

Transmission and existence of Sandonta tradition of Thai-Khmer people in Bankruat District, Buriram Province.

Dr. Thittayawadee Intarankul
Phra Paladwatchara Vachirayano
asst.prof.karisanadh seangmas
Asst.Prof.Dr.Wan Suwanpong
Dr.yasochara Siripaprapagon

Faculty of Nursing, Western University, Buriram Province, Thailand.

Thittayawadee6@gmail.com

Abstract

It was found that every year from the full moon of the tenth lunar month until the first day of the waxing moon of the eleventh lunar month, cultural activities, tradition relating to humans, religion, and ghosts or spirits, the heart of Sandonta tradition, were traditionally carried out by Thai-Khmer people. These activities were Dontabentud, Kansong, Chalongsong, Sandonta, Jundonta, Kajerdonta and Dontabenthom. They were inextricably intertwined in the belief that the ancestors' spirits were the central entity. Even, Thai-Khmer people's attempts to maintain their ancestors' local wisdom, some external factors, such as economy, society, time, place, and globalization, prompted them to adapt some forms, steps, and details of the activities and rituals. However, the essence lies in the gratitude of the living expression through all ritualistic activities to their ancestors, to the living, and to Buddhism. This tradition has been faithfully transmitted and transmission and existence of Sandonta tradition, reflects the solidarity and conservative spirituality of the Thai-Khmer community.

Keywords : Transmission and existence , Sandonta tradition ,Thai-Khmer people

Introduction

Thai-Kui people in Ban Lahansaimai, Hinlad Sub-District, Bankruat District, Buriram Province are the ethnic group who pay highly respect to "ancestor spirits" or "Donta" and practice their way to respect daily. "Donta" means spirit of death grandparents or parents. Nowadays, the worship to connect with ancestor's spirits still be practiced in order to inform ancestors how family being in special occasions, to ask for protection and change situation from bad to good. This is belief transferring which mainly focus on ancestor's spirit importance as presented in the worship of life changing periods. The 10th month or Kair Ben of every year, there is a "Sandonta" tradition which is an important ceremony to pay respect passed away ancestors. In family, the worship was scheduled on 1st day of the 10th waning moon. Sandonta is Thai-Khmer language which "San" means worship while "Donta" means both alive and dead grandparents depends on situation. In this study,

Mental and behavior development of Kui people using spoken Kui Language : case study of Phaya words from Kui Ta-Kian Temple, Samrongtab District, Surin Province

Dr.Suriyon Noisanguan
Dr.Yasothara Siripaprapagon
Dr.Thittayawadee Intarangkul

Mahachulalongkornrajavidyalayauniversity, Surin Campus, Thailand.

Ton_Samroeng@hotmail.com

Abstract

Isaan area had been settled by Kui people especially in 3 provinces included Surin, Buriram and Srisaket. The Kui people in Baan Ta-Kian can be used as a model of creativity and identity people who exposed themselves to other group. They have their own style of dressing and spoken language. The spoken language which transferred from ancestor was used as a motivational quote to inspire people develop themselves both thinking and behavior. These doctrines from Kui language play role as an indicator to value people. People who follow the doctrines will be respected and given honor from others. Another reason that make people accept and practice the quote is they respect heritage from ancestor. So, the doctrines from Kui language were written or inscribe in important places such as Kui temple (Wat Ta-Kian). This temple is an obviously model to show Kui language as a teaching or communication media to motivate people for self-development. From this conceptual and well-preserved of this ancient heritage, Baan Ta-Kian has won a Smart Village prize and other prizes from government and other organization. These honored emphasize Kui Language as a valuable heritage and local wisdom from their ancestor which was transferred from the past until now. In this modernization period, material and living has developed and growth but people mentality was not parallel developed in the same time. So, to preserve and inherit this ancient language is one guideline for mentality and behavior development of the youth in the village which other communities can use this concept as a model.

Keywords : Kui language, Moral behavior development, Thai-Kui people, Surin Province

Introduction

Human has tried to adjust themselves for living in their environment. Besides the basic need for living, people have developed thinking system, living environment and education included language. Language is a medium to communicate between human to human in order to ask or tell other for their need. Moreover, alphabets of language plays role as a symbol to communicate, transfer and reflect meaning. Human uses alphabets as a symbol of language from the past to communicate, teaching and order between each other. So understanding of language provided benefit for one self and transfer to others in order to be doctrine of awareness of development. Moreover, language also plays role as a medium of tradition and social agreement, regulation, manners, speaking, behavior and demeanor)Suthat Pratoomkaew, 2017 : 3(. Alphabets have a great benefit for human understanding accorded of our social living. The diversity of human by races