

LuangPuYai (Great Grandfather) : Motto, Beliefs and Influences in the Isan Community Context

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ABSTRACT

Culture refers to the shaping of goodness, the beauty of all things in society that is chosen to value the way of people who must live in harmony and peace. The beliefs of people have an influence on the formation of a beautiful culture, folklore education, or belief, so sociologists are to focus on it. LuangPuYai is a Buddha image that the community of Ban Chiang Mai, Chiang Mai sub-district, Pho Chai district, RoiEt province has worshiped as a representative of the sacred Buddha, where the deities reside in the Buddha image. Therefore, the objectives of this research (1) study the history of LuangPuYai in a community context, (2); analyze beliefs and influences in the community context. This research was conducted at Ban Chiang Community, Chiang Mai Sub-District, Pho Chai District, RoiEt Province using the qualitative research method. The research tools were in-depth interviews with samples using a purposive sampling method: (1) the Mayor, (2) Headman, (3) Village Committee, (4) Folk scholars, (5) People's representatives, (6) religious scholars, and (7) monks, including 23 people. Data collection including studies, related documents, and interviews. The data were analyzed by content analysis. The research results found that; (1) LuangPuYai has a long history, which he always shows empirical miracles to the villagers. The villagers say that this Buddha image was placed underground in the forest of Ton Ket in the vicinity of the community where the villagers met at the time of the establishment of the village, so they were placed in a suitable place. Later, the villagers had finished building the the chapel (Xuboṣṭh) and brought LuangPuYai to enshrine at Wat Si Saket (Temple), and Today, this Buddha image is popularly referred to as "LuangPuYai". (2) People in the community have a strong belief in this Buddha image, thus respecting, believing and adhering to the Buddhist teachings of Buddhism until it has evolved into a traditional custom, which has an annual ritual of the community which is the identity of The local people continue to this day. It also results in a peaceful, peaceful life, free from disease and other misfortunes.

Keywords

Belief, Influence, LuangPuYai

Introduction

Human society is full of natural beliefs arising from the quest for answers related to reincarnation. The belief in the soul resulted in the human sacrifice of the soul that was lost. This act was a change in the circumstances of the Sangha that began to integrate the beliefs between the worshipers and the cult of which this belief was passed down and changes according to the economic and social conditions. In Thailand, beliefs in spiritual, sacred, or supernatural are all things that are in conjunction with the way of life of the Thai people from the past to the present especially the people of the Isan region of Thailand whose beliefs have deepened their consciousness. Thoughts and beliefs were created as a common practice from the past to the present, such as Hīṭṣibṣxng,khrxngṣibṣī (Twelve Traditio, Fourteen Government), etc. From culture, it has become a rule, regulation, or practice that people in the community always adhere to, in most cases, this belief is caused by changes in nature or the surrounding environment that change with the changing times. Humans are often believed to be inspired by the powers of deities or deities, gods and nymphs, so when natural phenomena such as rain, thunder, lightning, earthquake, and various natural disasters and human action are all influences on human life, and difficult to protect or fix on your own. However, some events may be events that benefit human

life, for example, the rain falls in the rainy season, causing farmers to grow rice fields or rain down to make the human-grown crops fertile, etc. But some events are dangerous to the life and well-being of human beings, for example, if heavy rains in the rainy season or summer storms cause heavy rains and flooding, it will affect the production of human-grown crops that are damaged or not producing as intended. Therefore, human beings try to come up with ways or means to bring happiness and safety to their own lives and possessions, and to fight against the power of things that are beyond human resistance, called “Supernatural or mystical power”, and from these powers, it creates a practice that is a ritual or religion that people practice from the past to the present (PiyalakPhothiwan and YupapornYupas, 2016: 3 - 5).

Isan community (Northeast of Thailand people) is an agricultural society that has been inherited continuously for a long time, is bound to nature, has accumulated knowledge, beliefs, as well as wisdom to become a peaceful lifestyle plan in harmony with the natural environment. In other words, Isaan people tend to rely on nature for agriculture, at the same time, if nature cannot meet their needs such as the rain does not have to be seasonal, natural disasters will directly affect the way of life and agriculture, which such phenomena in addition to the belief in science, Isaan people believe that there is a supernatural power to erase the lad Damaged (PratompongLimchalern, **2015:10**)

Roi Et Province is a steamed province in the Isan region with a long history, originally Roi Et city was considered a big city named "SaketNakhon City", because there are up to eleven cities in the royal country, and there are eleven entrances to the city (Ancient times wrote eleven as **101** or **10** plus **1**). This Roi Et city, many texts tell that it has existed since the Ayutthaya period, for this reason, it has ancient architecture, archaeological sites, temples which are outstandingly beautiful, corresponding to the province's motto that “Roi Et like a diamond of Isan, beautiful lake Phlan Chai, Famous tall and large buddha, Fine silk, Beautiful lady, Bright Kula Field, Great Bun Phawet activities”. However, Wat Si Saket is a temple with a long history which is located in Ban Chiang Mai, Amphoe Pho Chai, about **30** kilometers north of Muang District. Chiang Mai House originally has only one temple, Wat Si Saket, this temple has a Buddha image that the villagers respect a lot of faith, which is a Buddha image with a long history and shows the miracles for villagers to always manifest themselves. Villagers say that this Buddha image is placed underground in the Dong Ton Ket forest, and the villagers met while the village was established so they brought it to a suitable place in the community, and later the villagers built the Ubosot and brought it to enshrine until today it is popularly called “LuangPuYai (Great Grandfather)”.

For the reasons mentioned above, the research team was interested in studying “LuangPuYai: Motto, beliefs, and influence in the Isan community context”, by studying the issue of Motto, beliefs, and influence of LuangPuYai in the context of the community of Ban Chiang Mai, Tambon Chiang Mai, Amphoe Pho Chai, Roi Et Province.

Research objectives

This research was aimed (1) to Study LuangPuYai: History in the Context of Ban Chiang Mai Community, (2) To analyze LuangPuYai : Motto, beliefs, and influence on people's way of life in the community context, Ban Chiang Mai, Tambon Chiang Mai, Amphoe Pho Chai Roi Et Province, Thailand.

Research methodology

This research is qualitative research with the following methods of research.

1. Sample: 1) 1 mayor, 2) 1 village headman, 3) 5 village committee, 4) 2 Folk scholars, 5) 10 people, 6) 2 religious scholars, and 7) 2 monks, a total of 23 peoples, whose sample was obtained by purposive sampling.
2. Research tools include: the in-depth interview, which has a framework for analyzing the issues to be studied, which is synthesized from the concept, theory, and research framework under the following research issues: (1) The general status of the interviewee in the form of a survey. (2) The history of LuangPuYai in the context of the Chiang Mai home community, Motto, beliefs, and influence of LuangPuYai in the context of Ban Chiang Mai community, Tambon Chiang Mai.
3. Data collection includes collecting from (1) Primary Data, which is the data obtained from in-depth interviews with the target audience. (2) Secondary Data, which is information obtained from Document Research such as books, textbooks, academic documents, research, and related electronic media, etc.
4. Data analysis: to analyze the qualitative data, the study authors analyzed the data collected from observations and interviews to separate various issues, by using descriptive and analytical data according to the purpose of the study and the conceptual framework to enable systematic linking of the content that gathers issues.

Research Results

The research entitled “LuangPuYai: Motto, beliefs and influence in the Isan community context” has the following findings.

1. LuangPuYai: History in the context of the Chiang Mai community

LuangPuYai has a long history and often shows miracles for the villagers to see, villagers say that this Buddha statue is located underground in the Dong Ket forest, and the villagers met at the time of the establishment of the new village, therefore invited to place a suitable place, and later the villagers built the temple and enshrined it until today, popularly called "LuangPuYai". The word Yai means "the Great", the word LuangPumean “the Reverend Grandfather” that was called the Holy Buddha Image generally.

In which day / month / year LuangPuYai was found, it was found LuangPuYai and Chiang Mai houses were either founded or discovered in 1892, the same year the village was established.

The feature or Buddha Posture of LuangPuYai found that LuangPuYai is a meditative Buddha image, sitting upright, feet stacked with right foot overlap on left foot, both hands stacked face-up on lap, with right hand overturned on left (Flat meditation posture, right leg over the left leg), It is "The Buddha Posture beginning" or Buddha Posture that gave birth to the Lord Buddha with his left hand on the lap and the right hand on the knee.

LuangPuYai was enshrined in a church in which year was found Since ancient times, villagers say that this Buddha image is enshrined underground in the Dong Ton Ket forest, later, villagers built the Ubosot and enshrined it on March 2, 1892, until today it is popularly called LuangPuYai.

Traditions or rituals held to worship LuangPuYai found that Bun Bang Fai tradition, It is believed that lighting the fireballs to LuangPuYai will advance the career, the villagers had a stable life and the ritual of worship was a reverence to LuangPuYai.

Why is it called LuangPuYai? : Villagers say that this Buddha image is located underground in the Dong Ton Ket forest, at the time it was excavated from under the Nate tree that it was a large

Buddha image, therefore, the old man called this Buddha image "LuangPuYai" according to the Buddha image.



Photo 1 :LuangPuYai, WatSisaket, Ban Chiang Mai, Tambon Chiang Mai, Amphoe Pho Chai, Province Roi Et

2. LuangPuYai: Motto, beliefs and influence in the context of the Chiang Mai community.

LuangPuYai: Motto, beliefs and influence on people's way of life in a community context has two important points as follows;

2.1 LuangPuYai: Motto, beliefs in the context of community: (1) the motto, beliefs make people in the community respect their physical, spiritual and lifestyle, they will gain confidence in their lives and be reliant on their physical and mental work and wish them a safe journey. (2) the belief in LuangPuYai empowers the spiritual way of life. In order to sustain life, the people of the community pay homage to blessings and motivate them to live, even though the problem is serious, the community will ask for blessings for living. (3) faith creates creativity in the way of life of the people, helps to be successful in doing what is hoped for. The idea of creativity in the community comes from a simple life that allows people in the community to come up with new ideas and apply them in their daily life and family. (4) the beliefs that create unity in the way of life of the people are found to hold the minds of the people in the community, that is, at the Bun Phawad Festival held in the temple, people in the community will help to prepare for the event strongly. It shows that unity, love, and harmony are because LuangPuYai is the heart of the community that creates unity in both the community and the family. And (5) the beliefs give concrete implications in the way of life of the people. LuangPuYai shows that he is sacred and preserves the people of the community, LuangPuYai is sacred which the villagers believe that if they ask for a wish, anything will be as desired, LuangPuYai is therefore revered by the people of the community.



Photo 2 : the Amulets Season 1: LuangPuYai, WatSisaket, Ban Chiang Mai, Tambon Chiang Mai, Amphoe Pho Chai, Province Roi Et

2.2 LuangPuYai : Influence in the community context: (1) the influencing the decision of what is wrong or what is right on the way of life It was found that LuangPuYai influenced the thinking of the people of the community and that he made the people of the community think only the right thing was in deciding what was wrong and what was right which is characterized by the decision of the people to do the right thing or not to do the wrong thing. (2) the influence in determining the attitude or situation that must be faced, find that in the face of the situation, we have to behave well and have a good personality in the conduct of people in the community no matter what kind of situation, but I believe that setting this attitude will be of great benefit to the people of the community and their families. (3) the influence on behavior, it was found that people in the community practice themselves for benefit and efficiency in the practice or conduct according to religion, people in the community practice themselves according to Buddhist principles for use in their daily life. (4) the influence on choosing to associate with others It was found that choosing to associate with people in the community that people in the community choose to talk to others, only when that person is a good person, there is morality and does not take advantage or does not take the sole benefit in the decisions of the community to choose only good, moral people into the family. (5) the influences define ideas and practices, it was found that there was a practical and effective way of conducting or practicing religion in making the community less self-assured and doing good but believed to be able to formulate ideas that would benefit the people of the community. And (6) the influences of people helps to strengthen morality, it was found that the practice of the people in the community was a guideline for conducting themselves according to Buddhism in order to distinguish between right and wrong, people in the community practice themselves according to Buddhist principles to be successful in doing what they have hoped for.

Discussions

Researching "LuangPuYai: Motto, beliefs and influence in the Isan community context", the researcher can discuss the findings as follows;

1. LuangPuYai : History in the context of the Chiang Mai community, LuangPuYai History, In the past, people in the community cleaned the Ket Forest to establish a temple, but accidentally found the head of a Buddha statue, the people of the community wondered what this was. After that, people in the community dug up and discovered that it was a large Buddha image, so the large Buddha image was believed to have been buried for a long time since ancient times, in line with the concept of TattaiPonmanee (2017), that in the creation of the Buddha image of Thai society from the past to the present, it is said to be a consequence of Buddhism, which has a long-standing reverence of Thai people, belief and belief in Buddhism is still something that exists in Thai society until today and Buddhism.

LuangPuYai was discovered in **1892**, the same year the village was founded, LuangPuYai has a long history of miracles to Prajak villagers, villagers say that this Buddha image is enshrined underground in Dong Ton Ket, being discovered when the village was first established on **March 2, 1892**.

The feature or Buddha Posture of LuangPuYai found that LuangPuYai is a meditative Buddha image, it is "The Buddha Posture beginning" Or Posture who gave birth to the Lord Buddha, with the left hand on the lap while the right hand on the knees, in line with the concept of NithiAeiSriwong (2001), it is said that Thai people practice Buddhism and proclaim that Buddhism is the national religion, belief in the sanctity of nature arises from human ignorance trying to find answers to natural phenomena that have been seen.

LuangPuYai was enshrined in a church in **1892**, that is, since ancient times, villagers say that this Buddha image was enshrined underground in the Dong Ton Ketforest, someone met when the new village was to be built, and therefore invited to place a suitable place. Later, the villagers built the temple and enshrined it on **March 2, 1892**. until today it is popularly called "LuangPuYai". Which corresponds to the concept of TattaiPonmanee (2017) It is said that the beliefs and rituals of the community towards PrasatWatPhu, Champasak Province, Lao PDR found that Khmer Prasat was the Buddhist monk of the Theravada sect, each period showed signs of beliefs divided according to the motto of each religion that had influenced the castle, which was believed to be WatPhu in the past.

Traditions or rituals to worship LuangPuYai is said to be the Boon Bang Fai tradition because it is believed that offering fireballs to LuangPuYai will provide a stable and fulfilling work life or family members, and the ritual of worshipping Phisek takes place seldom or during the village crisis and for the disciples to come together to organize an event to show respect for LuangPuYai. This is in line with the concept of ChatsumanKabinsing (1986: 1) that said that in ancient times, before the present day, people in present-day Thai land believed in the motto of a deity or spirit, the villagers believed that spirits exist and performed worshipping rituals to seek custody and blessing.

In the past, people in the community had been cleaning up the grove to establish a temple but accidentally slashed the head of a Buddha statue, causing the community to wonder what the knife had hit. After that, people in the community dug to see if they would cut themselves in, and when people in the community dug up, they discovered that it was a large Buddha statue. The Buddha image has an ancient history and clearly shows miracles to the villagers, villagers say that this Buddha image is enshrined underground in the Ket grove, later excavated from under the Ketu tree to find that it is a large Buddha statue. Due to the large Buddha image, the old man called it LuangPuYai [Yai mean big or Great, LuangPu mean Buhhda image]. This is consistent with the research by ThawatPunnōthok (1982) that said belief is an acknowledgment that arises in the human consciousness of the supernatural force that is good or bad on human or society,

while these powers over nature cannot be proven true, mankind in one society accepts and reveres.

2. LuangPuYai: Motto, Beliefs and Influences on People's Way of Life in the Context of Ban Chiang Mai Community.

2.1 LuangPuYai: Motto, beliefs in the context of the Chiang Mai community.

The beliefs raised the confidence of LuangPuYai towards the way of life of the people, make people in the community respect the physical, mental, lifestyle, they will gain confidence in the way of life. LuangPuYai is reliant on the physical and emotional journey to work in Bangkok to pray for a safe journey, according to the research of SiripornSuwannasri (1993) states that faith culture is a way of living in a faith-based conceptual framework of faith and faith is a force to engage in activities or act on beliefs that while in events in The community will be a center of faith, faith members, individuals, groups, and related organizations will play a role in managing the area.

LuangPuYai's beliefs energize the people's way of life found that LuangPuYai gave rise to spiritual energy or strength to sustain the life of the people in the community. LuangPuYai is so sacred, there are people who worship and make a wish that it creates an emotional impulse for the life of the people in the community, that is to say, when the people in the community have problems, the people in the community pay homage to LuangPuYai in order to encourage them to lead their lives in a good way, even if the problems are severe, people in the community will pray for life. ซึ่งสอดคล้องแนวคิดของWalaipornKhansorn (2020: 1) It is said that the early humans lived simply with little knowledge of nature, so early humans were completely subjected to nature.

Faith creates creation in a way of life found that the villagers will do whatever they want, often think of LuangPuYai and make a wish to help them achieve their desired intent, creativity in the minds of the community comes from a simple life where people can go and pray from LuangPuYai for good things in life. LuangPuYai, he gave the community the idea of new ways and adapted them in their daily life and family life, consistent with the concept of JaruanThammawatra (1985) It is said that "Belief" arose from superhuman powers such as, the power, the heavens, and the events that happen without seeing any events, people naturally hate suffering and love happiness.

Faith creates unity in the way of life found that LuangPuYai is the bindings of the people in the community, the help of people in the community to work in the temple shows that the people of the community are united, The unity of our community is because of LuangPuYai, which is the spiritual center of the community that creates unity in both the community and the family, in line with the research of ThawatPunnōthok (1979) said that belief was born in the human consciousness of supernatural powers as good or bad for that human or human society, even supernatural powers could not be proven true.

Beliefs create a meaning in their way of life Finding that all that has happened, LuangPuYai shows that he is sacred and preserves the people of the community. LuangPuYai is sacred, if you ask for a wish, anything will be as desired, LuangPu is respected by the people of the community. What LuangPuYai sees and what we make wishes from LuangPuYai, will inspire the success of what is requested, in line with the research of RachanNinwonnapa and PipatPrasertsung (2015), who says that all people have faith, it can be said that people live because of belief such as Buddhist beliefs that appear in the Jataka literature are beliefs of sin, merit, belief in hell, heaven, reincarnation, Bupphesānniwās (husband and wife in previous existence).

2.2 LuangPuYai: Influence in the Context of Ban Chiang Mai Community

The influence of deciding what is wrong or what is right on the way of life of the people in the community was found LuangPuYai influences people's thinking, making the community think the right thing in deciding what is wrong and what is right, which is the decision of people to do right or wrong. LuangPuYai takes part in making decisions as well as thinking, whether people in the community think in the right way or in the wrong way, people in the community still believe that LuangPuYai is still involved in the decision-making of the people in the community. This is consistent with the concept of Immanuel Kant (1724 – 1840, referred to in Wit Wisadavet, 1977: 233) It is said that it means good, evil, right, wrong as a moral value must be fixed, in other words, if a particular thing or action is good, it must always be good regardless of time, place, environment or person, for example, speaking the truth, if we consider telling the truth, sometimes it is good, and sometimes it is not as good as we accept that by itself that speaking the truth is worthless, its value is in time, its goodness changes over time. In essence, Kant has found truthfulness to be good and always good, whenever, wherever, with whom, and in any situation.

The influence in determining their attitude or the events faced by the people found that, when we are faced with an event, we have to act well and have a good personality, LuangPuYai also plays a part in the conduct of the people in the community, no matter what kind of situation, if we act well, it will not hurt other people or people in the community. Our personality has to be good, or to be able to fit in the situation that we are facing, LuangPuYai may have little contribution to making the people of the community activities and do good, but it is believed that this stance will be of great benefit to people in the community and their families, which is consistent with the idea of ChaweewanSuwannapha (2016: 1) states that religious institutions are a tool for building community unity, people, when they share their beliefs and beliefs, create a feeling of belonging to each other, they develop spiritual connections, bringing in many other positive activities. Having the same knowledge and beliefs give a person ideas, especially knowledge, understanding, thoughts about natural things, about life and society. In addition, religious rituals allow each person to know news, suffering, happiness, a study of problems, give ideas, and support each other on suitable occasions until the community is united and united.

The influence on people's conduct found that, LuangPuYai gives people in the community a way to behave in a way that is beneficial and effective in practicing or practicing religion, helping to be successful in doing what was hoped for, community people practice Buddhist principles to apply in their daily life, in line with the concept of SupattraSuphap (1997: 65) It is said that the ritual is the origin, the act of creating unity, which creates a unity, create loyalty, adherence to religion, rituals are exemplars and traditions in order to act in a correct procedure and with clear rules.

The influence on choosing to associate with other people It was found that choosing to associate with people in the community is that people in the community choose to talk to others only if that person is good, morally and not taking advantage or not taking advantage of the sole, whether people in the community think in the right way or think in the wrong way, they still believe that LuangPuYai is also involved in the decision of the community to choose only good, moral people into their own families, which is consistent with the research of SujitWongthes (2006) said that sacred things, mystical powers, mixed with Brahmin beliefs and beliefs that Thai people have taken and practiced, create a way of life that has been passed down for generations, which has been fused with Thai people until birth Is a Thai culture on the Buddhist way that is unique to Thai.

Influences define ideas and practices found that when we are faced with an event, we have to act well and have a good personality, LuangPuYai gives people in the community a way to behave in a way that is beneficial and effective in practicing or practicing religion, LuangPuYai may have little involvement in getting the people of the community to act and do good, but believe that the formulation of ideas that benefit the people of the community is consistent with the concept of NithiAeiSriwong (1982), who said that non-Buddhists have mixed practices from the true principles, confirms that they are true Buddhists, thus, studying Thai Buddhism, it is difficult to clarify what kind of Buddhism is, what kind of Brahmin or ghost it is.

The power of the people helps to strengthen morality found that the practice of people in the community is a practice of Buddhism in order to distinguish what is wrong and right, people in the community practice themselves according to Buddhist principles for use in their daily life. LuangPuYai makes the people of the community adhere to a practical and effective way of conducting or practicing religion, helping them to be successful in doing what they hope for, in line with the concept of NithiAeiSriwong (1982) said that Thai people practice Buddhism and proclaim that Buddhism is the national religion, but before Buddhism was born in this land.

Research suggestion

1. Suggestions for using: (1) The young generation should know the knowledge, information of LuangPuYai, Wat Si Saket that there is a history. (2) the government and non-governmental agencies should take part in supporting the dissemination of LuangPuYai's ritual activities in order to develop a well-known and well-known center for cultural traditions.
2. Suggestions for the next research: (1) Should study the factors that affect the faith and faith in LuangPuYai, Wat Si Saket. (2) Should study the issue of local administrative organization leaders and the conservation of rituals related to LuangPuYai, Wat Si Saket.

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