

ภาคภาษาอังกฤษ



Local Wisdom

Wisdom or local wisdom or popular wisdom means the knowledge of villagers in the local community, that is gained from experiences and wisdom of villagers, including accumulated knowledge as from the ancestors passed on from generation to generation. During the passing on wisdom, it has been changed and applied leading to new knowledge under the social, environmental, and cultural condition.

Wisdom is the knowledge consisting of moral that is consistent with traditional way of lives. Lives of villagers are all related including earning their living, living together in the community, performing religious ceremony, rituals, and traditions. Knowledge is moral when people apply such knowledge to create good relationship between human and human, human and nature, and human and supernatural. The good relationship is the one with balance and respect and not hurting each other, making all live together peacefully. The traditional community then has rules of living together with the elderly as the leaders to provide advice, decision, and punishment in case of violation. Villagers pay respect to nature around, land, river, wood, mountain, rice, sun, wind, rain, earth, and the universe. Villagers pay respect to adults, parents, grandparents as well as the deceased ancestors.

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.

Type of local wisdom

There are many branches and types of local wisdom, but they are often regarded as out-of-fashion. So, there are some people ignore them. Mostly, local wisdom is passed on



internally such as food ingredient, or food recipe, this makes them become unknown to the public. Local wisdom may be classified into 10 characteristics as follows:

1. Wisdom about belief and religion. This type of wisdom is different in each local area since there are different religious beliefs. The Thai local wisdom that is related to Buddhism dharma has played a role in building society by mixing with old belief, then become unique characteristics of each local area.

2. Local wisdom that is concerned with tradition and ritual since the tradition and ritual are good things created by local people, especially to boost morale and empowerment for the people in society. This kind of local wisdom is very important to way of lives in society. It can be seen from the fact that many important traditions and rituals in Thailand are all concerned with way of social lives.

3. Local wisdom that is concerned with local arts. It is the creation of work of arts by applying existing resources in daily lives. After that, it is passed on from generation to generation by continuous development and becoming local valuable arts.

4. Local wisdom about food and local vegetable- Human being not only have food for survival, but also applies techniques of food preservation and cooking, in order preserve excessive food for a long time. This is considered another of local wisdom that is essential for survival. Besides, various kinds of local vegetables are also consumed.

5. Local wisdom about folk play: play is considered to lead to relaxation in childhood that likes fun. Most of Thai local wisdoms use playing equipment invented from nature; this reflects the way of life that is bound with nature and the people who know how to adapt themselves to environment well.

6. Local wisdom concerned with arts and culture: Thailand has wide varieties of cultures that come from the creation of each region. We can find evidence from trace of cultures and arts appear around such as architecture, sculpture; this reflects the techniques, thoughts, belief of the ancestor very well.

7. Local wisdom concerned with folk song: this kind of wisdom mostly shows fun and is the moral lesson for society. It is different depending on people in various regions.

8. Local wisdom concerned with herb and local medicine: this kind of wisdom comes from accumulation of experience of people in the past and has been passed on for new generation. It is considered very important as it is the one of the four essential factors of life. If it is developed and promoted, it would be beneficial to economy and society in the future.

9. Local wisdom concerned with invention: technologies and tools that come from Thai local wisdom in each region are considered the excellent invention and handicraft that are not paid attention nowadays to be developed and promoted as it should be. If there is a



learning and a passion on the idea concerned with invention and handicraft to juvenile, it would be to maintain ancestors' wisdom.

10. Local wisdom concerned with way of life under natural environment: since most Thais do farming, especially rice farming, so there are wisdoms concerned with beliefs and rituals in leading lives to solve problem, or pray for fertility in cultivation and to increase agricultural produce; this can be seen from rituals or ceremonies concerned with farming all over regions in Thailand.

located at the South of Pattani Province for 8.5 kilometers. The district is about 251.528 square kilometers or about 144.878 tal with the connecting territories as follows:

North	connected to High sea
South	connected to Ya Rang District, Koko Poo District, Pattani Province
East	connected to Mueang District, Ya Rang District, Pattani Province
West	connected to Koko Poo District, Pattani Province, and The Pa District

Song Kha Province



Weather

Nong Jig has similar general weather condition as in other districts in Southern region. There are 2 seasons that are summer and rainy season. The summer starts at around March - July, but it draws near to rainy season when there would be a lot of rain during October to January of each year. However, since it is influenced by 2 sides of monsoon, so it rains almost the whole year. The period of time when there is rain at most is during October to January. By average, it rains about 147 days. The volume of rain measured by average is 1,364 millimeters.

Geography

The geography of Nong Jig District mostly is plain area that is adjacent to coast, so it is appropriate for farming especially rice farming and coconut planting. However, there is



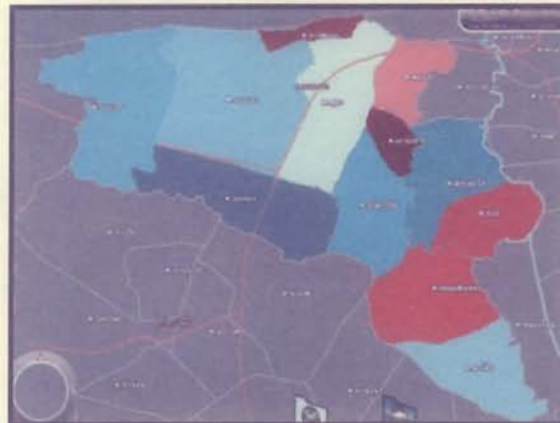
General Information of Nong jig District, Pattani Province

General condition

Size and location: Nong Jig District is one of 12 districts of Pattani Province. It is located at the South of Pattani Province for 8.5 kilometers. The district office is located at Moo 1, Tu Yong Sub-district, with highway no. 4, Pet Kasem Road. The total area of district is about 251,526 square kilometers or about 144,375 rai with the connecting territories as follows:

- North** connected to High sea
- South** connected to Ya Rang District, Koke Poe District, Pattani Province
- East** connected to Muang District, Ya Rang District, Pattani Province
- West** connected to Koke Poe District, Pattani Province, and Tae Pa District,

Song Kla Province



Weather

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Geography

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often sea flooding, so it leads the soil to become salty and sour; this reduces agricultural produce. General weather is that it is comfortably warm and not too cold or too hot as it is near sea with the sea wind flowing each year. There are only 2 seasons including summer and rainy season. However, since it is influenced by 2 sides of monsoon, so it rains almost the whole year. The period of time when there is rain at most is during October to January. By average, it rains about 147 days. The volume of rain measured by average is 1,884 millimeters.

Economic condition

80 percent of population is poor and most of them do rice farming, gardening, fishery along the coast, respectively. The part-time job is as employee and to raise animals. There is 1 bank that is the Bank for Agriculture and Agricultural Cooperative.

Transportation

There is 1 airport located at Moo 6, Bor Tong Sub-district, Nong Jig Sub-district, Pattani Province; which is opposite In Ka Yutta Borihan Camp.

2 Highways (no. 42 – 43)

The number of population

There are 69,160 people consisting of 34,776 males and 34,384 females, 14,378 households

Religion

- Islam for 89 %
- Buddhism for 11 %

Administration

It divides administration into 12 sub-district, 76 villages, with 2 municipalities as Local Administrative Unit, and 11 Local Administrative Organizations.



Passing on Local Wisdom of Tu Yong Sub-district

On local Art, watercolor painting, oil color painting

The beginning of art is the fact that human needs to invent and create amenities and for their survival and for leading their lives including houses, weapons used roughly, container from chinaware, all are created by creativity to solve problem and to respond to human needs in leading their lives. This is different from nature. Later, when human experiences the natural phenomenon, some events are unexplainable at that time, due to fear in the power of supernatural, so they set up the ceremonies that have been developed to be doctrine or belief and religion at present. Art is created to use in various ceremonies as well. Create these things are the foundation and inspiration for human at a later time to create strange and different work and develop work as well. Creativity is by thinking creatively. It is the operation in various manners to create new things that have never been existed before. Creativity is a high level of thinking, it is a kind of intellectual ability to think in multi-directions and many forms without scope leading to the thinking process to create new things or develop the old thing to be better and to be of one's own unique. It can be said that human beings are the only kind of living things that can create various things to use in their lives and can develop various things to be better and more effective, including the ability to develop oneself, social development and national development as well including the development of the world to be appropriate with human beings as much as possible while various animals that existed at the same period as human beings still have the same way of lives without change. Art is beauty.



History and background of the local intellect

Personal background

Name: Mr. Apichart Surname: Due Ra Mae

Race: Thai Nationality: Thai

Religion: Islam

Date of birth: 28 August, 1954 Aged 56 years

Educational background: Grade 9

Occupation: Employee

Expertise: Writing letters, painting watercolor painting and oil color painting, using color in shading

Marital Status: Married

Wife's name: Mrs. Jeh Mar Cee Surname: Due Ra Mae

Children: 2 sons, 1 daughter

Domicile: (native town) Pattani Province

Current address :

(that can be contacted) House no. 172/6 Moo 2, Tu Yong Sub-district, Nong Jig District, Pattani Province, Postal Code: 94170

Mobile: 087-968-7989

Record of award :

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Record of instruction

Mr. Apichart Due Ra Mae has taught on painting to juveniles in the local area and nearby community by using house as art learning center called "Mae Art Gallery" so that the juveniles in the local community could study into painting.

Materials and equipment concerned with local wisdom

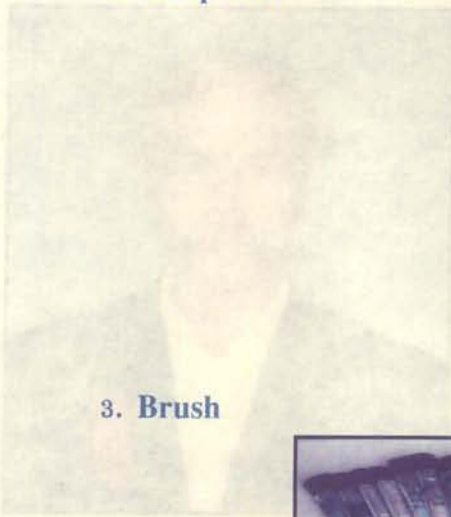
1. Proof paper



Proof paper is rough sand, brown, or dark white, is easy to tear apart, its price is cheapest, it is appropriate for mass printing such as newspaper, and bills



2. EE pencil



3. Brush



No ൧൪

No ൧൨

4. Tube oil color



Oil color is produced from the mixture of dust color and oil color which is the oil obtained from vegetables such as Linseed oil which is filtered from flaxseed or oil from poppy grain; oil color for writing would be contained in tube. The price depends on quality. The use is by mixing Linseed oil that would make it sticky and oily. In case of using turpentine, it would be dried more rapidly.

5. Canned shade coated oil color



6. Plastic oil



Process/ method

1. Start drafting and shading geometric shapes to primarily practice in order to teach children to know direction of light and shade of objects and shapes



2. Painting natural pictures, instruction outside the normal place





3. Mixing color by that there would be 3 main colors that are red, green, and blue.

All colors would be mixed and then made new color



Learning method

4. Painting of pictures, objects, human, under the imagination and shading pictures



Continue work to generate income

1. Establish the group to promote the painting of local art picture

2. Prepare for screen pattern of shirts, bags, to sell in order to generate income for

local people who are interested

3. Bring the work of children to show in various exhibitions





Passing on Local Wisdom of Bang Ta Wa Sub-district

On local Art, preparing for ship pattern of Kor Lah

Decorating pattern of painting on Kor Lah Ship is the important art and culture that can reflect the culture of lower Central region citizens who settle near the river and sea; most of them do a living by fishery. So, Kor Ship is the riverside vehicle that lives with fishermen around here. It can be used in fishery and transporting goods and recreation. Kor Lah Ship is the unique of fishermen in Southern region for a very long time. Kor Lah Ship is different from other ships completely, especially in terms of decoration of painting on ship. Kor Lah Ship is like valuable art work that is colorful and striking with inventing pattern that is elaborate and delicate.

Pattern of painting on Kor Lah Ship is considered the art creation to increase beauty and unique for the Kor Lah Ship. Therefore, the worker who is to decorate Kor Lah Ship must be of special ability and skill in the creation. The painter would start work when there is the painting on the base already. Painting of pattern is charged by package under the size of ship and type of painting. Besides, the pattern that was once made and the creativity, the price of painting would be higher than normal pattern as it takes time in inventing to increase the beauty to the ship under the intention of employer. The employment rate is about 2,000 – 4,000 baht each ship. This is not concerned with ship painter. Most of patterns made are under the requirement of employer by identifying various patterns in brief such as Thai pattern, Islam pattern, Indonesian pattern, flower pattern. The details would be invented by the painter. The painting would be done by only one person. It is considered that the painter of pattern is the important person that help Kor Lah Ship beautiful.





History and background of the local intellect

Personal background

Name: Mr. Ar Rase Surname: Ta Leh

Race: Thai Nationality: Thai

Religion: Islam

Date of birth: 28 June, 1982 Aged 28 years

Educational background: Grade 6

Occupation: Employ to make flower pattern of Kor Lah Ship

Expertise: make flower pattern of Kor Lah Ship

Marital Status: Single

Domicile: (native town) Pattani Province



Current address:

(that can be contacted) House no. 80/1 Moo 2, Bang Ta Wa Sub-district, Nong Jig District, Pattani Province, Postal Code: 94170

Mobile: 083-858-3142

Record of award:

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Record of instruction

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Materials and equipment concerned with local wisdom

1. Proof paper



2. Brush no. 14, 12, 10, 8, 6, 3



3. Oil color



4. Plastic water color, poster color





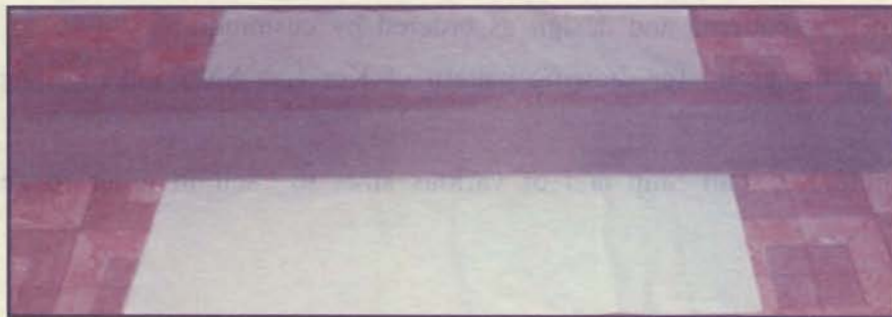
5. Turpentine



6. Can for mixing color (milk can)



7. Wood plank (with the length of 3 meters, half inch thick)



Process/ method

1. View the whole structure of Kor Lah Ship both inside and outside of the ship then design patterns



(Outer part)



(Inner part)

2. Use color that is required to mix with 1 lid of turpentine that would make color not dry so quickly

3. Put color on from the inner part of the ship first then draw the pattern as designed then leave the color to be dried



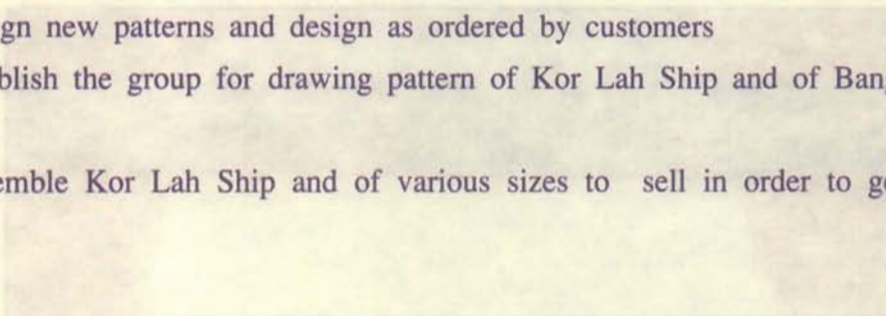


4. After that, put color from the outer part of the ship and draw various patterns



Continue work to generate income

1. Design new patterns and design as ordered by customers
2. Establish the group for drawing pattern of Kor Lah Ship and of Bang Ta Wa Sub-district
3. Assemble Kor Lah Ship and of various sizes to sell in order to generate income for the group



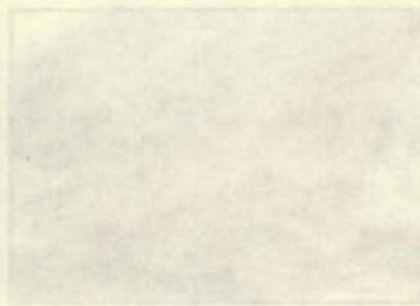
Process method

1. View the whole structure of Kor Lah ship from inside and outside of the ship then

design patterns



(Inner part)



(Outer part)

2. Use color that is required to mix with a bit of impurities that would make color

not dry so quickly

3. Put color on from the inner part of the ship first then do the pattern as designed

then leave the color to be dried





Passing on Local Wisdom of Don Rak Sub-district

On local Art, tom-tom

Tom-tom is imitated from Burma. Some said that it came from the story during the Thonburi Period or the early Rattanakosin during the time when Thailand and Burma were fighting. Burmese played tom-tom happily, and Thai then remembered it and played it. Some said that tom-tom of Burma was disseminated by a group of Burmese in Thailand during King Rama IV's reign; and later, Thai liked to play it in various processes such as Buad Nak Process, Tod Kasin Process, and liked to play it happily in Song Klan Festival and played in almost every town. In one band, there might be many tom-tom. Musical instruments used together with it are small cymbals, rhythm clappers, and gong. This play is called "Toed Toeng" or "Toeng Bong Klong Yao". It is called like this because it is up to the sound of drum and under the characteristics of tom-tom.

Tom-tom is the beating instrument. It is characterized by hollow circle, stretched by many types of flesh. If it is made by single-front flesh, it would be very long and would be carried on the shoulder when beating; this is called Klong Yao or Toed Toeng. If it is stretched by single-front flesh, it would be flat, shallow circle, called Klong Ram Mana; if it is stretched by two-front flesh, it would be strung together by flesh line called Klong Malayu. If it is strung together by rattan, it is called Klong Kaek, Klong Kana.

Tom-tom means the musical instrument with its front made by beef. It is single front drum, strung together by voicing line by flesh at the drum called Hum Klong. Real wood is often used such as wood from jackfruit, mango, santol, and mimosa. Hard wood is rarely used as it is heavy and it is not convenient for carrying on the shoulder. There are many sizes of tom-tom from small to large. Normally, the size of tom-tom is called by the width of drum front such as the drum with front size of 28 centimeter diameter that is 9 inches wide would be called Klong Na 9.

The general characteristics of tom-tom is that it is tom-tom that is penetrated to have hold for the whole drum from the up side as from the drum front to the neck part, which is called Kapoong; this would required flesh to stimulate the voice.

Normally, the body of tom-tom at the bulge part is often decorated by colorful cloth or beautifully flowered cloth by sewing the skirt to cover in order to cover front. Some decorate the covering cloth by leaving it with different color for 2-3 layers by alternate so that it would be more beautiful. The cloth used to cover the tom-tom is called Kra Pong



Klong Yao. Besides, there are line for carrying on the shoulder at one side at the edge of the front of the drum; and the other side is fixed at the middle of body of drum for using when standing and beat it.

For the rubber applied in circle at the middle of the front of drum, applied to preserve such area; besides, the Yang Rak (a kind of rubber) is applied at the edge of drum front as well.

History and background of the local intellect

Personal background

Name: Mr. Somboon Surname: Choo Chuay

Race: Thai Nationality: Thai

Religion: Buddhism

Date of birth: 1 November, 1943 Aged 67 years

Educational background: Grade 4

Occupation: Farmer

Expertise: Local art on tom-tom

Marital Status: Married

Wife's name: Mrs. Somjit Surname: Choo Chuay

Children: 2 sons, 3 daughters

Domicile: (native town) Pattani Province

Current address:

(that can be contacted) House no. 58, Moo 2, don Rak Sub-district, Nong Jig District, Pattani Province, Postal Code: 94170

Mobile: 086-290-7415

Record of award:

- In 1993, Award of Kwan Jai Fon Ram of Tom-Tom, Yaha Pracharam Temple, Yaha District, Yala Province
- In 1993, Third-rank Award of Competition for Tom-tom play, Yaha Pracharam Temple, Yaha District, Yala Province
- In 1993, Fifth-rank Award of Competition for Tom-tom play, Yaha Pracharam Temple, Yaha District, Yala Province

Record of instruction

Mr. Somboon Choo Chuay has taught juveniles who are interested in beating tom-tom





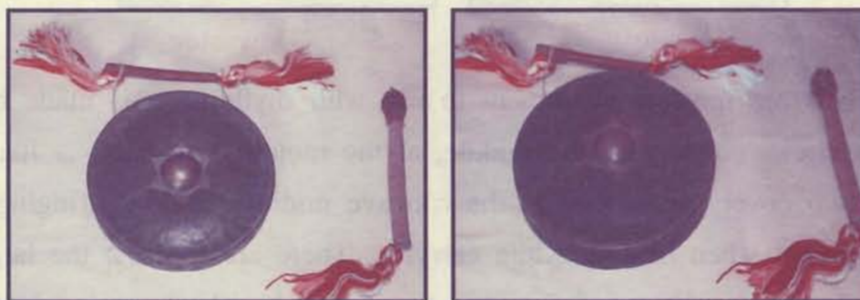
Materials and equipment concerned with local wisdom

1. Tom-tom



The drum is made by wood at the large front part; at the bottom, it is thin and wide at the end. It looks like Dok Lam Pong. There are many sizes of single front. At the middle part, it is often decorated by colorful cloth and leave the edge down covering the drum with carrying string for carrying at the shoulder. The beat is done by palm. The hard play may be done by using other parts of body. Tom-tom is imitated from Burmese. It is often played in processes. This kind of drum is called the name under the sound beaten or called “Klong Toed Toeng”.

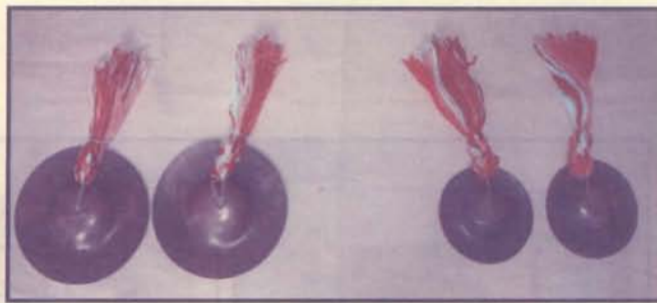
2. Gong



Gong is made by circle-shaped metal. At the middle part, it is made bulging node to support the beat to make it sound, called “Poom Kong”. Further from the node, it is extending base then bend down. Surrounding part is called “Chat”. The part which is plain area around is called “Lang Chat”, or “Chan Chat”. The bent part as edge is called “Bai Chat”. At the Bai Chat, it would be penetrated for stringing together or hang flesh to hang gong. If it is hung to beat perpendicularly, two holes would be made; if it is hung to beat horizontally, four holes would be made.

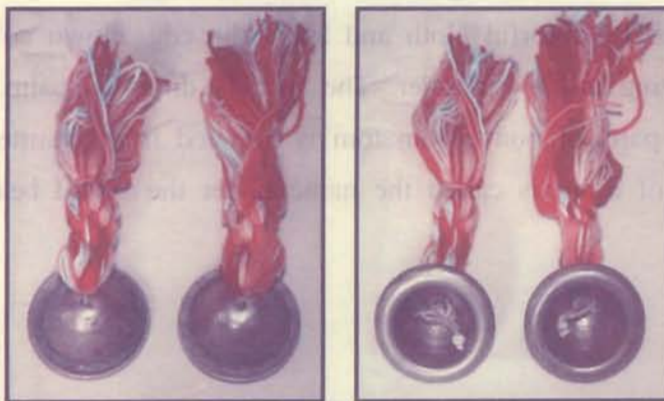


3. Big cymbals



Cymbals are musical instrument used to make rhythms. It is made by metal with the shape like cymbals , but it is bigger and thinner, with two sizes. The larger one is called large cymbals and the small one is called small cymbals. The beating is done by joining and by making different sounds.

4. Small cymbals



Upside

Downside

Small cymbals are musical instrument to use with rhythms, it is made by metal, it is thick, its shape is circle, concave at the middle, at the mouth is wide, it is like Kanom Kok without lid, with two covers penetrated at the concave middle part for stringing rope to both covers to be convenient when beating while carrying. There are 2 sizes; the larger one is for Pee Pat (Thai orchestra consisting of five groups of wood and percussion instruments), the smaller one is for small Pee Pat. It is used with lines band and Mahoree (Thai Grand Orchestra)

5. Rhythm clappers



Rhythm clappers is made by hard wood which is characterized by square with ridge



Process/ method

1. Orientation to those trainees, explaining about the history and background of tom-tom



2. Set up lines as semi-circle, start paying respect to teacher before playing musical instrument



3. Practice poses of tom-tom and beating consistently



4. Practice beating cymbals, big cymbals, gong, clappers, to be rhythmic with tom-tom and teach dancers to move consistently



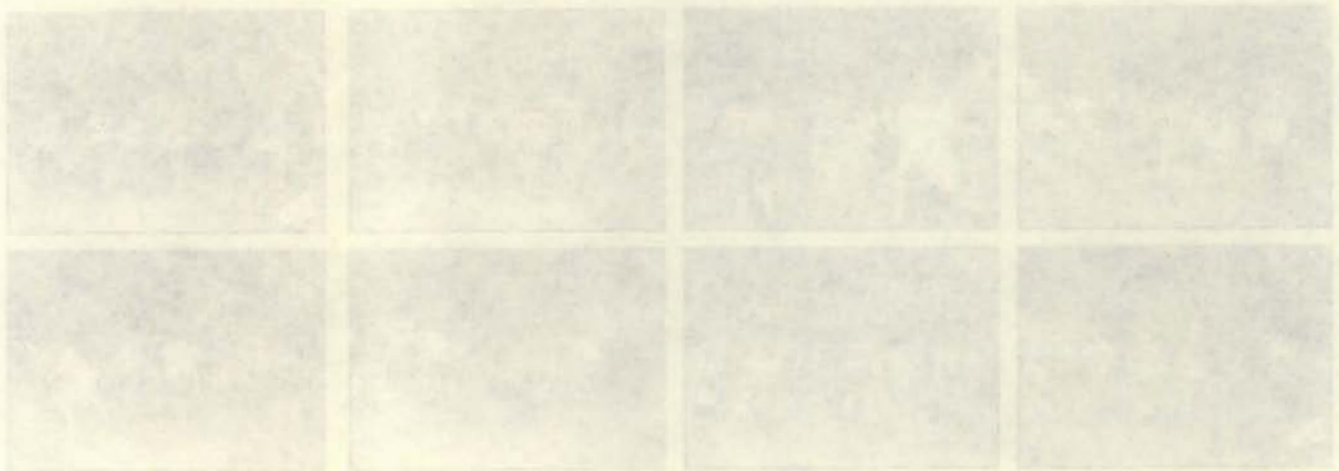
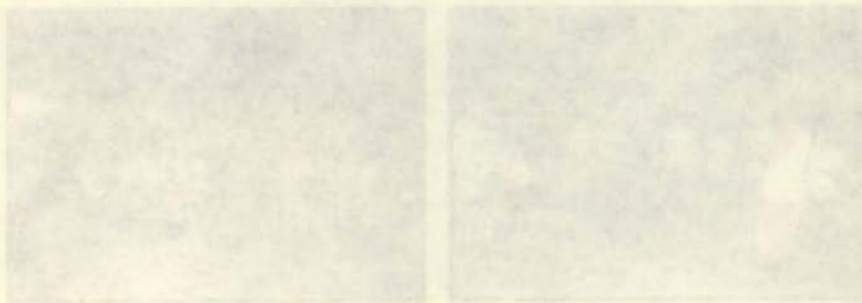
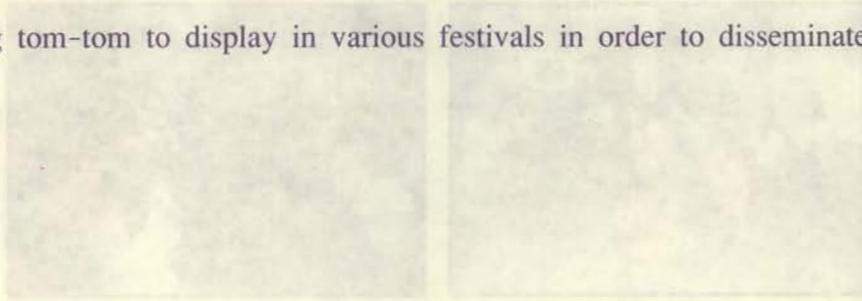


Continue work to generate income

1. Establish group to promote and conserve the musical instrument play of Don Rak

Sub-district

2. Bring tom-tom to display in various festivals in order to disseminate cultures





Passing on Local Wisdom of Ya Bi Sub-district

On local Art, Di Kae Hoo Loo

Di Kae Hoo Loo is the arts of the past time. The origin of Di Kae Hoo Loo was at Ban Ka Yoo Bor Kor (Ban Jue Na Rae), Ka Yoo Bor Kor Village, currently it is at Raman District, Yala Province

Di Kae Hoo Loo has prelude of Krueng Ram Mana (called Ta Boh) and the song called Pantong. Di Kae Hoo Loo would collect any music that is fun. At the end of the music, there is Ka Roh (responding) in each session and ended by Waboolae. The word “Wa” means kite; “Boolae” means crescent; so, it means Crescent kite which is the unique of Di Kae Hoo Loo. The word “Di Kae” is called by general Thais as Likae, the word “Hoo Loo” means South, therefore, Di Kae Hoo Loo means Likae of the South. The song would ended with the word “Wa Boo Lae”.

Li Kae Hoo Loo or Di Kae Hoo Loo comes from the word “Di Kae” and “Hoo Loo”. The intellect said that Li Kae or Di Kae comes from the word See Kair meaning reading tune, the word Hoo Loo means South; to overall meaning is song singing as rhythm from the South.

Li Kae Hoo Loo is the local play on southern border provinces that are popular by Muslim. It is often used in the fair of Ma Kae Poo Loh, Sunad, Mao Lid, Ha Ree Ra Yor, the word “Li Kae” or “Di Kae” is the Persian word having 2 meanings that are:

1. Hymn, the pray is called “Di Kae Mao Lid”
2. Responding poem is often played among the team called “Li Kae Hoo Loo”; some are from local people of Sa Kai race called it as Manorah Kon Sa Kai; some said that it copies the Lam Tad of Thai to some extent.

The setting of band is like that of Lam Tad or Pleng Choy of the Central Region. Each team has about 10 persons of chorus. There would be 2-3 singers of the team and there may be supporting singers as well; that is, any audience who wants to join the band, he is permitted to do so from the Li Kae Team; it is like the play of Pleng Bork of the South. The performance stage is high for not more than 1 meter; it is open area without curtain. The chorus would sit in circle and sing along and clap their hands and move their bodies to be consistent with the music. The singer or the responder of poem would stand up beside the chorus. If there is a competition, each team would sit on stage together but separate the circle. The performance is done by alternating each round, this is very fun for



the audience.

Dressing Formerly, the players wore turban, wearing T-shirt, wearing sarong, sometimes they had axe with their body in order to make opponent fear. Later, there is dressing like playing Si La without having sword. At present, they often dress like Thai Muslim or in modern style.

Musical instrument consists of Ram Mana (Rue Bana) for at least 2 pieces, 1 gong, and 1-2 pairs of Luke Sake. There may be flute while the chorus is singing and the music is playing. The music would stop when there is a singing like the singing of Lam Tad or Pleng Choy. There are 3 tunes at present, that are slow, mamboselay, and Indian dancing arts; any rhythm requires the singing to be consistent with such rhythm and cannot use different rhythms.

How to play: Method of playing, it starts with the performance of the music of interlude in order to stimulate the emotion of audiences. Formerly, there is a paying respect to teachers in case where there is a competition among villagers or there may be shaman of each side to chase opponent's ghosts away. At present, the fight is done by arts and words only. When the chorus preludes, then the voice would come by each person, starting with the objectives of the performance, after that, it gets into the story; it may be the situation of the country, the love of the young people, or the joke in case where there is a competition. Or sometimes there is a story related to the irony or various problems mentioned to the audience so that the audience would feel fond of the words and wit.

Opportunity and time of play: Previously, it is often played in various ceremonies such as Sunat, Wedding (Ma Kae Poo Loh). At present, Li Kae Hoo Loo is still played in various festivals together with other fairs. In some area, there is performance in key ceremonies as well such as Celebration of His Majesty the King's birthday.

Value, concept, essence : The performance of Li Kae Hoo Loo can be disseminated and campaigned so that the public could understand the danger of drugs, amphetamine, aids problem, cleanliness, and others very well, both in terms of knowledge and fun. In the past, the governor of Raman, the governor of Pattani called 7 cities, used Li Kae Hoo Loo for major ceremonies. At present, it is used in various fairs.



History and background of the local intellect

Personal background

Name: Mr. Sa Ie Surname: Toh Ming

Race: Thai Nationality: Thai

Religion: Islam

Date of birth: 1949 Aged 61 years

Educational background: Grade 4

Occupation: Farmer

Expertise: Di Kae Hoo Loo

Marital Status: Married

Wife's name: Mrs. Mae

Surname: Mae Roh

Children: 4 sons, 3 daughters

Domicile: (native town) Pattani Province

Current address: (that can be contacted)

House no. 4 Moo 6, Ya Bi Sub-district, Nong Jig District, Pattani Province,

Postal Code: 94170

Mobile: 087-836-4353

Record of award:

Record of instruction

Mr. Sa Ie Toh Ming has taught on playing Di Kae Hoo Loo to students of Ya Bi Ban Wit School, Ya Bi Sub-district and the juveniles who are interested

Materials and equipment concerned with local wisdom

1. Big Ram Mana (Ba Nor Eboo)

2. Small Ra Mana (Ba Nor Arnor)





3. Small cymbals (Ar Noh Ar Yae)



4. Luke Sake (Who Lor Ma)



5. Gong (Mong)



(front part) small gong (rear part) big gong

6. Clappers



7. Tamborine



Process/ method

Characteristics of performance

A team has about 10 persons of chorus, 1-2 singers. The musicians sit behind chorus. The performance would be done by alternating standing and singing the poem in responding to each other each round. The chorus sits in circle and claps their hands and move bodies to be in concordance with music rhythm. The singers or poem responders stand beside the chorus band. If there is a competition, each team would get up on same stage; but separating to the certain level. The performance is by alternating in singing each round.



1. Start the performance on part of prelude to stimulate the audiences' mood.



2. The chorus precludes the voice each one, each time, starting with the objectives of the performance, after that, it gets into the story; it may be the situation of the country, the love of the young people



3. Clap hands consistently and with various poses that are corresponding to the rhythm and tone happily



Continue work to generate income

1. Hold the fair to disseminate the local arts
2. Establish source for learning the history and background of playing to the juveniles to practice
3. Establish the group in order to teach juvenile, once a week.



Passing on Local Wisdom of Da Toh Sub-district

On occupation, wood carving

Wood carving is considered a type of oldest art. It is believed that it has existed as from the ancient time. Human learnt to use cutting tool to dig and make wood in shape as desired, both on practical use and beauty. In iron age, it was around 1,000 years before A.D., human learnt to separate metal from mineral and then used it to invent various kinds of tools, including tools used for carving. Carving then started and continued and developed until now and is found all over the world. Carving in Thailand, formerly, mostly it was about religion, including carving wood for chapel, church, pavilion of temple, Tripitaka Tower, Tripitaka cabinet, pagoda. They were built to be beautifully and elaborately. It appears in all ages in various regions of Thailand. There are a lot of carvers all over region to create works. Wooden carving arts of Lanna is the old artwork which is valuable and unique and is the pride of Lanna. Since in local area, there are a lot of timbers that can be applied in carving conveniently, so carving becomes one part of Lanna culture that reflects the belief, tradition, value, and way of life and way of Lanna's lives that are binding with nature, field, forest that can be generally found at present in important religious site, houses, and tools of daily lives.

Wood carving arts are national cultural heritage that have been passed on from generation to generation until now. Her Majesty the Queen intends to conserve this cultural heritage to maintain its value, so Her Majesty the Queen is graciously pleased to provide teachers for this subject to members of Arts and Crafts by focusing on how to use wood effectively and appropriately for carving as a profession generally found, especially in Northern region as the wood can be found easily to be used as raw material. The carving in each province would be different. Normally, carving of patterns in various decorations in Thailand has existed since in ancient time such as carving for decoration in houses and temples.

There are 3 types of carving that are 1. Low convex picture, 2. High convex picture, 3. Floating picture. In carving, there are 2 types; the first one is the carving as convex picture on wood such as the front of the house, door, window of churches or temple; the second one is the floating carving such as Buddha's image, various characters and animals. Timber is often used as material in carving as it is elaborate and sticky, the carving can be done to get clear pattern as desired. The pattern is beautiful in the wood and has property in



absorbing color very well. Tools used in carving consist of various sizes of chisels that are often made to be convenience for carver and worker and to appropriate for each kind of work. Each size of chisel is used in various characteristics; for example, used to knock onto the wood to add lines and dig the ground deeper. The first time of carving is called Klone; this is very important as the Klone must be well made so that the carving would be made well and beautifully. After completing carvirg, then put -Rak on or oil painting on it as desired.

History and background of the local intellect

Personal background

Name: Mr. Korseng Surname: Ja Noh

Race: Thai Nationality: Thai

Religion: Islam

Date of birth: 1 January, 1957 Aged 53 years

Educational background: Grade 6

Occupation: Farmer

Expertise: Carving gun handle, preparing bird's cage, carving wood

Marital Status: Married

Wife's name: Mrs.Winas Surname: Ja Noh

Children: 2 sons, 2 daughters

Domicile: (native town) Pattani Province

Current address: (that can be contacted)

House no. 105/2, Moo 4, Da Toh Sub-district, Nong Jig District, Pattani Province, Postal Code: 94170

Mobile: 084-854-3860

Record of award:

-

Record of instruction

Instruct two persons:

1. Mr. Mato Hae Ya Moo is passed on the method of carving for base of the house, perforated design
2. Mr. Mading Sa Lae is passed on the method of preparing for bird's cage





Materials and equipment concerned with local wisdom

1. Electrical planing machine



2. Electrical drill



3. Hand electrical perforating saw (Jig saw)



4. Router



5. Hammer



6. Tape measure



7. Neem wood





Process/ method

1. Orientation to the trainees on academics of carving wood and recommendation on materials/ equipment in the instruction



2. Choose wood to be carved and planer to make wood smooth by electrical planer



3. Design the pattern on wood required to be carved



4. Penetrate hold of wood pattern by electrical drill



5. Use electrical perforator (jig saw) to perforate the pattern as stipulated





6. Use router to make corner of perforated design of wood to be beautiful



Continue work to generate income

1. Establish group of carvers to generate income to people in the community
2. Design new patterns of wood as desired by customers
3. Register it as OTOP
4. Bring products to show in various fairs or exposition
5. Build learning sites in community in order to generate income and to be part-time job for those who are unemployed





Passing on Local Wisdom of Kor Lor Tan Yong Sub-district

On Thai medicines, Thai massage

It is believed that its root was from India by Doctor Chivok Koman Rapat, the doctor of the royal family of Sakkaya and the doctor of the Buddha. He initiated it in Buddha's era, then this was disseminated to Thailand. When it was brought to Thailand is not clear. In the past, it was found that there was massage only in royal place; the massage was done to only the King and high-rank officials. Afterwards, it became known and common to general public.

Massage was very common in Ayuddaya Period at around B.e. 2300, there is the record of massage in textbook in Bali on fan palm. In B.E. 2310, Ayuddhaya capital was burned completely, many textbooks were destroyed. There was only some remaining. So, there had been collection of knowledge by preparing massage textbooks.

Later in King Rama I, in B.E. 2331, King Buddha Yodfah Chu La Lok, was graciously pleased to proclaim the writing of medicine textbook and textbook on Rue See Dudton and leave it in pavilion.

In the reign of King Rama III, he was pleased to proclaim the writing of contents of textbook on the wall of Wat Poe.

During the reign of King Rama V, he was graciously pleased to proclaim the clearance of medical textbook to be correct and clear the massage textbook to be in royal massage textbook, and there was teaching to third-year students in Medical School of Thailand as well.

In B.E. 2475, there was an initiation of place for disseminating knowledge on treatment by using herb and massage for the first time. During that time, there were not many interested persons. Later, there were more interested persons. Until now, massage has been taught from generation to generation and this should be conserved forever.



History and background of the local intellect

Personal background

Name: Mr. Ar Sah Surname: Poh Ha

Race: Thai Nationality: Thai

Religion: Islam

Date of birth: 26 April, 1975 Aged: 35 years

Educational background: Grade 9

Occupation: Farmer

Expertise: Thai massage

Marital Status: Married

Wife's name: Mrs. Roh Ha Ning Surname: Sa Ma

Air

Children: 2 females

Domicile: (native town) Pattani Province

Current address: (that can be contacted)

House no. 30 Moo 4, Kor Lor Tan Yong Sub-district, Nong Jig District, Pattani Province,

Postal Code: 94170

Mobile: 086-297-8632

Record of award:

Record of instruction

Materials and equipment concerned with local wisdom

1. Towel



Used for covering body of subject





2. Oil, coconut oil



Used for applying the area that feel tired and needed to be massaged

3. Bed or litter



Used for massaging while sleeping

Process/ method

1. Apply the oil or coconut oil onto the hurt area



Start from method of massaging shoulders, arms and shoulders, pressing on shoulders by putting left hand on right shoulder, after that, use thumb and four fingers catch on shoulder, press gently then raise left arms, repeat this for 5 times. After that, press down to arms, and press gently until reaching palm then press at palm gradually so that the muscle would be relaxed.



Massage shoulder



Massage arm



Massage palm

3. The pose on massaging knee, by using four fingers (except thumb), massage gently in the way like rubbing around the muscle around knee, it takes about 8 minutes



4. Massage heel and bend legs



5. Massage pose/ pounding on back Pounding would help stimulate the muscle; it is often at the back of the patient to reduce the symptom of backache and neck-ache. In pounding, it must be done carefully so that the muscle would not be bruised and would not be injured.





6. Method of massage to deal with the symptom of headache by pressing on the area of pain



Continue work to generate income

1. Establish teaching group for Thai massage in the Sub-district to build profession to the person who wants more income
2. Prepare for herb clabber to apply in Thai massage
3. Produce herb clabber and massage's manual by oneself for sale
4. Service on Thai massage in various houses



Passing on Local Wisdom of Ta Kam Cham Sub-district

On occupation of weaving mat

Basketry is the handicraft that is created from the spirits and wisdom of ancestors. It means to bring material to be made in strings or in lines and to bring the prepared materials to be woven in various shapes and patterns. Another important procedure is knitting that is the process for making it complete and make it durable by the outer structure of materials used to entwine including bamboo, rattan, sedge, ramie, Lepironia articulata, screw pine, Lygodium.

Type of basketry

The basic idea in creating basketry is by the need of daily life as the main one. The early basketry then had easy form and method that was not so complicated. The basketry in Thailand started for the first time in prehistoric era. The evidence as structure of basketry on the soil at the Ban Chiang archeological site in Udon Thani Province with its age of about 3,000 years. And in Sukhothai Period, it was said that Pra Ruang had showed miracle by using Kra Om (a type of bamboo basketry used to hold water) as well. General basketry can be divided as follows:

1. Tools used in agriculture such as Wee (Ka Wee), wicker basket
2. Household tools such as colander to filter coconut milk, Ka Pom, Ka Tip
3. Tools used to trap animals such as network trap, bamboo fish trap, creel, chicken coop
4. Tools used in ceremony such as Kan Krayong, Ta Laew
5. Miscellaneous tools such as threshing basket

The characteristics of each basket is characterized by the fact that it is often made for practical use of people of each local community; therefore, it requires practical use, shape, pattern, and material that are different, that makes local basket become unique in each community.

The Southern region has different form of basketry from that of other regions in terms of form, pattern, materials used; this depends on environment and raw material in the local area.

- Samook, the woven container by palm leave, is used to contain small items
- Sop Mak, the woven container by Kra Jood, used for containing Mak
- Krajood Mat, is made by Krajood tree, it is used as bed or for sitting at the temple or mosque
- Logodium basketry is the local ancient basketry, the logodium is used to weave by selecting only the bark, it can make many kinds of appliances such as purse, Koop Mak.



History and background of the local intellect

Personal background

Name: Mrs. Leeyoh Surname: Sa La Mae
Race: Thai Nationality: Thai
Religion: Islam
Date of birth: 1 April, 1959 Aged 51 years old
Educational background: Grade 4
Occupation: Farmer
Expertise: weaving mat
Marital Status: Married
Wife's name: Mr. Moo Sor Surname: Sa La Mae
Children: 1 son, 2 daughters
Domicile: (native town) Pattani Province



Current address: (that can be contacted)

House no. 24 Moo 1, Ta Kam Cham Sub-district, Nong Jig District, Pattani Province, Postal Code: 94170
Mobile: -

Record of award:

-

Record of instruction

Mrs. Lee Yoh has taught how to weave mat to the children in order for them to be able to generate income to the family

Materials and equipment concerned with local wisdom

1. Pandanus leaf of Panan

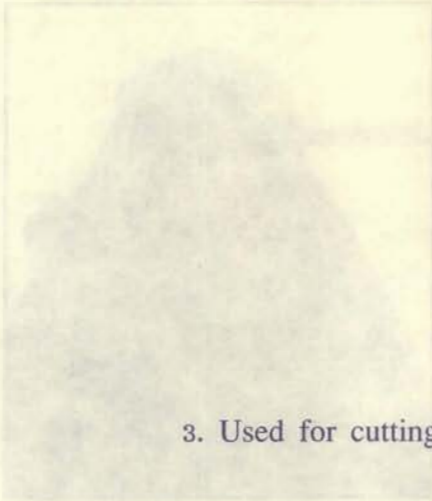


Pandanus tree of Panan is characterized by long and thin with three sides of thorn at the edge in the same direction, but the thorn behind the leaf would go contrary with thorn



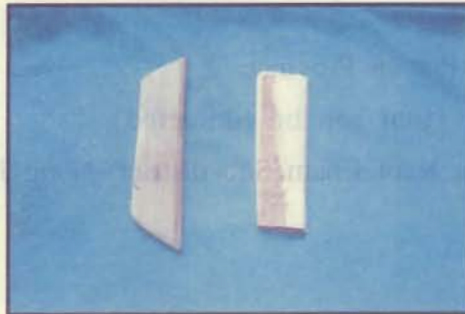
of leaf (it is characterized by being reversal)

2. Scissors, knife, big knife (equipment used for cutting)



Wood to scrape pandanus leaf of Panun

3. Used for cutting Pandanus leaf of Panun



Thick wood of about 1 centimeter used for Scraping Pandanus leaf to make leaf soft

4. Fiber of coconut shell



Used for drawing thorn of pandanus leaf of Panun

Process/ method

1. Use big knife or knife to cut pandanus leaf of Panun





2. Cut the core of pandanus leaf of Panun then divide the leaf in 4 parts (horizontal)



3. Use fiber of coconut shell that is bundle at the head/ bottom of the line that is able to insert thumb, index finger and then bring it to draw thorn of pandanus leaf of Panun out



(Fiber of coconut shell that is tied a knot already)

4. Bring pandanus leaf of Panun to be scraped with wood then bring it to expose to the sun for about 20 minutes, so that the leaf would be soft and easy to be woven



(pandanus leaf of Panun that is exposed to the sun)

5. Put pandanus leaf in 2 perpendicular lines, put the front of the leave (oily surface, alternating with pandanus head, then bring the leaf to be woven in horizontal for 2 lines more.

6. Fold pandanus line at right side then insert the second one; make the pandanus



parallel with standing line, fold pandanus line at the left side onto the second one

7. Fold pandanus at the right side onto the horizontal line to be parallel with the perpendicular line, insert new line underneath the folded pandanus line to parallel with the perpendicular line



8. Weave to expand the length of mat further for about 3-5 lines a part, because in case of weaving many lines a part, the mat would not become rectangular.



9. In weaving, leave the edge beside, this is called Mem the edge of the mat; the Mem starts from the right side by folding perpendicular line, and onto the left side, then weave further to get the line of mat's edge.



Continue work to generate income

1. Establish basketry group in the sub-district to produce many kinds of musketry such as weaving bag
2. Establish the group to teach the weaving to children to learn and pass on the knowledge to other generations.



Passing on Local Wisdom of Bor Tong Sub-district

On local arts, tom-tom

Tom-tom is imitated from Burma. Some said that it came from the story during the Thonburi Period or the early Rattanakosin during the time when Thailand and Burma were fighting. Burmese played tom-tom happily, and Thai then remembered it and played it. Some said that tom-tom of Burma was disseminated by a group of Burmese in Thailand during King Rama IV's reign; and later, Thai liked to play it in various processes such as Buad Nak Process, Tod Kasin Process, and liked to play it happily in Song Klan Festival and played in almost every town. In one band, there might be many tom-tom. Musical instruments used together with it are small cymbals, rhythm clappers, and gong. This play is called "Toed Toeng" or "Toeng Bong Klong Yao". It is called like this because it is up to the sound of drum and under the characteristics of tom-tom.

Tom-tom is the beating instrument. It is characterized by hollow circle, stretched by many types of flesh. If it is made by single-front flesh, it would be very long and would be carried on the shoulder when beating; this is called Klong Yao or Toed Toeng. If it is stretched by single-front flesh, it would be flat, shallow circle, called Klong Ram Mana; if it is stretched by two-front flesh, it would be strung together by flesh line called Klong Malayu. If it is strung together by rattan, it is called Klong Kaek, Klong Kana.

Tom-tom means the musical instrument with its front made by beef. It is single front drum, strung together by voicing line by flesh at the drum called Hum Klong. Real wood is often used such as wood from jackfruit, mango, santol, and mimosa. Hard wood is rarely used as it is heavy and it is not convenient for carrying on the shoulder. There are many sizes of tom-tom from small to large. Normally, the size of tom-tom is called by the width of drum front such as the drum with front size of 28 centimeter diameter that is 9 inches wide would be called Klong Na 9.

The general characteristics of tom-tom is that it is tom-tom that is penetrated to have hold for the whole drum from the up side as from the drum front to the neck part, which is called Kapoong; this would required flesh to stimulate the voice. Normally, the body of tom-tom at the bulge part is often decorated by colorful cloth or beautifully flowered cloth by sewing the skirt to cover in order to cover front. Some decorate the covering cloth by leaving it with different color for 2-3 layers by alternate so that it would be more beautiful. The cloth used to cover the tom-tom is called Kra Pong Klong Yao. Besides, there are lines



for carrying on the shoulder at one side at the edge of the front of the drum; and the other side is fixed at the middle of body of drum for using when standing and beat it.

For the rubber applied in circle at the middle of the front of drum, applied to preserve such area; besides, the Yang Rak (a kind of rubber) is applied at the edge of drum front as well.

History and background of the local intellect

Personal background

Name: Mr. Prasit Surname: Pee Kaew

Race: Thai Nationality: Thai

Religion: Buddhism

Date of birth: 1946 Aged 63 years

Educational background: Grade 3

Occupation: Farmer

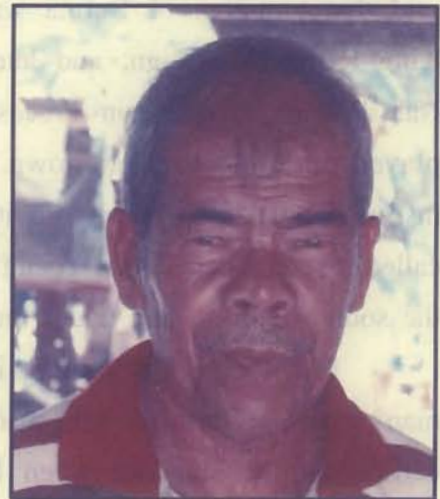
Expertise: Local art on tom-tom

Marital Status: Married

Wife's name: Mrs. Lamai Surname: Pee Kaew

Children: 3 sons, 1 daughter

Domicile: (native town) Pattani Province



Current address: (that can be contacted)

House no. 116/1 Moo 8, Bor Tong Sub-district, Nong Jig District, Pattani Province,

Postal Code: 94170

Mobile: 081-094-2670

Record of award and performance:

- In 2007, Competition on Tom-Tom band with the award of Second rank, got price as money, competition at Hua Talad Temple, Muang District, Pattani Province
- In 2009, Opening the fair of OTOP at Wat Mujjarin Tawapee Wihan School
- Chak Pra Festival is the festival of merit-making on Buddhist Lent End Day when the tom-tom would be played at the head of ship of monks every year

Record of instruction

Mr. Prasit Pee Kaew has taught how to beat tom-tom to children and many others who are interested



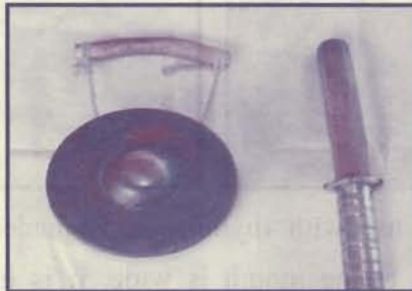
Materials and equipment concerned with local wisdom

1. Tom-tom



The drum is made by wood at the large front part; at the bottom, it is thin and wide at the end. It looks like Dok Lam Pong. There are many sizes of single front. At the middle part, it is often decorated by colorful cloth and leave the edge down covering the drum with carrying string for carrying at the shoulder. The beat is done by palm. The hard play may be done by using other parts of body. Tom-tom is imitated from Burmese. It is often played in processes. This kind of drum is called the name under the sound beaten or called “Klong Toed Toeng”.

2. Gong

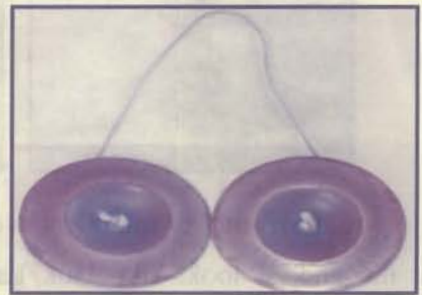
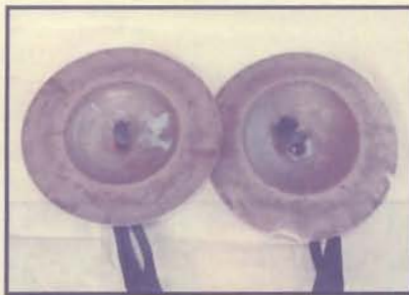


Gong is made by circle-shaped metal. At the middle part, it is made bulging node to support the beat to make it sound, called “Poom Kong”. Further from the node, it is extending base then bend down. Surrounding part is called “Chat”. The part which is plain area around is called “Lang Chat”, or “Chan Chat”. The bent part as edge is called “Bai Chat”. At the Bai Chat, it would be penetrated for stringing together or hang flesh to hang gong. If it is hung to beat perpendicularly, two holes would be made; if it is hung to beat horizontally, four holes would be made.



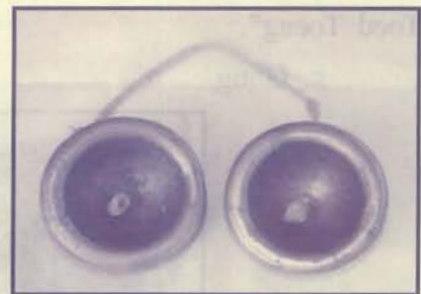


3. Big cymbals



4. Small cymbals

Cymbals are musical instrument used to make rhythms. It is made by metal with the shape like cymbals , but it is bigger and thinner, with two sizes. The larger one is called large cymbals and the small one is called small cymbals. The beating is done by joining and by making different sounds.



Small cymbals are musical instrument to use with rhythms, it is made by metal, it is thick, its shape is circle, concave at the middle, at the mouth is wide, it is like Kanom Kok without lid, with two covers penetrated at the concave middle part for stringing rope to both covers to be convenient when beating while carrying. There are 2 sizes; the larger one is for Pee Pat (Thai orchestra consisting of five groups of wood and percussion instruments), the smaller one is for small Pee Pat. It is used with lines band and Mahoree (Thai Grand Orchestra)

5. Rhythm clappers



Rhythm clappers is made by hard wood which is characterized by square with ridge



Process/ method

1. There are about 15 persons and more as players to set up the lines at front



2. Pay respect to teachers first before playing each musical instrument



3. Start beating the drum and beating cymbals, big cymbals, gong, and clappers to be rhythmic with the music



Continue work to generate income

1. Make public relations and use various media through technologies in order to access to current juveniles who are interested in technology more such as competition of the performance of tom-tom band as cartoon so that the children would be interested and would pay attention to learn the history and background of tom-tom
2. Establish juveniles of the Sub-district by dividing team of each village to arrange for the activity for each village to compete on tom-tom band



Passing on Local Wisdom of Kor Por Sub-district

On local arts, Di Kae Hoo Loo

Di Kae Hoo Loo is the arts of the past time. The origin of Di Kae Hoo Loo was at Ban Ka Yoo Bor Kor (Ban Jue Na Rae), Ka Yoo Bor Kor Village, currently it is at Raman District, Yala Province

Di Kae Hoo Loo has prelude of Krueng Ram Mana (called Ta Boh) and the song called Pantong. Di Kae Hoo Loo would collect any music that is fun. At the end of the music, there is Ka Roh (responding) in each session and ended by Waboolae. The word "Wa" means kite; "Boolae" means crescent; so, it means Crescent kite which is the unique of Di Kae Hoo Loo. The word "Di Kae" is called by general Thais as Likae, the word "Hoo Loo" means South, therefore, Di Kae Hoo Loo means Likae of the South. The song would ended with the word "Wa Boo Lae".

Li Kae Hoo Loo or Di Kae Hoo Loo comes from the word "Di Kae" and "Hoo Loo". The intellect said that Li Kae or Di Kae comes from the word See Kair meaning reading tune, the word Hoo Loo means South; to overall meaning is song singing as rhythm from the South.

Li Kae Hoo Loo is the local play on southern border provinces that are popular by Muslim. It is often used in the fair of Ma Kae Poo Loh, Sunad, Mao Lid, Ha Ree Ra Yor, the word "Li Kae" or "Di Kae" is the Persian word having 2 meanings that are:

1. Hymn, the play is called "Di Kae Mao Lid"
2. Responding poem is often played among the team called "Li Kae Hoo Loo"; some are from local people of Sa Kai race called it as Manorah Kon Sa Kai; some said that it copies the Lam Tad of Thai to some extent.

The setting of band is like that of Lam Tad or Pleng Choy of the Central Region. Each team has about 10 persons of chorus. There would be 2-3 singers of the team and there may be supporting singers as well; that is, any audience who wants to join the band, he is permitted to do so from the Li Kae Team; it is like the play of Pleng Bork of the South. The performance stage is high for not more than 1 meter; it is open area without curtain. The chorus would sit in circle and sing along and clap their hands and move their bodies to be consistent with the music. The singer or the responder of poem would stand up beside the chorus. If there is a competition, each team would sit on stage together but separate the circle. The performance is done by alternating each round, this is very fun for



the audience.

Dressing Formerly, the players wore turban, wearing T-shirt, wearing sarong, sometimes they had axe with their body in order to make opponent fear. Later, there is dressing like playing Si La without having sword. At present, they often dress like Thai Muslim or in modern style.

Musical instrument consists of Ram Mana (Rue Bana) for at least 2 pieces, 1 gong, and 1-2 pairs of Luke Sake. There may be flute while the chorus is singing and the music is playing. The music would stop when there is a singing like the singing of Lam Tad or Pleng Choy. There are 3 tunes at present, that are slow, mamboselay, and Indian dancing arts; any rhythm requires the singing to be consistent with such rhythm and cannot use different rhythms.

How to play: Method of playing, it starts with the performance of the music of interlude in order to stimulate the emotion of audiences. Formerly, there is a paying respect to teachers in case where there is a competition among villagers or there may be shaman of each side to chase opponent's ghosts away. At present, the fight is done by arts and words only. When the chorus preludes, then the voice would come by each person, starting with the objectives of the performance, after that, it gets into the story; it may be the situation of the country, the love of the young people, or the joke in case where there is a competition. Or sometimes there is a story related to the irony or various problems mentioned to the audience so that the audience would feel fond of the words and wit.

Opportunity and time of play: Previously, it is often played in various ceremonies such as Sunat, Wedding (Ma Kae Poo Loh). At present, Li Kae Hoo Loo is still played in various festivals together with other fairs. In some area, there is performance in key ceremonies as well such as Celebration of His Majesty the King's birthday.

Value, concept, essence: The performance of Li Kae Hoo Loo can be disseminated and campaigned so that the public could understand the danger of drugs, amphetamine, aids problem, cleanliness, and others very well, both in terms of knowledge and fun. In the past, the governor of Raman, the governor of Pattani called 7 cities, used Li Kae Hoo Loo for major ceremonies. At present, it is used in various fairs.





History and background of the local intellect

Personal background

Name: Mr. Niseng Surname: Ni Due Mong

Race: Thai Nationality: Thai

Religion: Islam

Date of birth: 30 April, 1968 Aged 47 years

Educational background: Grade 6

Occupation: Farmer

Expertise: Di Kae Hoo Loo

Marital Status: Married

Wife's name: Mrs. Ya Mee Lah Surname: Sa Lae

Children: 4 sons, 2 daughters

Domicile: (native town) Pattani Province



Current address: (that can be contacted)

House no. 80 Moo 2, Kor Por Sub-district, Nong Jig District, Pattani Province,

Postal Code: 94170

Mobile: 081-092-6980

Record of award:

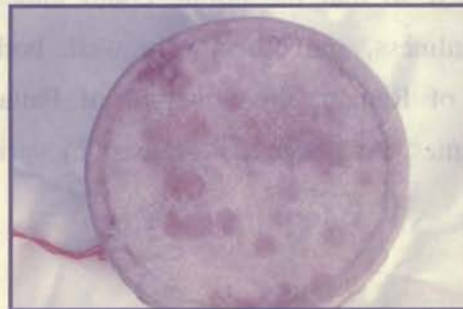
Record of instruction

Mr. Niseng Ni Due Mong teaches the play of Di Kae Hoo Loo to juveniles in the local community who are interested

Materials and equipment concerned with local wisdom

1. Big Ram Mana (Ba Nor Eboo)

2. Small Ra Mana (Ba Nor Armor)

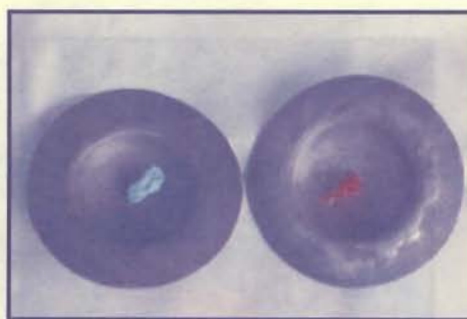




3. Small cymbals (Ar Noh Ar Yae)



4. Cymbals (Ka Yoo Tue Poh)



5. Gong (Mong)



Small gong

6. Luke Sake (Who Lor Ma)



Large gong



(front)



(rear)

Process/ method

Characteristics of performance

A team has about 10 persons of chorus, 1-2 singers. The musicians sit behind chorus. The performance would be done by alternating standing and singing the poem in responding to each other each round. The chorus sits in circle and claps their hands and move bodies to be in concordance with music rhythm. The singers or poem responders stand beside the chorus band. If there is a competition, each team would get up on same stage; but separating to the certain level. The performance is by alternating in singing each round.



1. Start the performance on part of prelude to stimulate the audiences' mood.



2. The chorus precludes the voice each one, each time, starting with the objectives of the performance, after that, it gets into the story; it may be the situation of the country, the love of the young people



Continue work to generate income

1. Hold the fair to disseminate the local arts
2. Establish source for learning the history and background of playing to the juveniles to practice
3. Establish the group in order to teach juvenile, once a week.



Passing on Local Wisdom of Li Pa Sa Ngo Sub-district

On occupation, wood carving

Wood carving is considered a type of oldest art. It is believed that it has existed as from the ancient time. Human learnt to use cutting tool to dig and make wood in shape as desired, both on practical use and beauty. In iron age, it was around 1,000 years before A.D., human learnt to separate metal from mineral and then used it to invent various kinds of tools, including tools used for carving. Carving then started and continued and developed until now and is found all over the world. Carving in Thailand, formerly, mostly it was about religion, including carving wood for chapel, church, pavilion of temple, Tripitaka Tower, Tripitaka cabinet, pagoda. They were built to be beautifully and elaborately. It appears in all ages in various regions of Thailand. There are a lot of carvers all over region to create works. Wooden carving arts of Lanna is the old artwork which is valuable and unique and is the pride of Lanna. Since in local area, there are a lot of timbers that can be applied in carving conveniently, so carving becomes one part of Lanna culture that reflects the belief, tradition, value, and way of life and way of Lanna's lives that are binding with nature, field, forest that can be generally found at present in important religious site, houses, and tools of daily lives.

Wood carving arts are national cultural heritage that have been passed on from generation to generation until now. Her Majesty the Queen intends to conserve this cultural heritage to maintain its value, so Her Majesty the Queen is graciously pleased to provide teachers for this subject to members of Arts and Crafts by focusing on how to use wood effectively and appropriately for carving as a profession generally found, especially in Northern region as the wood can be found easily to be used as raw material. The carving in each province would be different. Normally, carving of patterns in various decorations in Thailand has existed since in ancient time such as carving for decoration in houses and temples.

There are 3 types of carving that are 1. Low convex picture, 2. High convex picture, 3. Floating picture. In carving, there are 2 types; the first one is the carving as convex picture on wood such as the front of the house, door, window of churches or temple; the second one is the floating carving such as Buddha's image, various characters and animals. Timber is often used as material in carving as it is elaborate and sticky, the carving can be done to get clear pattern as desired. The pattern is beautiful in the wood and has property in



absorbing color very well. Tools used in carving consist of various sizes of chisels that are often made to be convenience for carver and worker and to appropriate for each kind of work. Each size of chisel is used in various characteristics; for example, used to knock onto the wood to add lines and dig the ground deeper. The first time of carving is called Klone; this is very important as the Klone must be well made so that the carving would be made well and beautifully. After completing carving, then put Rak on or oil painting on it as desired.

History and background of the local intellect

Personal background

Name: Mr. Torranee Surname: Sa La Mae

Race: Thai Nationality: Thai

Religion: Islam

Date of birth: 3 June, 1960 Aged 50 years

Educational background: Upper Secondary Education

Occupation: Wood carving

Expertise: Wood pattern carving

Marital Status: Married

Wife's name: Mrs. See Ti Ror Ar Ning Surname: Abdul La Teh

Children: 3 sons, 2 daughters

Domicile: (native town) Pattani Province

Current address: (that can be contacted)

House no. 65/2 Moo 3, Li Pa Sa Ngo Sub-district, Nong Jig District, Pattani Province,

Postal Code: 94170

Mobile: 087-294-7914

Record of award:

Record of instruction

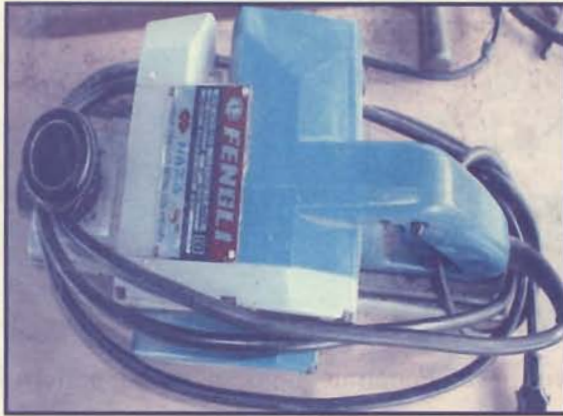
Mr. Torranee Salamae has taught on wood carving to those interested and can use it as a part-time job





Materials and equipment concerned with local wisdom

1. Electrical planning machine



2. Electrical drill



3. Hand electrical perforating saw (Jig saw)



4. Router



6. Hammer



5. Tape measure



7. Neem wood





Process/ method

1. Choose wood to be carved and planer to make wood smooth by electrical planer



2. Design the pattern on wood required to be carved
3. Penetrate hold of wood pattern by electrical drill



4. Use electrical perforator (jig saw) to perforate the pattern as stipulated



5. Use router to make corner of perforated design of wood to be beautiful





Continue work to generate income

1. Establish group of wood carvers in the Sub-district
2. Design new patterns of wood to adjust to be in line with shape of house of each type
3. Prepare for wood pattern in the form that can be designed by customers
4. Provide service of wood carving outside the site



Passing on Local Wisdom of Bang Kao Sub-district

On local art, dove's cage

According to the popularity in raising two kinds of doves, that are *Geopelia striata* and *Pycnonotus melanicterus* to listen to their funny sound and to bring them for competition, so the demand of cages is high, the shape is beautiful for the bird to live in, it is a pride of bird's owner and it is like furniture to decorate the house as well. Both kinds of bird's cages often use different shapes as follows:

Geopelia striata's cage is often rounded, with the diameter of about 14 inches and about 16-18 inches high with 3 main elements including:

1. Structure of cage often uses rattan as structure, both upper part, middle part, and lower part of penetrated cage in proportion with all lines for bar

2. Bar is often made by hard wood like rosewood, Maka Mong, Sao Dam with pattern in itself to be sharpened in bars. At present, bamboo is often used because it is easily found. Bar is very elaborate. Various patterns and flower pattern are used.

3. Cage top is the top part of the cage, it is often used very hard wood to lathe in shape as concave curved, at the end, there is a hook made by metal used for hanging bird's cage. Besides, the cage top is another part that is decorated by carving in various patterns or with beautiful shapes. Some uses metal as material.

***Pycnonotus melanicterus*' cage**

It is often trapezoid which is about 30 inches high and at the lower part is about 14 inches wide with 3 main elements that are structure of cage, bar of cage, and cage top. On part of cage bar and cage top, same material like that of *Geopelia striata*'s cage is often used, but the structure of cage is specially focused; that is, the structure of *Pycnonotus melanicterus* focuses on using hard wood to cut in various parts for about 18 pieces including:

1. Pile for about 32 inches high for 4 pieces (after sawing, the make it round)
2. Upper beam for about 12 inches for 5 pieces
3. Lower beam for about 14 inches for 5 pieces
4. Bar to separate the cage for about 12.5 inches for 4 pieces

The second, third, and fourth piece must be measured the size, penetrated by drill, penetrate on the ridge to support each other in order for inserting the bar of cage. It is a



belief about the number of holes to be penetrated that must be odd number such as 13, 15, 17, 19 or 21 holes under the size of the cage. After that, the worker would focus on carving pattern on all pieces that can express the beauty and the elaborateness of worker and the price of cage.

History and background of the local intellect

Personal background

Name: Mr. Ni Yi Surname: Teh

Race: Thai Nationality: Thai

Religion: Islam

Date of birth: 10 June, 1968 Aged 42 years

Educational background: Grade 6

Occupation: Farmer

Expertise: Dove's cage

Marital Status: Married

Wife's name: Mrs. Sa Ree Yah Surname: Sa Lae

Children: 2 sons

Domicile: (native town) Pattani Province

Current address: (that can be contacted)

House no. 129, Moo 7, Bang Kao Sub-district, Nong Jig District, Pattani Province, Postal Code: 94170

Mobile: 081-09902153

Record of award:

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Record of instruction

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Materials and equipment concerned with local wisdom

1. Rattan



2. Bamboo





3. Hand drill and various sizes of drill bits



4. Vertical drill



5. Perforating saw



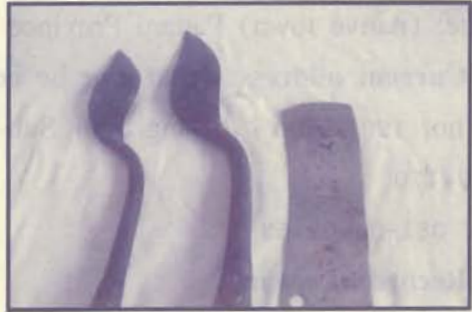
6. Curve saw, axe, perpendicular



7. Tape meter



8. Sharpening knife



9. Plane



10. Hammer



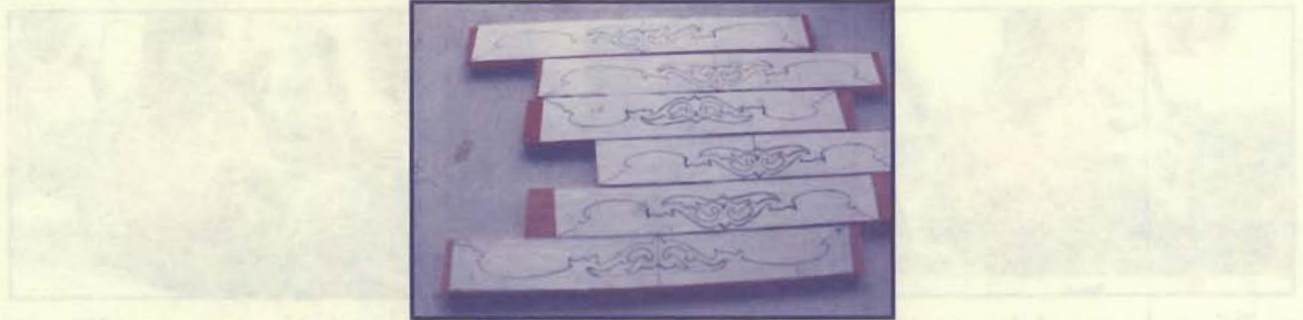
11. Pliers



Process/ method

Method of preparing pattern of perforation

1. Bring the design prepared to be fixed with glue on wood required to make bird's cage (the wood is about 8 millimeters thick)



2. Penetrate the hole by small drill bits under the patterns required to perforate



3. Perforate the pattern under the design onto the wood, sawed by perforating saw, after that, dip wood in water to make the paper come out and then leave it so that the wood would be dried.



(wood that has been perforated design)





Method of preparing for bar of bird's cage

1. Cut bamboo to be of the size required. After that, use sharpening knife to sharpen the bar of bamboo by using sharpening knife onto the knee so that the weight of sharpening would be equal.



2. Bring sharpened bar to be inserted at the bamboo in sharpening knife then use pliers to make the bar round and of the equal size



(Sharpened knife with different holes)



(bar of bamboo that is sharpened already)

3. Structure of cage is often used rattan as structure at upper part, middle part, and lower part of cage penetrated to be proportionate with all likes to insert in the cage's bar.





4. Cage top is the top part of cage. It often uses wood to lathe in shape as concave curved, at the end, there is a hook made by metal used for hanging bird's cage.



Continue work to generate income

1. Establish the group to demonstrate method of preparing for bird's cage in various festivals
2. Register it as OTOP product
3. Design new patterns of bird's cage



Passing on Local Wisdom of Poo Loh Poo Yo Sub-district

On occupation, Weave the fish trap, with the coconut shell top

Basketry is the handicraft that is created from the spirits and wisdom of ancestors. It means to bring material to be made in strings or in lines and to bring the prepared materials to be woven in various shapes and patterns. Another important procedure is knitting that is the process for making it complete and make it durable by the outer structure of materials used to entwine including bamboo, rattan, sedge, ramie, *Lepironia articulata*, screw pine, *Lygodium*.

Type of basketry

The basic idea in creating basketry is by the need of daily life as the main one. The early basketry then had easy form and method that was not so complicated. The basketry in Thailand started for the first time in prehistoric era. The evidence as structure of basketry on the soil at the Ban Chiang archeological site in Udon Thani Province with its age of about 3,000 years. And in Sukhothai Period, it was said that Pra Ruang had showed miracle by using Kra Om (a type of bamboo basketry used to hold water) as well. General basketry can be divided as follows:

1. Tools used in agriculture such as Wee (Ka Wee), wicker basket
2. Household tools such as colander to filter coconut milk, Ka Pom, Ka Tip
3. Tools used to trap animals such as network trap, bamboo fish trap, creel, chicken coop
4. Tools used in ceremony such as Kan Krayong, Ta Laew
5. Miscellaneous tools such as threshing basket

The characteristics of each basket is characterized by the fact that it is often made for practical use of people of each local community; therefore, it requires practical use, shape, pattern, and material that are different, that makes local basket become unique in each community.

The Southern region has different form of basketry from that of other regions in terms of form, pattern, materials used; this depends on environment and raw material in the local area.

In way of lives of villagers, it is different from way of lives of urban citizens. In each day, villagers are not too hurry with their life, they just find food from animals such as shrimp, shell, crab, fish, to be prepared as food by themselves; they plant vegetables for



food. When they have to look for food, to catch fish, so they invent device for trapping water animals in many forms such as Sai to trap fish, fishhook, streak for trapping eel, coop-like trap; these devices are very important that are obtained from such local community.

History and background of the local intellect

Personal background

Name: Mr. Supon Surname: Tan Suwan
Race: Thai Nationality: Thai
Religion: Islam
Date of birth: 1949 Aged 61 years old
Educational background: Grade 4
Occupation: General employee
Expertise: basketry, repairing engine
Marital Status: Married
Wife's name: Mrs. Nong Yao Surname: Ngam Rabieb
Domicile: (native town) Pattani Province



Current address: (that can be contacted)

House no. 39, Moo 3, Poo Loh Poo Yo Sub-district, Nong Jig District, Pattani Province,
Postal Code: 94170
Mobile: 086-299-9445

Record of award:

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Record of instruction

-

Materials and equipment concerned with local wisdom

1. Lygodium



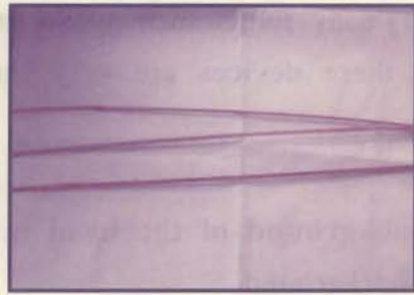
Lygodium is a kind of fern that is commonly found in damp area such as Southern region, there are 2 kinds that are brown and black. The lygodium to be woven must be old enough



2. Two sizes of wood



(30 centimeters long/ line)



(1 meter long/ line)

3. Scissors, knife (equipment used for cutting)



4. Coconut shell



(The side that is penetrated a hole already)



(Penetrated coconut shell then scraped fiber out)

Process/ method

1. Cut bamboo to be 30 centimeters in length or as desired, cut it half into 2 pieces then sharpen the top and bottom to be long and thin, the sharpen must be made 3 to make it curve.





2. Insert the sharpened bamboo in coconut shell to be in odd number such as 11, 13, 15 by inserting in diagonal side and use stick to insert in the hole of coconut shell top.



3. Use lygodium to prevent the bar of bamboo from sliding the position

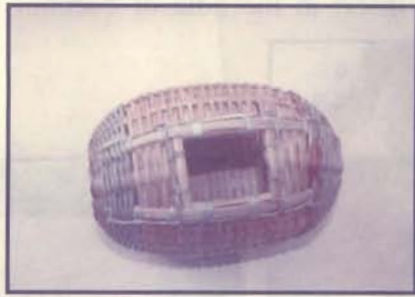


4. After supporting the top by lygodium already, then collect the bars of bamboo on the upper part to be in the same direction in rounded manner and then bring bar of bamboo to insert at the other side of coconut shell.



5. Sharpen the bar of bamboo to be of 1 meter long then bring sharpened bar to alternate upwards and downwards around the fish trap, and leave the space of square for the fish to come in.





Continue work to generate income

1. Establish basketry group and bring basketry to sell to generate income to community
2. Promote the basketry work and new design

