

# ภาคภาษาอังกฤษ





## Local Wisdom

### Meaning of local wisdom

Wisdom or popular wisdom or local wisdom is defined by many aspects as follows:

- Root foundation and background of village's knowledge (Saeree Pongpit. 1996)
- Comprehensive knowledge of villagers have been learnt and have been passed on from generation to generation directly that is by one's own experience or indirectly learnt by adult or accumulated knowledge being passed on. (Tawat Poonnotok. 1998)
- Everything thought by villagers to apply in solving problem is intellect; it is all body of knowledge of villagers that is wide, comprehensive, an deep that are created by villagers relying on potential in solving problem so that they could lead their lives in local area well (Samart Jansoon. 1991)
- Knowledge and mass of experience of villager used in leading their lives happily; they have passed on and accumulated it via development process to be consistent with era (Angkoon Somkanae. 1992).
- Local wisdom comes from the accumulation of knowledge and learning for a long time. It is associated with all fields of study; and it is not separated in the way we study in school. Therefore, the course on occupational economy, well-being, expenses, and cultural education are all combined. (Prawate Wasee. 1987).
- All knowledge and experience of villagers in local area that are applied in solving problem or in leading their lives. These knowledge and experience are passed on from generation to generation through the development process under existing potential to apply in solving problem of leading lives in local area appropriately with era (Office of the National Primary Education. 1999)

In summary: According to all perspective as mentioned, it can be concluded that popular wisdom or local wisdom means all knowledge accumulated and passed on from generation to generation continuously. It has been invented, modified and mixed with new knowledge and has been developed to be appropriate with era in order to apply in solving problems and to develop way of lives to lead ones' lives happily. It is tangible and intangible and obviously unique.

### Types of local wisdom

**Type 1:** It is about folklore, thought, belief, and fundamental principle accumulated from generation to generation including rituals, ceremonies of each local area in order to



survive by relying on nature for daily life; for example, mountain community believes in wild ghost, wild spirits, god; those who live in plain area believe in protecting spirit of a place, protecting spirit of a rice field, ritual of welcoming rice back, paying respect to Mae Po Sop (The Goddess of Rice); those who live along the river or sea believe in Mae Ya Nang Rue (figurehead or the Mother of Ship). These beliefs would lead to the development of life and the preservation of environment such as the establishment of Bank of Life for the development of villages relying on Buddhism principle, arrangement for the ritual of river clearance, the ritual of “tree ordain”, establishment of forest of herb of village cooperative, bank of cows and buffaloes, bank of rice, weaving group, funeral group.

**Type 2:** It is about arts, culture, and traditions that are key indicators of the expression of local wisdom on leading way of lives such as ordination ceremony, Buddhist Lent, marriage ceremony. Besides, there are local arts that show the success of intellect passed on from generation to generation such as basket making, bag weaving using Circinatum, bag made by sugar palm leave, various kinds of mats, basketwork for catching animals, basketwork as appliances, rice box, Kantoke (a kind of wooden utensil in Northern Thailand), hammock, chinaware, sculpture, mold work, metal cast, construction of buildings, painting on the wall, dancing, and folk song.

**Type 3:** It is about occupation in each local area that has been developed to be appropriate with era. It is the adjustment of way of life that was once dominated by social condition, middlemen, business system, plant system, back to agriculture that relies on natural balance, to be able to survive and resist the failure of social bankruptcy, economic and cultural failure, with proud and with physical and mental strength as well as the accumulated experiences such as mixed farming, self-reliance agriculture, herb gardening, and ancient medicines.

**Type 4:** It is about story, concept, practice, and modern technology applied by villagers in community that are influence of scientific and technological progress such as feeding hybrid catfish in cement pond, the arrangement for the system of drainage and the coming up with formula of fish food, invention of method of filtering water to cultivate and raise fish to survive, invention of economic rice thresher, creation of siphon from reservoir on mountain down to feed garden plants.

### **Characteristics of local wisdom**

**The characteristics of local wisdom can be concluded as follows:**

1. It is about applying knowledge, skill, belief, and behavior
2. It expresses the relationship between human and human, human and nature, human and supernatural.



3. It is holistic or is all activity in daily life.
4. It is about how to solve problem, managing and adjusting oneself, learning for survival of individual, community and society.
5. It is the core essence or paradigm in viewing life as the knowledge in various aspects of knowledge
6. It is specific or unique.
7. There is a change for balancing in social development constantly.
8. It has culture, rather than science, as a foundation.
9. It is highly integrative.
10. It combines with sophisticated, deep abstract.
11. It focuses on the ethics rather than objects.

### **Significance of local wisdom**

1. Local wisdom makes nation and community be able to survive the crisis and sustain the nation and community.
2. Local wisdom is valuable knowledge and goodness that support lives and way of community life to be with nature and environment consistently and with balance.
3. Local wisdom is the basis of occupation and is the foundation of development that starts with the development for self-reliance, development for interdependence, and the development that comes from mixture of international knowledge on local knowledge and wisdom in order to create new ideas that are appropriate with era.

Therefore, the wisdom is beneficial not only to the local area and local people, but also favors considerably to the national development sustainably and permanently.



## General Information of Mae Lan

### History and background

“Mae Lan” is the name of large river. It is located at Moo 6, Lutong Village, Mae Lan (originally) Sub-district. In the past, Mae Lan was an old community for about 200 years ago. It was formerly under the governance of Muang Nong Jig, one of seven cities, with Chao Pra Ya or governor as a Thai Buddhist. Early population evacuated from Pattalung Province and Song Kla Province. The governor of Nong Jig at that time assigned the mission to Mae Lan community and nearby community to look for information of the local area, to prepare for food supplies used in civil service, and to prepare people to guide the army in the face of war. Mae Lan and nearby communities such as Pa Rai, Na Pradoo, Sai Kao, Koke Poe, Toong Pla, Pak Lo, Huay Ngao, Lam Praya, Lam Mai, Yupo, all were the same network community.



For the staff who supervised Mae Lan community and nearby communities, Pra Ya Nong Jig appointed those respected by villagers and who were qualified as leader and be decisive when making decision, to be provincial directorate of Nong Jig to be in charge of community and responsible area; the villagers called him as “Hua Muang”. Hua Muang or the last governor called “Hua Muang Chum”, a family of “Chumnum Manee” at present, had children and grandchildren and next generations distributed around Mae Lan District and nearby districts until now.

Previously, Mae Lan was one part of Koke Poe district. It consists of 3 Sub-districts including Mae Lan Sub-district, Pa Rai Sub-district, and Muang Tia Sub-district. It is distant, rural area without convenient transportation, especially that it is the hiding place of bandits. It is the joining area with Nong Jig District, Koke Poe District, Ya Lang District, and Ya La District.

In 1985, the sheriff of Koke Poe district at that time (Mr. Boonyasit Suwanrat, the former governor of Ya La Province) considered and deemed that citizens of Mae Lan Sub-



district, and some part of Pa Rai Sub-district and all in Muang Tia Sub-district were involved in the new establishment of sub-district in Mae Lan area, Pa Rai Sub-district (some part) and Muang Tia Sub-district in order to facilitate the people who lived in a far distant area, who were not convenient when traveling to Koke Poe, they had to pass Ya Rang District in order to enter in Pattani and had to ride a bus further to Koke Poe District; such travel took 1 full day. Initially, there was an offer of 2 places for the establishment of new Sub-district that are:

1. People in Mae Lan Sub-district and Muang Tia Sub-district offered to establish new Sub-district at Moo 4, Mae Lan Sub-district; such place was a large ranch or pasture with the size of about 1,000 rai.

2. People in Pa Rai Sub-district offered the location at Moo 6 of Pa Rai Sub-district as the district office. Such place was a mobile development unit location (Kor Ror Por.) with the area of about 80 rai.

Finally, the meeting had a resolution to offer Moo 4 of Mae Lan Sub-district as the establishment of new Sub-district. And the Ministry of Interior announced the establishment of Mae Lan Sub-district Office on 1 April, 1989 so that it could be convenient for providing service and maintaining order for the people. It consists of area of 3 Sub-districts of former Koke Poe District, that are Mae Lan Sub-district, Pa RAi Sub-district (some part), and Muang Tia Sub-district. This was the first step of Mae Lan District Office at present and later in 1995, it was promoted as Mae Lan District.

### **General condition:**

Mae Lan District is the plain area. It has some part of mountain at the Western side. Some villages are characterized by slope molehill. It has irrigation canal and has natural water source. At the Eastern side, it is plain area connected with Pattani river and Pattani dam which is the dividing line between Ya Rang District and Mae Lan District, that is about 3 kilometers long. Some area would be flooded in rainy season or when the dam has to be release a lot of water immediately, then it could lead to flooding as well. There are forests around. Most of the lands are sandy soil that is appropriate for farming, gardening, and planting rubber tree, and with irrigation canal system flowing in 3 Sub-districts.

#### **Location, area, territory**

Mae Lan District has the area of about 98 square kilometers or about 61,250 rai, which is equal to 4.60 percent of all area of Pattani Province. It is located at Moo 4, Mae Lan Sub-district (at around coordinates of QH 477364) at the Southern side of Pattani Provicne, there are transportation areas.



Muang Pattani Ban Na Kate Na Pradoo Wat Chang Hai with the distance of about 37 kilometers

Muang Pattani – Ya Rang District – Provincial irrigation of Pattani Province – Muang Tia Sub-district with the distance of about 36 kilometers

Muang Pattani Ya La (Highway no. 418) with the distance of about 23 kilometers.

#### **Connected territory of the district**

North Connected with Nong Jig District, Pattani Province

South Connected with Ya La District, Ya La Province

East Connected with Ya Lang District, Pattani Province

West Connected with Koke Poe District, Pattani Province

#### **Administrative district**

It is divided the administration under the Local Administration B.E. 2475 into 3 Sub-districts, 22 villages, that are Pa Rai Sub-district consisting of 7 villages, Muang Tia Sub-district consisting of 6 villages, and Mae Lan Sub-district consisting of 9 villages.

The administrative district under Local Administrative Organization Act has one type of local administrative organization; there are 3 Sub-district Administrative Organizations as follows:

1. Mae Lan Sub-district Local Administrative Organization has an area of 32 square kilometers
2. Pa Rai Sub-district Local Administrative Organization has an area of 38 square meters
3. Muang Tia Sub-district Local Administrative Organization has an area of 28 square meters

**Population** There are about 15,110 people, 7,419 males, and 7,691 females. There are 3,543 households (data on 31 July, 2009)

**Religion** The number of people with different religions (separating into Buddhism, Muslim, - others) as follows:

1. Buddhism 39 percent
2. Muslim 61 percent
3. Others

**Career** Mae Lan District has an agricultural area of about 56,445 rai consisting of

1. Gardening area for 32,831 rai
2. Rice farming area for 21,620 rai





# Pattani Provincial Culture Office

Farming area for 854 rai  
 Ranch for 1,140 rai



## Others

- 1. Religious place
  - Temple/ house of priest 7 places
  - Mosque 17 places
- 2. Education
  - Nursery school 17 places
  - Pre-school development center 5 places
  - Primary education school 11 schools (opportunity provided for 2 schools)
  - Secondary education school 1 school
  - School under the supervision of Private Education Committee for 1 school
  - Por Nor Institute 9 places
  - Library 1 place
- 3. Public health work
  - Health station 5 places
  - Hospital 1 place





## Passing on Local Wisdom by Local Intellect

### Pa Rai Sub-district

#### History and background of carve of wooden eaves

Craftsmanship is one part of career of general people. At present, people can do this for a living. Wood is the great product from nature. It is valuable raw material and is significant to construction as it is light, easily cut and easily shaped. It is beautiful and it can be improved in its beauty well. However, the disadvantage of wood is that it is weak and has different quality in each direction (anisotropic); for example, the strength at the end (parallel with sliver line would be different with the strength at the radial or at the tangential side. Besides, among the same type of woods, the quality is considerably different in terms of mechanical properties depending on quality of each piece of wood, characteristics of sawing, age of wood.

Mr. Mayaso Uma, had original residence at Sai Kao Village, Koke Poe District, worked as construction worker since he was young. In 1995, he moved to Moo 2, Ta Rad village, Pa Rai Sub-district, Mae Lan District, Pattani Province. Later in 1997, he started as being a carpenter as he had a little knowledge about wood. He was employed by his neighbors to do the decoration inside the house, has been hired to perforate eaves and roof so far.

According to the economic recession of the country, a lot of juveniles in the area were unemployed. This made them to come together to earn income for household use. And Mr. Mayaso Uma has craftsmanship on wood, so they had tried to make wood to lathe furniture to distribute in the village and nearby Sub-districts. It turned out that the sale was good. So, they gather as a group to lathe furniture for a living.

#### History and background of the intellect

##### Personal background

Name: Mr. Mayaso Uma Race: Thai

Nationality: Thai

Personal Id. No.: 13 940 10013 61 6

Date of birth: 8 June, 1972, aged 37 years

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



Current address: (that can be contacted) House no. 14/5, Moo 2, Pa Rai Sub-district, Mae Lan District, Pattani Province, Postal Code: 94180 Telephone: Mobile: 08-6961-0579

Workplace: 14/2, Moo 2, Pa Rai Sub-district, Mae Lan District, Pattani Province, Telephone: - Mobile: 08-6961-0579

Educational Background: Secondary Education

### History and background of family

**Father's name:** Mr. Sorsa Uma Occupation: Gardener

**Mother's name:** Mrs. Rorkeyor Japakeeya Occupation: Gardener

He is the first child among 2 children (In case of death, please specify)

1. Name Surname Mr. Mayuso Uma Occupation: Work as employee
2. Name - Surname Mr. Ardman Uma Occupation: Work as employee

**Wife's name:** Mrs. Sapooroh (Maiden name is Isming) Occupation: Housewife

Child: 1 male 1 female for 2 children as follows: (specify name)

1. Name Surname Master Pandy Uma Occupation: Student
2. Name Surname Miss Muna Uma Occupation: Student

### Record of award:

Certificate of Excellent Vocational Lecturer of 2005

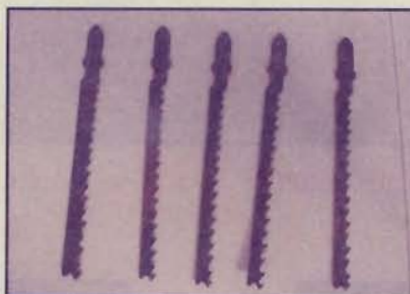
### Record of instruction

1. Lecturer for Non-Formal Education of Mae Lan District in 2005
2. Lecturer for students of Por Noh Al Hussana (Ban Wang Kwang) in 2005

### Materials and equipment



1. Perforator for wood pattern



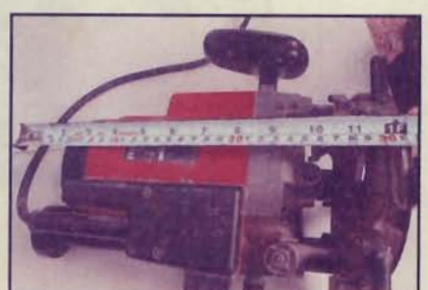
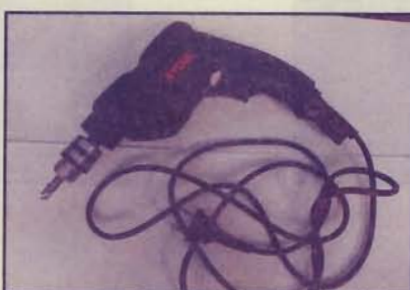
2. Jig saw



3. Electrical plane



4. Drill (for drilling wood)



5. Electrical frieze machine



6. Soft wood (Neem, Timber)



7. Hammer (For nailing to fix the pattern)

**The instruction procedure:**



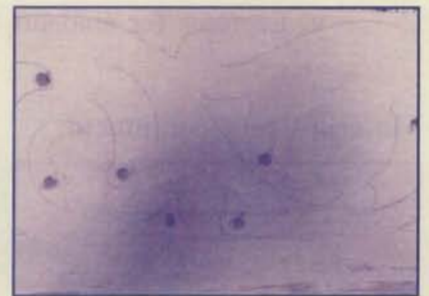
1. Choose wood to be perforated at eaves (soft wood should be chosen)



2. Put template on the wood required to be perforated, fix the pattern by nail



3. Use pen to mark the template pattern



4. Use electrical drill to drill in order to be easy when using jig saw



5. Bring jig saw to perforate under the template by perforating from the drilling mark from electrical drill



6. Already perforated eaves

## Materials/ equipment

### Lathing bird's cage top part



1. Wood lathing machine



2. Knife for lathing wood

### The procedure on instruction of lathing bird's cage top part



1. Put template wood into lathing machine and find the center (by using hard wood)      2. Bring knife to sharpen wood in lathing machine to make it round



3. Write the pattern onto bird's cage top part by pen and use lathing knife to make a hole, and use knife to shape it to be like bird's cage top part, then use chisel for more elaboration

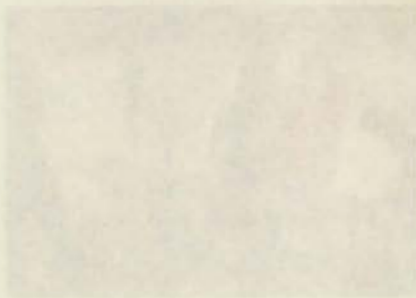
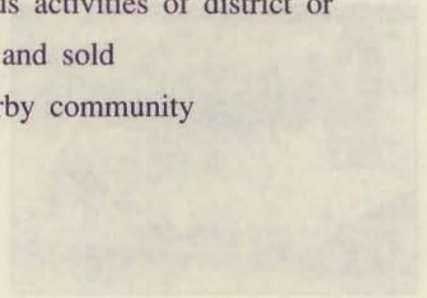
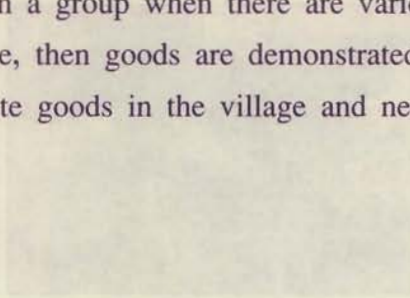
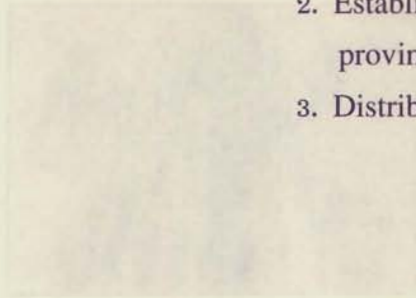


4. Abrade bird's cage top part by sandpaper, in order to get a beautiful bird's cage top part



**Furtherance from local intellect**

1. Register the product as OTOP product
2. Establish a group when there are various activities of district or province, then goods are demonstrated and sold
3. Distribute goods in the village and nearby community





## Passing on Local Wisdom by Local Intellect

### Muang Tia Sub-district

#### History and background of weaving Calathea Mat

Calathea mat is made by “Calathea Plant”. Calathea grows in damp area. It is characterized by round trunk, growing in clump, its trunk and leaves look like galangal, encasing bark, the trunk is beautifully round, the base is big, the end part is small, it is about 2.50 – 3.00 meters long. Calathea mat is strong, durable, but is not convenient in moving, so it is commonly used in household only.

Making Calathea mat is easy than making Sedge mat. Just go and cut Calathea plant in the wood by cutting at the base and at the end part, when there is sufficient amount, use knife to cut it in 4 parts, break the stuff then carry it home. Bring it for scrape at the stuff again then make it expose to the sun for about 2-3 days to dry it. After the Calathea is exposed to the sun, then it withers. Then it is ironed with rounded wood to be flat; then hang it. Bring it for weaving mat by making it double pattern like the Sedge mat; the size depends on the length of Calathea.

A Calathea mat takes about a whole day long to weave. After finishing weaving, the Calathea must be folded and the edge must be strung together by rattan in all sides to be stable. The width and length of Calathea mat is generally 1 meter long and wide, or at the largest of 3 meters long. It is stiff and cannot be folded. Keep it by putting it on the floor. Roll it in diagonal direction loosely. It can be used only one side. Its benefit is the same as room mat. Currently, Calathea mat is rarely made because there is hardly Calathea plant; mostly, it is made and used in the family.

Calathea plant grows in the place where there are water all year round. In the area of Muang Tia Sub-district, Calathea plants are mostly found between the connected area of Moo 4, Muang Tia Sub-district, and Moo 5, Tam Nob Village and Moo 2, Kura Village, as there is a swamp all year round. So, villagers bring Calathea plant, which is natural resource easily found in local area, to weave and make a mat. Khun Makaree Wae-etae, the local intellect of Muang Tia Sub-district, told that the origin of Calathea mat is not clear as he only saw grandparents weaving from Calathea already so he learnt the method of weaving so far. There has been teaching in the family to the new generation so that they could weave a mat to use in the household. The mat is also sold to nearby villages and those interested. At



present, it is sold to various villages such as Koopae Booyae Village, Moo 4, Muang Tia Village, and Pasae Pootae village, Pakoo Sub-district, Toong Yangdaeng District, Yooboh Yirai Village, Yooboh Yirai Sub-district, Ma Yor District, and Ya Ha District, selling for 100 baht a foot. This is income and is a main occupation of housewife.

### **Method and technique of weaving and making Calathea mat**

Should choose not too old or not too young Calathea plant

The cutting of Calathea should lead to equal size under the length of size of Calathea plant

Bring Calathea to be exposed to the sun to be dried then bundle it, store it in indoor area.

### **Bringing Calathea for weaving in order to get a mat of good quality**

Bring dried Calathea to collect and nurture in water so that the Calathea could be soft and ready to be woven.

In weaving, it starts from the center of Calathea line to be crossed to each other, by keeping weaving up 2 lines and down 2 lines, alternatively, to get a beautiful Calathea mat at last.

**Benefits:** It is used to pave, sit, sleep, make house wall, and decorate house

### **History and background of the intellect**

#### **Personal background**

**Name:** Mr. Makaree Vae-etae      **Race:** Thai

**Nationality:** Thai

**Personal Id. No.:** 3 9402 00574 261

**Date of birth:** 2 June, 1973, aged 36 years

**Domicile:** (native town) Tam Nob Village, Muang Tia Sub-district

**Current address:** (that can be contacted) House no. 81/6, Moo 5, Muang Tia Sub-district, Mae Lan District, Pattani

Province, Postal Code: 94180      **Telephone:** -      **Mobile:** 08-5799-9088

**Workplace:** 81/6, Moo 5, Muang Tia Sub-district, Mae Lan District, Pattani Province, Postal Code: 94180      **Telephone:** -      **Mobile:** 08-5799-9088

#### **History and background of family**

**Father's name:** Mr. Mudor Vae-etae      **Occupation:** Farmer

**Mother's name:** Mrs. Halamoh Matasira      **Occupation:** Farmer

He is the third child among 3 children      (In case of death, please specify)







*Pattani Provincial Culture Office*

Name – Surname Mrs. Masida Vae-etae Occupation: Gardener

Name – Surname Mr. Marormuelee Vae-etae Occupation: Gardener

Name – Surname Mr. Makaree Vae-etae Occupation: Gardener

**Wife's name:** Mrs. Rohhana Arboowah (Maiden name is -) Occupation: Housewife

Child: 1 male - female for 1 child as follows: (specify name)

Name – Surname Master Noosee Muhammad Vae-etae Occupation: -

**Material/ equipment**



**Calathea**



1. The cut Calathea



2. Rattan (used for sewing at the edge of mat)



3. Knocking knife (used to sharpen rattan)



4. Sickle (used in harvesting Calathea)



5. Big knife (used to cut Calathea)



6. Chopping knife (used to slash stuff of the Calathea out)



7. Scissors (used to trim the edge of mat)

**The procedure on weaving Calathea mat**



1. Should choose not too old or not too young Calathea plant, and cut Calathea plant under the size required



2. cut it in 4 parts



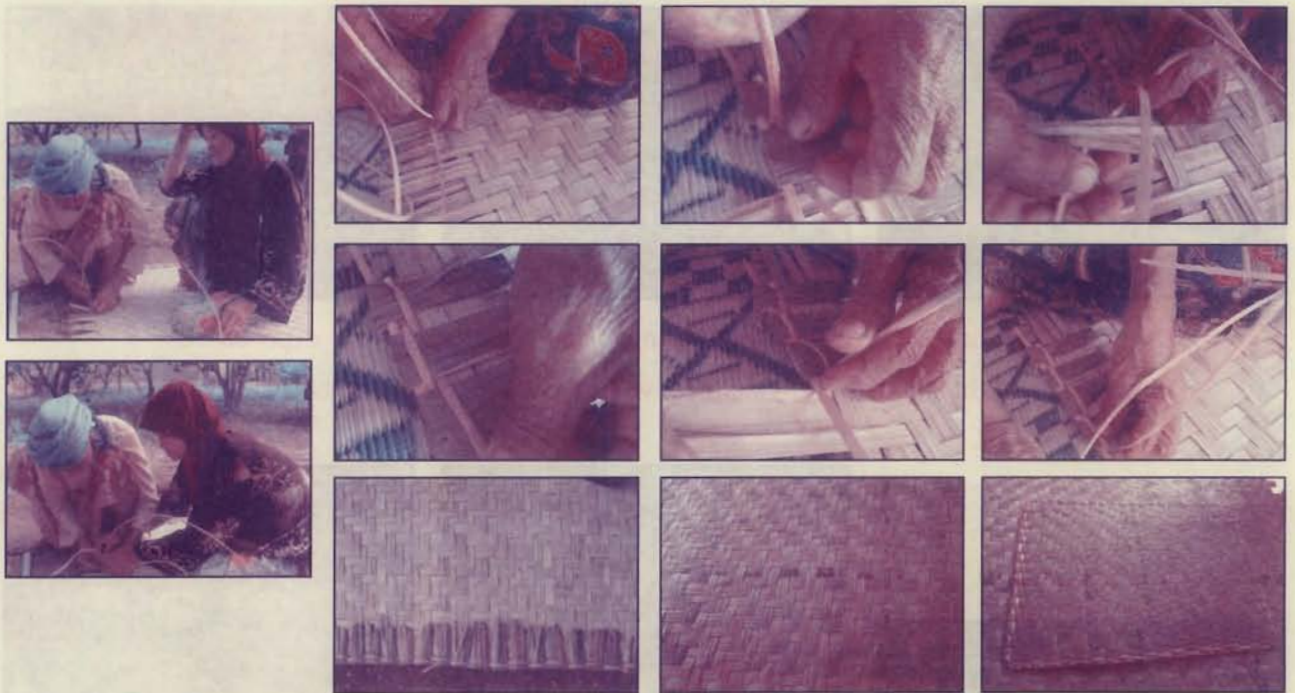
3. Bring stuff of Calathea that has been cut out (break stuff and scrape to clean it by knife)



4. Dry it in the sun. Before weaving, bring dried Calathea to be exposed to dew for 1 night so that the Calathea would be soft and ready to weave.



5. In weaving, it starts from the center of Calathea line to be crossed to each other, by keeping weaving up 2 lines and down 2 lines, alternatively, to get a beautiful Calathea mat at last.



6. When sewing the edge of Calathea mat, use rattan to sew by folding at the edge and sewing by rattan, using scissors to trim the edge of mat.

### Furtherance from local Intellect

1. Register the product as OTOP product
2. Establish a group when there are various activities of district or province, then goods are demonstrated and sold
3. Distribute goods in the village and nearby community



## Passing on Local Wisdom by Local Intellect

### Mae Lan Sub-district

#### History and background of Thai dessert

Thai dessert is manually made and prepared. Its deliciousness displays the elaborateness of ancient Thais that created many kinds of local wisdom to pass on including way of traditions, culture, where the existing local materials could be used to prepare for dessert in many forms. It is considered a cultural legacy that identifies the habit of Thai because each kind of dessert is charming and shows the elaborateness, neatness, in shape and form ranging from material used, preparation method, carefulness, color, pleasant scent, taste of dessert that attracts people to eat. This suggests that Thais are calm, peaceful, and artful.

The word “Kanom” (dessert) is believed to come from two combined words that are “Kao Khom” and “Kao Nom”; it is thought that it is rice mixed with sugarcane, sugar; Knom means sweet “Kao Khom” means sweet rice; when it is called briefly and instantly, it becomes “Kanom”. For the part of “Kao Nom” (rice mixed with milk), it seems like it comes from ancient Indian legend like Kao Matoo Payas (rice porridge that was prepared by Nang Su Chada to give to the Buddha when he became enlighten. It is rice mixed with milk)

The word Kanom has been used for many hundreds of years; it is hard to assume the origin. There has no clear evidence that when “Kanom Thai” (Thai Dessert) appeared for the first time. However, according to the history, there was a writing on stone inscription about the name of dessert; it is the ancient writing. The desserts that appear on it include “Kai Kob, Nok Plawy, Boor Loey, Ai Tue”. After asking the elderly, it is known that Kai Kob means sweet basil seeds, Nok Plawy means Lawd Chong (rice noodles made of rice eaten with coconut cream), Boor Loey means Kao Tok (popped rice), and Ai Tue means black glutinous rice. All four desserts They were served with “nam-gra-sai”, which was sweet coconut sauce or coconut syrup. According to this fact, it was the first Thai dessert of the Thai people. In the old days, the elderly were invited to eat four of desserts which were put into 4 sweet bowls, which were called “Pra-Phay-Nee-See-Tooahy. In the ancient time, Thai would prepare dessert only on special occasion such as merit making, important festival, or welcoming an important guest because some kinds of dessert requires a lot of manpower and time to complete.



## **History and background of the intellect**

### **Personal background**

**Name:** Mrs.Jintana Maton **Race:** Thai **Nationality:** Thai

**Personal Id. No.:** 39402 00057 193

**Date of birth:** 19 March, 1956, aged 54 years

**Domicile:** (native town) Pattani Province

Current address: (that can be contacted) House no. 62/2,  
Moo 5, Mae Lan Sub-district, Mae Lan District, Pattani  
Province, Postal Code: 94180 **Telephone:** -

**Mobile:** 081-7129700, 087-2933001

**Workplace:** Food Processing Female Group of Klong Sai Village Telephone: 081-7129700

Educational Background: Diploma



### **History and background of family**

**Father's name:** Mr. Jit Noodam Occupation: Farmer

**Mother's name:** Mrs.Loy Noodam Occupation: Merchant

She is the first child among 3 children (In case of death, please specify)

1. Name – Surname Mrs. Jintana Matom Occupation: Merchant
2. Name – Surname Mr. Charoen Noodam Occupation: Civil servant
3. Name – Surname Mr. Manoo Noodam Occupation: Farmer

Husband's name: Mr. Torsak Matom Occupation: Pensionary civil servant Child: - male - 1  
female for 1 child as follows: (specify name)

1. Name – Surname Mrs. Preeyanuch Occupation: Civil servant

### **Record of award**

1. Excellent Award, competition for preparing for porridge with Bai Kai Por (leave of *Licuala paludosa* Griff), in terms of taste, in the Red Cross Fair of 2009
2. Excellent Award, the competition for Kanom Ko (a kind of Thai dessert), in terms of style, in the Red Cross Fair and Annual Fair of 2009

### **Record of being instructor**

1. Lecturer on the Program of New Life for Thai females in rural area in the budget year of 2009
2. Lecturer on vocational training for labors in the budget year of 2007



## Dessert from pumpkin

### Ingredients

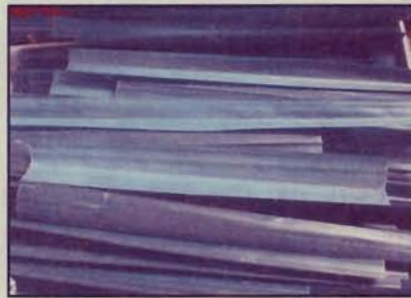
1. Pumpkin 1 kilogram
2. Sticky rice flour 1 ½ kilogram
3. Wheat flour 1 kilogram
4. Granulated sugar 1 kilogram
5. Coconut milk 1 kilogram
6. Salt 3 tablespoons
7. Egg 10 eggs
8. Palm sugar ½ kilogram
9. Young coconut 2 kilograms
10. Dried leaves of the nipa palm or coconut leaf, small bamboo pin



### Procedure on instruction of preparation for dessert made from pumpkin



1. Mix all ingredients



2. Cut dried leaves of the nipa palm to be 10 inches long, wipe and clean it



3. Pour about 1 tablespoon of mixture to dried leaves of the nipa palm along the length, close it tightly, then clip it by small bamboo pin at both ends



4. Toast it by light fire and reverse the back side and front side alternatively until it ripens



**Procedure on instruction on preparation for Kanom Piek Poon Bai Toey (Sweet Green Jelly with pandanus leave)**



1. Mix two kinds of flour together, pour limewater gradually in it, knead flour to be soft for about 15 minute, pour the remaining limewater, palm sugar, juice from pandanus leaves and mix them together and filter it by white thin cloth and put in the pan



2. Bring the pan on the fire, intensify the fire, until the flour is mixed and become amass, then lighten the fire, mix it until the flour dries and is sticky by using paddle, the dessert would flow slowly and sufficiently sticky



3. Pour dessert into the tray while it is still hot, smooth the surface, keep it to be cool down and cut it into square shape, eat it with coconut, mixed with a little salt

**Furtherance from local Intellect**

1. Register the product as OTOP product
2. Establish a group when there are various activities of district or province, then goods are demonstrated and sold
3. Distribute goods in the village and nearby community