405-00368-61-5

Date of birth: 5 August, 1942 Aged 68 years

Original residence: Moo 3, Ban Ta Bah, La Nga, Ma Yor District, Pattani Province

Current address: House no.

71 Moo 3, La Nga Sub-district, Ma Yor District, Pattani Province 94140

Mobile: -

Educational Background: Non-formal education

Record of award:

None

Record of instruction

1. Pass on wisdom in See Lah to build relationship
2. Arrange for the show to open the non-formal center of La Nga Sub-district
3. Perform the show in Sunat ceremony
4. Currently, teach children and juveniles who are interested in the community



Components of performance

1. The performer of See Lah in each team consists of at least 5 persons, there are 3 music players, 2 See Lah players, playing See Lah would be the performance of art of fighting in pairs, fighting one by one, there are at least 2 persons.

2. See Lah music instrument is the self-defense art with music like Thai boxing, consisting of 3 types that are Kue Nae (Klong Kake) for 1 – 2 pieces, Kong (Gon) for 1 piece, Su Na (Flute) for 1 piece. Kue Nae (Klong Kake) Suna (Flute) Kong

3. Performance stage is normally played on the ground, field, house field. If one is invited to perform on the stage, then he can, but it is rarely found.

Dressing

The performer dresses tightly, wearing long trousers, wearing T-shirt covered by beautiful-



(Klong kake)



(Su-na)



(Kong)

patterned clothes from waist to knee and would use cloth to fix at the waist and not wearing shoes. If it is See Lah, the empty hand would not be complicated. If it is Sword See Lah, the sword would be fixed at the body.



The process in playing See Lah



1. Sang Kah, self-defense pose
2. Jang Ka an, standing straight pose with fighting
3. Lang Ka Tee Ka, raising hands for self-defense
4. Lang Ka Lem Pad, progressing for being prepared before the opponent by stepping two steps rapidly



Method of performance

When the music plays, then See Lah players would step forward to fight both then pay respect to teachers by alternate and pay respect to audience by bowing, sitting, or standing and paying. After that, the opponent would come out to "Salamat to each other, which is the local paying respect to each other.



See Lah player starts the performance by dancing, observing each other to show the power to threaten the opponent. Sometimes, they stamp the feet, clap their hands, or use their palm to hit one's own thigh to make the sound to threaten the opponent with music to stimulate See Lah performer to become closer to each other more and fight to each other.

For example, they find opportunity to use hand or foot to hit the body or any part of the body of opponent. If the opponent kicks, the other one would handle with this by using hand to push leg of opponent then box at the front or body immediately.

The opponent tries to fight and kick the opponent to make the opponent fall down. The wiser would handle with this by trying to spring himself far away; or if the wise falls down, then he would try to find the weakness of the opponent to destroy hand's power. At that time, the music would stimulate the fighters to become closer that excites the audiences and increases the fun to the See Lah performer.



When See Lah performer performs until he is out of the poses, it takes about 15 – 20 minutes for each pair or when there is the result of win or lose already. Both would step backward then paying respect to audiences, paying respect to each other for performing See Lah for such pair.

Playing See Lah would have no rest, no water, not baby sitter, no specified period and no referee as each See Lah performer would be disciplined in oneself and with honest in paying respect to the rules and not take advantage of the opponent by using bad trick.

Rules in fighting: There are prohibitions as follows:



Method of performen

Do not use finger to pierce into the eye, do not strangle at the neck, do not box and do not use knee like Thai boxing, do not kick or do not use elbow. About the deciding rules, if any party can make the opponent fall down for only one party without falling down, such party wins. If each party does not fall down, then the audiences would decide by clapping hands.

Continue work to generate incomance

- Be lecturer for the school in educational system/ non-educational system
- Do it as a part-time job to generate income for the family
- Set up the team of See Lah in the village



Passing on local wisdom

Lu Boh Yi Rai Sub-district

History and background of threshing basket

Making bamboo furniture



The life of Thai in the past is concerned with bamboo as from birth to death. When being just born, it is called “Tok Fak” because the floor of house in the past is called Fak (made by bamboo, look like mat). After being born, then the navel is cut by bamboo surface. After that, put it in threshing basket (Kradong). Kradong is woven by bamboo. After death, put the body on bamboo carriage then carry by beam made by bamboo.

In daily life of Thai, a lot of bamboo is used. Starting from young, there are many playing tools made by bamboo (such as kite). Adults have a lot of tools made by bamboo, starting from the house. It can be said that the whole house can be built by only one bamboo ranging from pile, floor, to roof. For the house or building, it is made by real wood or cement, it also uses bamboo as the structure in scaffolding.

Mr. Ma Saraseh thought that bamboo can be used in many aspects. And currently, bamboo is used to produce local art work in many ways (OTOP), and he also is interested in this aspect. So, bamboo is used as household appliances such as table, chair, and has passed the training on the occupation of making bamboo furniture. Besides, he was once a lecturer to teach to the people in the community and nearby area in making bamboo furniture.

History and background of the intellect

Personal information

Name: Mr. Ma Surname: Saraseh

Race: Thai Nationality: Thai

Personal Id. No.: 59405-00027-80-6

Date of birth: 1 January, 1977 Aged 31 years

Original residence: Ban Koke Sa Gam, Moo 8, Lu Boh Yi Rai Sub-district, Ma Yor District, Pattani Province

Current address: House no.

69, Moo 8, Lu Boh Yi Rai Sub-district, Ma Yor District, Pattani Province, 94140

Mobile: -

Educational Background: Grade 6

Record of award:

None

Record of instruction

1. Teach children and people in the interested community
2. Teach children and juvenile to nearby area

Material/ equipment

1. Saw
2. Bamboo
3. Chisel
4. Hammer
5. Whetstone
6. Big knife
7. Tape measure
8. Pliers



Process/ method

1. Cut the bamboo to get desired size, measure the bamboo at the side required to penetrate
2. Bring bamboo obtained to penetrate each side; this process requires chisel in penetrating and must gradually use chisel in penetration so that the bamboo would not be broken
3. Assemble structure of chair of bamboo, starting at each side first, by penetrating bamboo by using chisel or wood to carve it so that the chair would be strong. At present, the nail is often used in fixing the bamboo.





4. After assembling each side already, starting making chair backrest by sharpening bamboo in bars then arrange it on the chair, until it is complete.



Continue work to generate income

- Do it as part-time job to generate income for the family
- Basketry to be other products such as tools in daily life including Kraboong, Basket, vase, as product.
- Process bamboo as tool for doing it as a career such as fish trap, creel, Kra Chang, Sai, Lob,
- Soom, construction tool, Kraboong, Boong Kie, to increase value and generate income.





Passing on local wisdom

Sakam Sub-district

History and background of threshing basket

Earthen pot



Depart from Muang District, Pattani Province along the Pattani – Narathiwat Route for about 35 kilometers to Palat Village which is famous as the place selling second-hand clothes in Pattani Province, turn right at the crossroad of Palat to about 14 kilometers to Kakam Mosque, Ma Yor District, at the left side opposite to the mosque, there would be the sign of Sakam School that is the entrance of Koobang Ba Doh Village, which is the village that is the legend of the place to produce the chinaware of only one village in Pattani Province.

Molding pot at Koo Bang BA Doh Village has been passed on from generation to generation. The reason why there is a lot of chinaware is because the clay in this area is easily found and is of good quality that is appropriate for molding and burning clay obtained from Ka Dor Mountain.

In the past, every time when there is pioneering of soil surface to bring clay to mold pot at the area around the Ka Doh hill, there must be ceremony of praying by bringing white buffalo to kill at the place to open the soil surface. These rituals come from the belief in Prahm, Hindu, or Buddhism.

The process of molding pot which is unique in terms of shape, pattern, and burning being passed on from ancestors for a long time that is worth studying and conserving.

Mrs. Yaenah Wayeng told that “I feel proud in passing on the knowledge of molding pot of Koo Bang Da Doh and want citizen of Koo Bang Ba Doh to conserve and pass on the arts and culture further”.



History and background of the intellect

Personal information

Name: Mrs. Yanah Surname: Wa Yeng

Race: Thai Nationality: Thai

Personal Id. No.: 3-9405-00153-98-8

Date of birth: 7 August, 1950 Aged 60 years

Original residence: 76 Moo 4, Ban Koo Bang Ba Doh, Sa Kam Sub-district, Ma Yor District, Pattani Province



Current address: House no.

76 Moo 4, Ban Koo Bang Ba Doh, Sa Kam Sub-district, Ma Yor District, Pattani Province 94140

Mobile: 089-9750605

Educational Background:

Record of award:

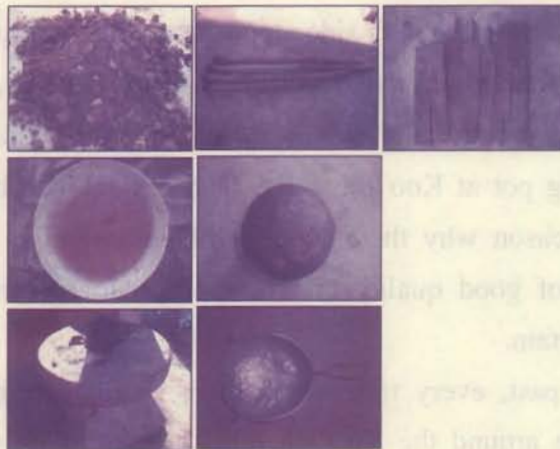
None

Record of instruction

1. Teach children and people in the interested community
2. Teach children and juvenile to nearby area

Material/ equipment

1. Black clay
2. Sand
3. Flour
4. Water
5. Beating wood
6. Stone
7. Krachon
8. Fuel
9. Wood to make pattern
10. Made from soil mixed with cement lime



Process/ method

1. Sprinkle sand on the floor then clay obtained from Mountain Ka Doh which is characterized by lumps at the middle, dip by water sufficiently. After that, use the wood to beat at the soil called "Noo Moh" which is like beating rice and clay.
2. Beating soil by bringing one part of sand to mix with clay which is beaten already



for 3 parts to be mixed by using foot to stamp on it to make it harmonious, then roll the clay upwards to beat soil as the same. Do this 2-3 times. The clay would be mixed together harmoniously.



3. After beating soil already, mold it in high-shape, this is for appropriateness in re-shaping in the next stage.



4. Bring clay molded to be shaped which is 2 types that is rounding by foot and by human labor and by motor. At present, the molder of Koo Bang BA Doh often use motor to make it round in shaping.



5. After obtaining shape of pot, while the pot is being half dried, the wood would be used to make patterns outside and the stone would be used while another hand would beat at the outside, then decorate it to get beautiful shape.



6. Burning cruise of Ban Koo Dang Badoh which has the unique process by bringing broken or defect pot to arrange as the base on the field with the space between the pot for fuel. After that, bring prepared fuel including coconut leaf, palm leaf, and wood fragments into the space at the middle of the base first. After that, put fuel around the pot to be burned then



start burning then fill in the fuel at all times. Burning like this would take about 4-5 hours. With this method, it takes expertise and experience a lot.

Continue work to generate income

- Establish the group of cruise of local wisdom in the Sub-district
- Arrange to be the product of the Sub-district and other products
- Do it as part-time job/ full-time job to generate income for the family





Passing on local wisdom

Sakor Tai Sub-district

History and background of threshing basket

Knife

Forging iron at present comes from making dagger In the past, forging iron does not only mean making dagger, but including making other appliances as well. Making dagger is one part of forging iron since the dagger maker at present does not only make dagger, but also can make other tools, he is called blacksmith.

Mr. Adul Hayeetahae told that in the past, his father worked as a blacksmith. Then he became blacksmith. At present, he still does a job as sharpening knife by focusing on elaborateness and quality. The iron prepared must be of good quality. At present, he passes on knowledge and experience to juvenile and people who are interested.

Passing on local wisdom

History and background of the intellect

Personal information

Name: Mr. Abdul Surname: Ha Yee Ta Hae

Race: Thai Nationality: Thai

Personal Id. No.: 3-9405-00058-98-7

Date of birth: 9 February, 1961 Aged 49 years

Original residence: 9/3 Moo 3, Sa Kor Tai Sub-district, Ma Yor District, Pattani Province

Current address:

9/3 Moo 3, Sa Kor Tai Sub-district, Ma Yor District, Pattani Pro

Mobile: 086-2898277

Educational Background: Grade 9, Bamroong Islam School, Poo Yud Sub-district, Muang District, Pattani Province

Record of award:

None

Record of instruction

1. Teach children and people in the interested community





Passing on local wisdom

Sa Kor Bon Sub-district

History and background of threshing basket

Carving eaves



Carving wood is the old art which is believed to exist as from the ancient time. Human knows how to use cutting tools and wood to be of desired shape, in practical use and beauty, in stone age that is about 1,000 years before A.D., it is the period of time when human learnt to separate metal from mineral and invent it as varieties of tool including tool used for carving as well.

Art of carving wood is the cultural heritage of the nation that has passed on from generation to generation until now. It is the old art which is unique and valuable and worth feeling proud. Carving is the occupation generally found as it is the place that can find objects easily. Carving in each province is different. Normally, carving pattern in various decorating places of Thailand has existed as from the past.

Carving eave of the house, according to the historic record, Pattani is believed to be the center of culture of Islam which has passed on from the ancient time until now. Such culture is unique in its own way, including language, culture, tradition, belief, and life. Importantly, it is the local architecture since Pattani has area that is connects to eastern coast that is Thai Gulf and with territory being connected to Ya La Province and Narathivas. The village of Thai



Muslim in Pattani Province is varieties for the fishery village, rubber planter, rice farmer, and fruit planter, leading to the settlement of community to be of three forms including 1. Concentration, 2. Distribution, 3. arrangement along the coastal area or traffic route as Pattani is the center of sea trading as from Ayudhdhaya. Generally, roof of Thai Muslim's house would consists of three characteristics including Pan Ya Roof or Lee Ma roof, the word Lee Ma means "Five" meaning the roof is counted at the roof for 5 ridges, it is the shape of roof which is influenced by the architecture of Western colony.

Manila Roof, it is called by Muslim as "Balanor" meaning Holunda. This kind of roof is believed to be influenced by the architecture of Holunda. It is the roof with the same structure as Pan Ya roof but it is Pan Ya roof to ventilate the air and look beautiful. Balanor roof has more beautiful shape than others with at least 3 gables with twin roof and with small gable built to cover the stairs.

Teach children and people in the interested community

Gable roof is called by Muslim as "Mae Lah". It is believed that it is influenced by Central region Thai house but with differences from Central region by the fact that it is influenced by Malaysian architecture unlike that of Thai.

Besides three kinds of roof as mentioned, ancient Thai Muslim house in Pattani province is remarkable from the invention of pattern of wood of carving.

According to the roof shape as mentioned, at present, building houses of Thai Muslim is often by carving eaves of the house in the same way as in ancient time for beauty. Carving wood of Thai Muslim is different from Thai Buddhism. Mostly, it is influence by Malaysian architecture.

Carving wood in the past might takes long time in carving each wood. But, at present, there are more modern tools for carving; this makes the carving of wood can be done more rapidly.

History and background of the intellect

Personal information

Name: Mr. Hama Surname: Dalor

Race: Thai Nationality: Thai

Personal Id. No.: 3-9605-00817-88

Date of birth: 7 March, 1964 Aged 46 years

Original residence: Pattani

Current address:

81/1 Moo 1, Sa Kor Bon Sub-district, Ma Yor District, Pattani Province

Mobile: 084-9662943





Educational Background: Grade 9 from non-formal educational center

Record of award:

None

Record of instruction

1. Do it as full-time job to generate income to the family

Material/ equipment

1. Pencil
2. Paper to design the pattern
3. Abrading machine
4. Plainer
5. Electrical drill
6. Perforator



Process/ Method

1. Specify the form and pattern, design, or specify the form and pattern which is the important first process. In the past, it may use the method of planning wood by hand but at present, there is electrical plainer to use instead, as it is convenient and more pieces of work can be obtained.



2. Draw pattern on the wooden floor. Bring the designed design to be on the wood and then bring the pencil to draw along the set form.

3. Bring electrical drill to perforate the hole of the wood or perforating wood and penetrate the mark onto the undesired wood for easiness in carving.

4. Start carving under the pattern set as from the starting point until it is complete





Passing on local wisdom

Sakor Tai Sub-district

History and background of threshing basket

Knife

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Educational Background: Grade 9, Bamroong Islam School, Poo Yud Sub-district, Muang District, Pattani Province

Record of award:

None

Record of instruction

1. Teach children and people in the interested community





2. Teach children and juvenile to nearby area
each children and juvenile to nearby area

Material/ equipment

1. Iron
2. Anvil



Passing on local wisdom

Sa Kor Bon Sub-district

History and background of threshing basket

Carving eaves



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4. Start carving under the pattern set as from the starting point until it is complete





5. Abrade the piece of work after carving already, after that, decorating material may be used such as lacquer, oil, linseed, thinner, or color so that the beautiful and durable carved wood could be obtained.

Wood that is often used to in carving work includes timber which is not too hard, with beautiful pattern of wood and can be easily carved. It resists to the weather and safe from termite and insects. The second popular wood is Moke Wood, pine. Importantly, there must not be flaw as it would make such work not beautiful.

Continue work to generate income

- Do it as the full-time job to generate income for the family
- Bring the wood fragments to apply to make product of wood work as part-time job



