

		DAY 1 (1 December	2017)	
8:00am - 8:30am		REGISTRA	TION (Lobby)	
8:30am - 10:00am		OPENING PROG	RAM (Auditorium)	
		SES:	SION A	
	A1: A Retrospective on Philippine Anthropology (AUDITORIUM) Moderator: Rolando Esteban	A2: Online Anthropology (CONFERENCE ROOM) Moderator: Edwin Valientes	A3: Northern Luzon Ethnographies (AVR) Moderator: Remedios Mondiguing	A4: Religiosity (VIDAL TAN HALL) Moderator: Hector Guazon
	Crafting Anthropological Traditions in the Philippines: Engaging the State, Civil Society, and Communities Jose Jowel Canuday (Ateneo de Manila University)	Everyday political discourse in an online Philippine community Angela Romea (University of California, Irvine) Digging Beneath: The news	Ang mga Ibanag ng Cagayan: Kasaysayan at kultura Harold Dela Cruz Kristinne Joyce Lara Child birth rites of Kankanaey's in	Roman Catholic Naga in the mind of Carlos Aureus: Imagining Naga City in Nagueños (2012) Abbas Villalon (University of Asia and the Pacific)
10:10am - 11:40am	Emma Porio (Ateneo de Manila University) Agham ng Tao: Isang Pagsasakasaysayan ng Antropolohiyang Pilipino Zeus Salazar (Unibersidad ng	framing of online news portals on Marcos' burial Maricar Dimla (Bulacan State University) Jann Ericko Medina (Bulacan State University) Ma. Thea Panganiban (Bulacan	Northern Luzon James Guidangen (Kalinga State University) "Amyong, Anito at Usag": Patterns of health beliefs among Aesas of Nabuclod Pampanga	Understanding the belief of the Umayamnon-Manobo in the Supreme Being: A way to harmony and peaceful co-existence in the Land of Promise Wenceslao Ecoben (Pamantasan ng Lungsod ng Muntinlupa)
	Pilipinas Diliman) Carlos P. Tatel Jr. (Unibersidad ng Pilipinas Diliman) Mary Jane B. Rodriguez (Unibersidad ng Pilipinas Diliman) The white apos of Philippine Anthropology: Remembering the Americans who pioneered anthropological research in the Philippines Sarah Andrea Briones (University of the Philippines	State University) Annabell Pascual (Bulacan State University) Anthropology and the Philippine values system in the age of the internet Teresa Paula De Luna (University of the Philippines Diliman)	Rudolf Cymorr Kirby Martinez (San Beda College) Revisiting Kabayan mummies: Ibaloy Indigenous Knowledge Joao Paulo Reginaldo (Philippine Military Academy)	Art and religiosity: Meanings of the ceiling paintings of San Miguel Arcangel Church of Argao Ivy Miriam Castro (University of San Carlos Talumban Campus) Ang kababaihang Gaseña at ang Pagsusunong ng Pupuwa Emmanuel Jayson Bolata (Unibersidad ng Pilipinas Diliman)
11:40am -	Diliman)		JNCH	<u> </u>



		DAY 1 (1 December 2	017)	
		SESS	ION B	
	B1: H.O. Beyer and Philippine Anthroplogy (AUDITORIUM) Moderator: Felipe Jocano Jr.	B2: Filipino Sign Language and Filipino Deaf Culture: 2017 Snapshots Convenor: Liza B. Martinez (PDRC / Deaf Reources Philippines) (CONFERENCE ROOM)	B3: (Dis)entangling sources and identities in Panay Folklore Convenor: Maria Christine Muyco (University of the Philippines Diliman) (AVR)	B4: Political Anthropology (VIDAL TAN HALL) Moderator: Chester Cabalza
12:40pm - 2:10pm	Kolonyal na Kaalaman at Kapangyarihan: Worcester, B & R, Beyer at ang mga Unang Etnograpiyang Amerikano Mary Jane B. Rodriguez-Tatel (Unibersidad ng Pilipinas Diliman) Interlocality in H.O. Beyer and Tadao Kano: A model for cooperation amidst globalization Kyung-soo Chun (Guizhou University / Seoul National University) The natural scientist in H. Otley Beyer: What it means for Philippine Archaeology and Anthropology? Michelle Eusebio	Nurturing regional variation of Filipino Sign Language Rommel Agravante (Philippine Federation for the Deaf) Yvette S. Apurado (Philippine Federation for the Deaf) The importance of Filipino Sign Language in the identity of Deaf Filipinos: An ethnographic study Reginaldo Cruz (University of the Philippines Diliman) Deaf literature and its implications for Philippine literary anthropology Perpi Tiongson (Deaf Resources Philippines / University of the Philippines Diliman) A decade of Filipino Sign Language research and advocacy: Seeing culture away from the shadow of American Sign Language Liza B. Martinez (PDRC / Deaf Reources Philippines) The right to language and culture of the Deaf in education, policy and law Carolyn B. Dagani (Philippine Federation of the Deaf) Rowella B. Tanjusay Par (Philippine Federation of the Deaf) Maricris S. Galang (Philippine Federation of the Deaf) George M. Lintag (Philippine	Remembering the binukot (kept-maiden) of yesteryear: The sins [of] the media should not be repeated Alicia Magos (University of the Philippines Visayas) Communicative bodies: Sound, motion and narrative of Panay Bukidnon healers and their construction of identities Maria Christine Muyco (University of the Philippines Diliman) Panayanon cultural heroes in indigenous and Spanish colonial sources David Gowey (Arizona State University) Conference as wellspring for the Sugidanon (epics) Rara Limoso-Ramirez (University of the Philippines Visayas)	Roots of divergence? Studying customary law in the American Philippines and Dutch Indonesia Ariel Lopez (University of the Philippines Diliman) Between the state and indigenous peoples: Legal pluralism and claims to ancestral lands Karminn Cheryl Dinney Yangot (University of the Philippines Baguio) Jansen Nacar (University of the Philippines Baguio) Kalinga bodong: A peace-making system for Kabunian Harold Dela Cruz



		DAY 1 (1 December 20	017)	
		SESSI	ON C	
	C1: FL Jocano and the Philippine ethnographic collection at the UP Asian Center Convenor: Asian Center (AUDITORIUM)	C2: Education (CONFERENCE ROOM)	C3: Culture and Disaster: A panel presentation from the Center for Applied Research in the Social Convenor: Center for Applied Research in the Social Sciences (AVR)	C4: Ethnology / Ethnography in interpreting and studying Philippine Archaeology Convenor: Anna Pineda (University of the Philippines Diliman) (VIDAL TAN HALL)
	(AODITORIOW)	Moderator: Jocelyn Timbol-Guadalupe	` '	(VIDAL TAIN HALL)
2:20pm -	F. Landa Jocano: A critical appraisal Felipe Jocano Jr. (University of the Philippines Diliman)	Towards democratic practices in Social Studies classroom Orben Cleofe (University of the Philippines Diliman)	Introducing the project on local resiliency, resilience and interpretation of socio-natural hazards, and environmental management in the Philippines	Interpretation of archaeological sites through local accounts and ethnography Anna Pineda (University of the Philippines Diliman)
3:50pm	Field research with FL Jocano: Insights and experiences Milagros Dumlao (University of the Philippines Diliman)	Silabus, pedagoji, at mga (tunggalian sa) oryentasyon sa pagtuturo ng panitikan: Ideolohikal na pagsusuri	Lionel Simon (Université Catholique de Louvain) Is it true that Batanes is free from	Prehistoric images and ancient beliefs: Unearthing past mythologies through archaeology
	4 decades and 3 years: FL Jocano and the Asian Center's Museum Laboratory	Marren Adan (University of the Philippines Diliman) Nuancing Pedagogic Practice in	disasters? Nestor Castro (University of the Philippines Diliman)	Timothy James Vitales (National Museum of the Philippines) Ethnohistorical sources in the
	Joefe Santarita (University of the Philippines Diliman)	Virtual Learning Environment (VLE): Cases of Student Performativities and Fabrications	Assimilating disaster into everyday life Angelito Nunag (University of the Philippines Pampanga)	archaeology of headhunting in the Philippines Marie Louise Antoinette Sioco
	Offshoots of the collection: Publications and ethnographic reports Adela Beringuela	Edwin Lineses (University of the Philippines Diliman)	Bird-rhythmics among the Blaans of Mindanao Frederic Laugrand (Université Laval)	(University of the Philippines Diliman)

		DAY 1 (1 December 2	2017)	
		SESS	SION D	
	D1: Revisiting Frank Lynch's contribution to Philippine Anthropology Convenor: Department of Sociology and Anthropology, Ateneo de Manila University	D2: Bodies and Ethnographies	D3: Constructing Identities	D4: Case studies from Southeast Asia
	(AUDITORIUM)	(CONFERENCE ROOM)	(AVR)	(VIDAL TAN HALL)
		Moderator: Bryan Levina Viray	Moderator: Reginaldo Cruz	Moderator: Ivie Carbon Esteban
4:00pm - 5:30pm	Frank Lynch, S.J. as Teacher and Social Science Advocate at the Ateneo de Manila Mary Racelis (Ateneo de Manila University) Frank Lynch's Exploration of the Filipino Identity Fernando Zialcita (Ateneo de Manila University) Documenting Heritage Through the Ateneo Cultural Laboratory Czarina Saloma- Akpedonu (Ateneo de Manila University) Nota Magno (Ateneo de Manila University)	Bodies into text: The Census of the Philippine Islands 1905 Dayana Ariffin (University of Edinburgh) Constructing race and rightfulness: Hedging in early American ethnographic writing on the Philippines Thomas David Chaves (University of the Philippines Diliman) Sino ako sa iyo?: Racial positionality while researching as a person of diasporic Filipino heritage in the Philippines Shelley Guyton (University of	Constructing Filipino identity: A narrative analysis Rachelle Jereza (State University of new York at Binghamton) From Panuypuy to Karao: Understanding Karao's history and identity through Literature (Spanish Period - Present) Joao Paulo Reginaldo (Philippine Military Academy) The role of language in the perpetuation of the Karao identity in Bokod, Benguet Precious Pinky Orial (University	Pra-guam: The symbolics which represented the system of thought in the way of life of Khmer-Saren people in Surin Province, Thailand Suriya Klangrit Kong 14 and relationship creation in the Isan society of Thailand Wan Suwanpong (Mahachulalongkornrajavidyalaya University Thailand) Culture of political propaganda in Southeast Asia—A case study of King Airlangga of East Java Li-chuan Hsuan (National
		California. Riverside) From the World's Fair to secret societies: Tapping potentials of performance in ethnography Jared Jonathan Luna (University of the Philippines Diliman)	of the Philippines Baguio) Moro: Etymological evolution and biases Kamaruddin Bin Alawi Mohammad (University of the Philippines Diliman)	Chi-Nan University) The prominent characteristics of Austroasiatic traditional folk doctors in the Lower Kong River Ethnography Thittayawadee Intarakoon



DAY 2 (2 December 2017)

		(2 December		
		SE	SSION E	
Pag-uugat at (Ugnayang P sa kasaysayai Pilip Convenors (Ugnayang P	on hanggang ngayon: pagsasanga ng UGAT ang-AghamTao, Inc.) n ng antropolohiya sa inas (Part 1) : Maria Mangahas ang-AghamTao, Inc.) ano Bennagen	E2: The Philippine Folklore Society - Past, Present, Future Convenor: Maria Carmen Domingo-Kirk (University of the Philippines Baguio)	E3: Practicing Anthropology at the Institute of Philippine Culture: A Three-Generation Reflection Convenor: Institute of Philippine Culture, Ateneo de Manila	E4: Interdisciplinary Practice: The benefits of different information disciplines Convenors: Jasmina Ceron (University of Otago) Vito Hernandez
, , , ,	ang-AghamTao, Inc.) IDITORIUM)	(CONFERENCE ROOM)	(AVR)	(VIDAL TAN HALL)
Branching Out, Ponciano Benno (Ugnayang Pan) UGAT Conferen Mindanao Erlinda Burton (UGAT in the Vis experience Zona Amper (Un Carlos) Experiences wit anthropology Eufracio C. Abay the Philippines I Maria Mangaha Pang-AghamTa	agen g-AghamTao, Inc.) ce held in (Xavier University) ayas: The USC niversity of San th world (Va (University of Diliman) as (Ugnayang o, Inc.) yas (University of	Folklor Studies Program, UP-Folklorists, Inc., and Tabi-tabi Folkloradyo-DZUP: Carving a niche for folklore at the University of the Philippines Diliman Carlos Tatel Jr. (University of the Philippines Diliman) Philippine Folklore Society and its contributions to Philippines Folklore Studies: A brief history Raymond Intal (University of the Philippines Diliman) Future of the Philippine Folklore Society Maria Carmen Domingo-Kirk (University of the Philippines Baguio)	Creating a Social Science Research Institution: Dr. Frank Lynch, S.J. as Pioneer Anthropologist Mary Racelis (Ateneo de Manila University) Reflections on Doing Development Anthropology in a Research Center Skilty Labastilla (Ateneo de Manila University) The Past in the Present: IPC's tradition of scholarship and prospects for engaged anthropology in research Cherie Audrey Alfiler (Ateneo de Manila University)	Learning and playing: A study on the effectiveness of planning for sustainability Harpy Valerio (Intramuros Administration) Josefina De Asis (Technological Institute of the Philippines) Contextualizing the preservation of heritage of Sibul Springs in San Miguel, Bulacan Jenny Rose Olfindo (Department of Social Welfare and Development) A park in the making: Universal design philosophy in the redesign of Nasugbu's municipal park Josefina De Asis (Technological Institute of the Philippines) Isaac Osial (RCD Land, Inc.) Jennifer Ballad (UAP & UAPCV Design Architect Prescon Philippines, Inc.) Authority Region IV-A) Joanna Sanchez (Maynilad Water Services, Inc.) Emerlito Bordeos (Municipality of Nasugbu, Batangas) The Chinese Muslims of Zamboanga City: Synergy of Chinese and Islamic cultures Melodina Cruz (independent researcher)



DAY 2 (2 December 2017)

		SE	SSION F	SSION F	
	F1: UGAT noon hanggang ngayon: Pag-uugat at pagsasanga ng UGAT (Ugnayang Pang-AghamTao, Inc.)	F2: Modernizing Frontier: Chemical Transformations of Young People's Minds and	F3: Jose Maceda and Philippine ethnomusicology Convenor: University of the Philippines	F4: Interdisciplinary Practice: The benefits of different information disciplines (Part 2)	
	sa kasaysayan ng antropolohiya sa Pilipinas (Part 2) Convenors: Maria Mangahas (Ugnayang Pang-AghamTao, Inc.) Ponciano Bennagen	Bodies in Puerto Princesa Convenors: Michael L. Tan (University of the Philippines Diliman) Anita Hardon	Center for Ethnomusicology	Convenors: Jasminda Ceron (University of Otago) Vito Hernandez	
	(Ugnayang Pang-AghamTao, Inc.) (AUDITORIUM)	(Universiteit van Amsterdam) (CONFERENCE ROOM)	(AVR)	(VIDAL TAN HALL)	
0:10am - 1:40am	Dap-ay: Communities of Anthropological Practice in Conversation; The Possibilities of Anthropology, and the Future of its Circulation Jose Jowel Canuday (Ateneo de Manila University) Padmapani Perez (Far Eastern University) Pamela Cajilig (Curiosity, Inc.) Notes on the Intersection of Legal Practice and Anthropological Scholarship Augusto Gatmaytan (Ateneo de	Amoy-Turista: Being presentable among Palawan tour guides lan Anthony Davatos Pampaalert: Security Guard's Use of Chemicals Leo Andrew B. Diego Taga-banuwa — Taga-bayan: Hiya and the liminal position of young indigenous people Ralph G. Pulanco Pampapogi/Pampaganda: Achieving gender identities	Sound Trajectories: Finding Philippine Anthropology in the UP Center for Ethnomusicology Jocelyn T. Guadalupe (University of the Philippines Diliman) Regarding Maceda's Manual of Field Music Research: Critique and an exploration into ethnomusicology as praxis Jonas Baes (University of the Philippines Diliman) UP Center for Ethnomusicology Digitization Projects: Outcomes and	Kaisipan at Kalikasan: Ugnayan ng Pagkakakilanlang Pilipino at Pagbabago ng Kalikasan Joan Tara Reyes-Hernandez (University of the Philippines Diliman) Using grid-group cultural theory and social network analysis for water pollution management Clarissa Ruzol (University of the Philippines Los Baños) Plants and communities Jasminda Ceron (University of	
	Davao University) Ilang pangyayari ugnay sa etnograpiya at aghamtao sa Pilipinas sa kasalukuyan Maria Mangahas (Ugnayang Pang-AghamTao, Inc.) Ponciano Bennagen (Ugnayang Pang-AghamTao, Inc.)	Floralice Basco Rengel-Josol Chemical lives of sex workers Alvie Bergado Timbancaya	Possibilities Roan May Opiso (University of the Philippines Diliman)	Otago) Collecting us Myra Lara (University of the Philippines Diliman)	

11:40am-12:40pm LUNCH

		DAY 2	
		(2 December 2017)	
		SESSION G	
	G1: Chemical Youth: Chemical mediations in the borderlands Convenors: Michael L. Tan (University of the Philippines Diliman) Anita Hardon (University of Amsterdam) (AUDITORIUM)	G2: Gender (CONFERENCE ROOM)	G3: Art and Heritage (AVR)
		Moderator: Carolyn Sobritchea	Moderator: Grace Barretto-Tesoro
12:40pm - 2:10pm	Chemical youth: Collaborative ethnography in the borderlands Anita Hardon (University of Amsterdam) Must have pleasing personality: Performing Femininity in the service	Ang pamumukadkad ng Sunflowers sa Pasuquin: Ang espasyo ng organisasyong LGBT sa isang pamayanang Ilokano Rommel Cristobal (Unibersidad ng Pilipinas Diliman)	Memory and food in Philippine literature: A molecular 're-siting' of the Filipino Kitchen Lawdenmarc Decamora (University of Santo Tomas) Ancient medicine in Phanom
	sector of a southern Philippine boomtown Efenita M. Taqueban (University of the Philippines Diliman) "I want to be tall someday": Height aspirations among young people in the	Ganda, Gunting at Gatilyo: Awakenings and passion of some parloristas during the Chico river dam struggle in the 1980s Jennifer Josef (University of the Philippines Baguio)	Kongreak regions related to Khmer Empire Heritage: Anthropology-Archaeology Dimensions Wasana Kaewla (Surida Rajabhat University)
	Philippines Gideon Lasco (University of Amsterdam) Michael L. Tan (University of the Philippines Diliman)	Of Cracks, Gazes and Illicit Spaces: The OFW Phenomenon and Its Impact on Husband-Wife Gendered Roles and Family Relationships Mary Jannette L. Pinzon	The study of textiles through anthropology of art, or are the weavers real artists? Amalia Ramirez Garayzar (University Intercultural Indigenous of Michoacan)
		(University of the Philippines Diliman)	The Anthropology of Art: Expressions of local culture through contemporary painting Ivy Marie Apa (University of San Carlos)

		DAY 2	
		(2 December 2017)	
		SESSION H	
	H1: Institutions in Philippine Anthropology (AUDITORIUM)	H2: Literatures and Worldviews (CONFERENCE ROOM)	H3: Papers from the University of the Philippines Anthropology Field School (AFS) 2017 Convenor: Madilene Landicho (University of the Philippines Diliman) (AVR)
ı	Moderator: Soledad Natalia M. Dalisay	Moderator: Hermel Pama	
	The University of Hawai'l and Philippine Anthropology: A long relationship P. Bion Griffin (University of Hawai'l at Manoa) Reminiscing the anthropological	Orientalismo: Ang paggigiit ng kaakuhan at paglaban para sa kalayaan gamit ang konseptong- bayan ng Katipunan ng Haring Bayang Katagalugan Jose Mario De Vega (Unibersidad de Manila)	
2:20pm- 3:50pm	tradition of Silliman University in Negros Island Enrique Oracion (Silliman University)	Ginhawa and the Interpretation of Colonialism: With reference to Indios' reaction to Polos y Servicios	
	Unearthing Quezon City's Heritage Joy Belmonte (Office of the Quezon City Vice Mayor)	Roland A. Macawili (Polytechnic University of the Philippines) The Subanen Guinguman: Locating culture through memory Ivie Carbon Esteban (Mindanao State University-Iligan Institute of Technology)	
		Ang hulagway ng mutya: Ugat sa pagbubuo ng pagkakakilanlan ng bayan Danim Majerano (Kapitolyo Senior High School)	

DAY 2 (2 December 2017)

	SESSION J			
J1: Dagatnung Kinabuhi: A review J2: Urban Anthropology J4: Case studies from Surin				
of Maritime and Archipelagic	32. Orban Antimopology	34. case stadies if offi saint		
Perspectives in Philippine				
Anthropology				
Convenor: Maria Mangahas				
(University of the Philippines				
Diliman)	/	, <u>-</u> ,		
(AUDITORIUM)	(CONFERENCE ROOM)	(AVR)		
	Moderator: Maureen Araneta	Moderator: Cristanta Flores		
Recovering Filipino production of	How did it get here? Ethnohistory	The Doctrines in "Mamuad ritual"		
Maritime Anthropology	of Roxas Avenue, Davao City	related to Buddhist principles of		
Maria Mangahas (University of	Kate Dianne C. Opimo (University	Thai Khmer people in Tambon		
the Philippines Diliman)	of the Philippines Mindanao)	Nok Muang, Amphoc Muang,		
Suzanna Rodriguez-Roldan	-, and i imagines initiating)	Surin province		
(Ateneo de Manila University)	Kinabuhi ug Kinaiya sa Kadalanan	Suthat Pratoomkaew		
	(Life and behavior in the street):	(Mahachulalongkornrajavidyalaya		
ndigenous Intermediaries: Local	Life histories of beggars in Urban	University Thailand)		
knowledge in British Travel	Davao	Phra Rajdhammasansudhi		
writing on Mindanao in the 17th	Karl Tristan Butalid (University of	(Mahachulalongkornrajavidyalaya		
and 18th centuries	the Philippines Mindanao)	University Thailand)		
Ana Melinda Testa-de Ocampo	,	Yasothara Siripaprapagon		
University of the Philippines	Sobre la Indolencia Redux: Ang	(Mahachulalongkornrajavidyalaya		
Diliman)	Katamaran ng mga Pilipino sa	University Thailand)		
,	pananaw ng mga pinuno ng Purok			
Mula sa Bundok Patungo sa	sa Brgy. Commonwealth	Buddhist Innovation: Values of		
Dagat – ang aking paglalayag sa	Michael Charleston "Xiao" B. Chua	doctrine and the redirection		
Maritime Anthropology	(Pamantasan ng De La Salle	orientation by Kalmor ritual of Kui		
Cynthia Neri Zayas (University of	Maynila)	people in Nongdum Village Surin		
the Philippines Diliman)		Province, Thailand		
•		Phramaha Khunthong Khemsiri		
		(Mahachulalongkornrajavidyalaya		
		University Surin Province, Thailand)		
		Sutat Prathumkaew		
		(Mahachulalongkornrajavidyalaya		
		University Surin Province, Thailand)		
		Yasothara Siripaprapagon		
		(Mahachulalongkornrajavidyalaya		
		University Surin Province, Thailand)		
		A study of relationship between		
		health care diety and Thai-Kui		
		group in Sanka district, Surin		
		Province		
		Yasothara Siripaprapagon		
		(Mahachulalongkornrajavidyalaya		
		University Surin Province, Thailand)		
		Sutat Prathumkaew		
		1001 1 1 1 1 1 1 1 1 1		

(Mahachulalongkornrajavidyalaya

4:00pm -5:30pm

	DAY 2	
	(2 December 2017)	
		University Surin Province, Thailand)
		Wan Suwannaphong
		(Mahachulalongkornrajavidyalaya
		The good governance of the
		co-existence of Thai-Kui
		communities in Samrong Thap
		district Surin province
		Karisanadh Seangmas
		(Mahachulalongkornrajavidyalaya
		University Surin Province, Thailand)
		Yasothara Siripaprapagon
		(Mahachulalongkornrajavidyalaya
		University Surin Province, Thailand)
5:30pm	CLOSING PROGRAM (Aud	litorium)
•		
	COCKTAILS	

THE DOCTRINES IN "MAMUAD RITUAL" RELATED TO BUDDHIST PRINCIPLES OF THAI KHMER PEOPLE IN TAMBON NOK MUANG, AMPHOE MUANG, SURIN PROVINCE

Suthat Pratoomkaew and PhraRajdhammasansudhi (Teerangkul)
Sisaket Buddhist College, Mahachulalongkornrajavidyalaya University
Yasothara Siripaprapagon, ton_samroeng@hotmail.com
Mahachulalongkornrajavidyalaya University

This study analyzed the doctrines in Mamuad ritual relating to Buddhist principles through descriptive-analytical techniques. Data were collected through in-depth interviews and observations. Results showed that traditional Thai Khmer beliefs were a combination of animism and Brahmanism, wherein ritual was practiced based on their own culture. The annual Mamuad ritual is intended to worship and pay respect to the guardian angel and to the teacher. Moreover, the ritual also intended to predict and treat people with incurable illness. Mamuad was a person who able invite spirits included guardian angel. The guardian angel was believed as a protect sacred to protect and treat people from illness. The component of ritual included musical fanfare and traditional floral decorated by Bai Sri Ton, Bai Sri Pak Cham, Bao Sri Thad, and Juam Kru Kam Nerd.

Mamuad ritual is a spiritual belief of Thai Khmer Surin which can give ill people treatment, prediction, and protection. Moreover, there were doctrines presented in the ritual aimed at teaching people how to be a good person, to keep the five precepts, and to be helpful by helping others. These guidelines relating to Buddhist principles include: (1) merit making practice related to providing help; (2) keeping self-control, one's word, and calmness; (3) gratitude, the presented doctrines were gratefulness and offerings.

BUDDHIST INNOVATION: VALUES OF DOCTRINE AND THE REDIRECTION ORIENTATION BY KALMOR RITUAL OF KUI PEOPLE IN NONGDUM VILLAGE SURIN PROVINCE, THAILAND

Phramaha Khunthong Khemsiri, Sutat Prathumkaew, Yasothara Siripaprapagon, ton_samroeng@hotmail.com Mahachulalongkornrajavidyalaya University

Kui people have beliefs based on superstition or ancestral spirits; they belief that this spirit can bring them a good lucks and prosperity. The Kalmor ritual is a ceremony that helps people connect with the holy spirits of their ancestor. The Kalmore ritual has certain steps: materials equipment, music, singing, and dancing all are used in this ritual. There is a specific place set up for holding the ritual and participants who are members of the extend family are to be included.

It is believed by Kui people that the Kalmor ritual is an activity which connects them to their holy ancestral spirits. The ritual is believed to be of benefit to sick people who cannot be cured by scientific methods by using prediction in the ritual, which is the embedded in the culture of the Kui people. The doctrines are passed down from spiritual leaders to the participants in the ceremony. These doctrines have influenced the Kui people much in their lifestyles because the Kui people have a lot of faith in the holy spirit.

A STUDY OF RELATIONSHIP BETWEEN HEALTH CARE DEITY AND THAI-KUI GROUP IN SANKA DISTRICT, SURIN PROVINCE

Yasothara Siripaprapagon, Suthat Pratoomkaew, Wan Suwannaphong, ton_samroeng@hotmail.com
Mahachulalongkornrajavidyalaya University

San Ar Yha Juay is a ritual of Thai-Kui people which has been believed and practiced since ancient times. The ritual was inherited from one generation to another in the form of processes, components, and offerings. There were historical evidences indicated that Thai-Kui people have moved from Champasak area.

This study was aimed to study belief of Thai-Kui people on health care deity: the relationship between Thai-Kui people with their health care deity. The aim of the San Ar Yha Juay ritual was to connect with their health care deity annually during planting and harvest time. These sacrifices are intended for the worship the deity, divided into two aspects: (1) the third month sacrifice for their products; and (2) the sacrifice to ask for abundance of agriculture and water. This traditional culture showed relationship between Thai-Kui people and health care deity that the deity was majored priority and respected the group from the past till nowadays. The deity was believed to be an angel who dwelled in sky, but people placed the shrine for them mostly in the south of the village and turn its front to the east. The deity was believed to protect and treat people. For the Thai-Kui people, wherever they have settled down, the shrine will be built to worship the health care deity and San Ar Yha Juay ritual will be arranged annually.

THE GOOD GOVERNANCE OF THE CO-EXISTENCE OF THAI- KUI COMMUNITIES IN SAMRONG THAP DISTRICT SURIN PROVINCE

Karisanadh Seangmas, Yasothara Siripaprapagon, ton_samroeng@hotmail.com Mahachulalongkornrajavidyalaya University

The good governance practice of the co-existence of Thai-Kui communities in Samrong Thap district in Surin Province manifests in the coexistence of conservative traditions and beliefs regarding the Sandy Wang Ya-ju ritual, which is the Holy Spirit. The ceremony is held at the ancient castle of Ban Pho Si. This practice has been inherited and practiced continuously from one generation to another.





A Study of Relationship between Health Care Deity and Thai-Kui group in Sanka District, Surin Province

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Abstract

San Ar Yha Juay is a ritual of Thai – Kui people which had believed and practiced from ancient time. The ritual was inherited to generations in formed of processes, components and offerings. There were historical evidences indicated that Thai - Kui people has moved from Champasak area. This study was aimed to study belief of Thai – Kui people on health care deity, relationship between Thai – Kui people with health care deity and prior of health care deity for Thai – Kui people. The proposed of San Ar Yha Juay ritual was to connect to health care deity annually of planting and harvest time. This sacrifices aimed to worship the deity divided into 2 aspects 1) the 3rd month sacrifice to worship their products and 2) the sacrifice to ask for abundance of agriculture and water. This traditional culture showed relationship between Thai-Kui people and health care deity that the deity was majored priority and respected the group from the past till nowadays. The deity was believed as angel dwelled in sky but people placed the shrine for them mostly in the South of village and turn its front to the East. The deity was believed to protect and treat people to well-being. For Thai – Kui people, wherever they have settled down, the shrine will be built to worship health care deity and San Ar Yha Juay ritual will be arranged annually.

Keywords: San Ar Yha Juay, Health Care Deity, Thai-Kui Group, Surin Province

Introduction

The human believe of super natural power, ghosts, ancestor spirits, black magic and magic spell evoked rituals, worship, offerings, ceremony included its processes and offerings. The believed were developed and presented in related ritual from the past until nowadays. It was indicated by evidences from the past that human's living necessary such as products, raw material, water, food and habitat included their wishes of happiness relied on natural such as

river, mountain, forest and herbs. So, these made people depend and close to nature tightly because the need of food, survival and abundance from supernatural power. The power of nature doesn't need to explain by science because human need shelter. Even human try to explain the power of supernatural power but seems its over human capacity to understand or prove. So, there came a believe that there was some power existing (Rabaeb Thitayano. 1987) : 8). By this reason, there tried to find sacred objects based on the belief of their survival. Therefore, people became to worship and asked their wishes to a sign of the power such as big trees, mountain and anthill. People believed that there will be some power dwelled in the sacred objects. The sacred objects can give prosperous and penalty to human. So, the human who practice worship to the objects will be protected (Book division of Mahamakut Buddhist University. 1984: 169). It's can say that the sacred was another way to support human mental. After those period, human believed that there was some power or spirit dwelled in human body, animal, things or even places. It cannot see by eyesight and people called this power "ghost" or "spirit" which both subjects cannot separate from each one clearly. Generally, people believed that human will become to ghost or spirit when they die and still stay around (Thida Mosikarat and Chamnong Thongprasert, 1995: 12). Moreover, there was another spirit which more powerful than general ghost or spirit called Thevada (angel). The believe of spirit and angle was a part of life for Thai Kui people, it was a strong believe system. They practices worship to health care deity who has supernatural power and played important role for their living. The deity was a sign of weather, water and abundance. This believe has long last from the past until now expressed by people's worship annually.

Objectives of study

- 1. To study belief of Thai Kui people on health care deity
- 2. To study ritual, process and offerings which people offer to health care deity
- 3. To study relationship between Thai Kui people and health care deity

Scope of study

- 1. Scope of document, the documents used in this study were academic documents presented in vary resources such as documents of ritual, belief and cultures which emphasized on ritual and belief of Thai Kui people to health care deity.
- 2. Scope of area, the study area were Baan Sala Samakkee, Sob Sub District, Sanka Distric and Baan Sagad, Sagad Sub District, Sanka Distric, Surin Province
- 3. Scope of informants, the informant were selected by propulsive selection from experts, well informed person as followed, 2 ritual conductors, 5 local experts, 20 participants, 1 village leader and 2 monks.
 - 4. Scope of time, period of time for this study was January August, 2017.

Criteria of study area selection

- 1. There still existed of strong belief and practicing in the area.
- 2. There were numbers of Thai Kui experts and participants on the ritual in the area.
- 3. Identity and tradition of the ritual had been well maintained in the area.

Methodology

- 1. Literature reviewed from related conceptual, theory, and researches together with consulted experts in order to scope framework of study.
- 2. Surveyed the study area, Baan Sala Samakkee, in order to study general context of the area and information background of the ritual.
- 3. Prepared of data collection by coordinated to related organization in the area for permission and make an appointment with informants to collect data.
- 4. Collected data in the area by in-depth interview and observation together with voice recorded and photographed.
- 5. Analyzed data by listened and reviewed the information from voice recorder. Summarized the data from in-depth interview and observation and concluded in each aspects by the study framework.
- 6. Report the result of study using descriptive analysis technique together with conclusion in each aspect.

Result

The result will be shown in each aspect accorded to objectives of study as follow

Belief of Thai-Kui people to health care deity, Thai Kui people have preserved, inherited and practiced this traditional culture until nowadays. This belief was originated to response basic need of human such as weather problems, drought, abundance. The health care deity was called "Ar Yha Juay" in Thai-Kui language. Ar Yha Juay was believed as a supernatural power god who can give water and abundance in farming time and also guardian god. Thai Kui people built a shrine for Ar Yha Juay in the South of village, front of the shrine was turn to the East. Inside the shrine, there were models of man, woman, guns, photo of elephants and horses and stone which believed that dwelled by some spirits.

The ritual, process, pattern and offering had believed and practiced long years until nowadays. People give high priority for this ritual and practice annually. People practice the ritual 2 time a year, on the 3rd day of the 3rd waxing moon the ritual will be held to offer the harvested agriculture product to Ar Yha Juay and on the 6th day of the 6th waxing moon the ritual will be held again to ask for water and abundance of agriculture. The important components in the ritual were 1) offerings which included fruits, good smell objects, colorful flowers, Bai Sri, Colored cloths and photo of elephants, horses, men and women 2) people which included ritual conductor, ritualists who will be confirmed the time and place of ritual.

Then, the ritual will be held annually with process, traditional culture, structure of belief which led relationship between people in the group and between people and ritual. In the term of people and supernatural power in the ritual, there was a prediction using boiled egg and chicken chin. The prediction was believed to influence their living. So, the ritual has been related to Thai Kui people from birth to death.

Relationship between Thai-Kui ethnic group with health care deity

The relationship presented obviously such as Thai Kui people practiced their worship to health care deity or Ar Yha Juay which believed as a sign of abundance, water and agriculture products. Most of Thai Kui people relied on nature to do their farm work. So, the relationship to this deity was close and strong presented by their worship annually since 1,000 years ago.

Ethic values

The ethic values found in the ritual were value of morale support and value of morale promotion. The morale presented in the ritual was gratitude that people practice worship to their health care deity based on belief. This morale can be used as a tool to plant morality in social while ritual can be used as a tool to gather people. It was a tool to promote morale at the mental level and to assist social behavior control.

Conclusion

From the result of study on the belief and ritual, it can be concluded as follow;

Thai Kui people believed in supernatural power especially in health care deity or Ar Yha Juay. Ar Yha Juay was believed as a protection and abundance god.

From analytical of the ritual role in Thai Kui society, the ritual was not only to worship and pay respect to the deity but it played important role to influence people's living in aspects of education, career, history, way of living in both family and social level. Gathering of people in the ritual made communication and relationship which influence to economic. The culture of practicing expressed their respect to elderly people. So, it can say that the gathering of people to practice Ar Yha Juay ritual influenced social well-being in family level, village level and social level because the rule has been created and accepted by member.

Suggestions

- 1. Policy suggestion, local curriculum on belief and ancestor spirit should be created by primary school and secondary school in order to learn and develop local wisdom of culture, tradition, belief and ritual. Then, develop the wisdom to be practical and inherit to next generation with awareness and pride of their own local culture.
- 2. The related organization of culture and local tradition should support activities in order to promote community development and good quality of life.

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