



ETHNIC CONSCIOUSNESS OF KALOENG BAAN PHRACHONG AMPOE NAKAE NAKHON PHANOM PROVINCE THAILAND THROUGH YAO LIANG PHI RITUAL.

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Abstract:

I Kaloeng is a minority group, who is scattered in Sakon-Nakhon and Nakhon-Phanom province. The homeland is in Muang Phu Wa Na Kadaeng and Muang Ma Ha Chai Kong Kaew in Laos. In King Rama the III, Kaloeng people settled in Northeastern of Thailand, especially, who immigrant at Ban Phrachong to move along Bang stream which branch of Khong river. The purpose of this study to Ethnic consciousness of Kaloeng Ban Phrachong through the Yao Liang Phi ritual. The finding revealed that Kaloeng Ban Phrachong is a minority group to settlement among other tribal such as Laos, Phu –Tai, Yo and So. Nevertheless, they believe that the cause of the illness is supernatural which protect by Mor –Yao, folk healers. The healing was called Yao as the kind of ritual of Kalong. Mor-Yaohad to join annual ritual “Liang Phi” (spirit feeding) with another tribal’s practitioner before cured Kaloeng patients. This ritual defines that the ethnic consciousness of Kaloeng as well as betel tray, Mor-Yao dressing which is also the Kaloeng identity. This study reflects the existence and relationship between Kaloeng with the supernatural.

1. Introduction

Kaloeng ,the one ethnic group , migrated to the Northeast (Isaan) of Thailand in early Rattanakasin period. After the suppression of Chao Anouvong’s rebellion in King Rama III, he had settled the various ethnics, especially, in the northeast of Thailand. Kaloeng language was been a kind of Tai family language by linguistics [7, 175]. Kaloeng people originated in Phuwagakadaeng and Mahachikongkaew [4, 7-8] and then they moved to Isaan in Thai very much in King Rama V period. Since the Haw War, Haw Chinese had attracted to Sipsongchuthai, as the result that various ethnics

might be trouble and freed away. Some migrated cross the Maelang River to settle in Thailand.

Kaloeng, who moved to Thai, was settled around Phu Phan mountain. Some scattered to the other places. Tao kam and Tao Sing were the leader to take people to settle at Ban Bor Dok Son, Nongsoong district, Mukdahan Province which depended on Nakae District, Nakhon Phanom Province Later when the population had been increased, this village was expanded to continue.

Kaloeng’s Ban Phrachong had respected the supernatural to ancestor worship, Ghosts and

Bhuddhist too. It can be seen from the life style of Kaloeng in Phrachong sub district having the practical tradition; such as four month-Boon Pra Wate and eleven month-the end of lent as boat racing (Huang Sua)

In addition, Kaloeng's Ban Phrachong had the folk traditional healing as called "Yao" to heal with the supernatural by Folk healer or *Mor Yao*. The procedure and therapy were to healing who had treated by "home coming" (toss),soul calling speech act , and bribe to spirit or ghost who had been the power in the remedy. The different of the folk treatment of *Mor Yao* in Prachong and *Mor Yao* in other group were to gender. *Mor yao* was a man in Phrachong while the other group is an old woman. According to the most of people think that *Mor Yao's Prachong* had been sexual deviance from standard norm. However, *Mor Yao* in Prachong, who was the traditional healing ritual, had been living constantly in local context. To contrast with the norm society that *Mor Yao*, who was the bisexual, could adapt the ritual to be righteousness for himself.

At the same time, this *Mor Yao* wanted the supernatural to help him to being righteousness when he had to heal the patients [5, 4] Therefore, *Mor Yao*

had to worship the spirit through spirit ritual. Phi thaen (the sky god) would transfer the power to *Mor Yao* in this ghost ritual. In order to *Mor Yao* could heal the patients according to his righteousness. It compared with modern doctor and *Mor Yao* that doctor had been approved by Licence medicine while *Mor Yao* had been approved by Phi thaen.

Kaloeng would worship Phi Thaen as the ghost ritual with other ethnics on March (Third month) in annually. The researcher had had the questions as follows; Why must Kaloeng participate the ghost ritual with others? Are there any implications to join this ritual? How did the consciousness of Kaloeng's Ban Prachong show about the ghost ritual? The hypothesis of researcher was to the migration of Kaloeng into Isaan region of Thailand for long time. They were assimilated with diverse groups but they also realized themselves that they were Kaloeng. They might be presented their own through *Yao Ritual* with costumes, accessories, oblation or dances to showing Kaloeng's symbol. Thus, the researcher was interested in the study of the the ghost ritual to showing Kaloeng's Ban phrachong characteristic for consciousness or gathering ethnic.



Figure 1 Bang river in Baan Phrachong

2. Content

2.1. Backgrounds of Ban Phra Song

Ban Phra Song which is currently formerly a village of Khmer. Around the year 1900, Khmer people living in this area was expelled to vie for a livelihood by a group of people who migrated from Ai Lao and that group took over the area.

(Teerawut Miboon, Copies Document) About 2200 B.E. deadly epidemic in Phra Song village people evacuated the plague from the village. Causing Phra Song village to be an abandoned village for a while. Until about the year 1835, there were a group of Laotian ethnic groups migrated to settle in Ban Phra Song from the group of Mahachai Kongkaew, Laos PDR.

The origin of the term "Ban Phra Song" is said that around the year 1835, a number of Phra Song villagers found Buddha statues carved from rocky mountains, sandstone type, looks like a Buddha figure sitting cross-legged, with two faces with a flat face on both the front and back. The front facing to the direction that enshrines the Phra That Phanom back to the direction of Phra That Choeng Chum Sakon Nakhon province. Enshrined between the two lagerstroemia floribunda trees and close together (The legend of Phra That Phanom states that Phra Song is the boundary between Phra That Choeng Chum and Phra That Phanom) This village was therefore named "Ban Phra Song" as the name of Buddha.

2.2. Yao: Method of treatment of ethnic diseases in Sakon Nakhon basin

The northeast region of Thailand is divided into 2 basins which are the Korat basin and the Sakon Nakhon basin. By using the Phu Phan mountain range as a basis for dividing the Sakon Nakhon basin, consisting of Sakon Nakhon, Mukdahan, Nakhon Phanom, Udon Thani, Nong Khai, Nong Bua, Lamphun, Bueng Kan and Loei provinces. Therefore, the people who live in these provinces are composed of many ethnic groups such as Phu Tai, Nyo, Yoy, Saek, So, Kaleng and Laos. The people in this area inherited their ethnicity from Khmer ethnicity. Later, Khmer power decline Laos ethnic groups have become a majority and inherited

under the Lan Xang Kingdom. Consisting of the territory of the Lao People's Democratic Republic and the Sakon Basin Northeast Thailand. In addition, other minorities are considered minorities under the supervision and supervision of the Lao people. Which still maintains a strong spirit worship tradition. That is to say, when illnesses have to go to a local doctor for treatment. After that they went to go to a government hospital.

Yao refers to methods of treating folk diseases that uses the power of a ghost to treatment, According to traditional beliefs The person who treats the disease is called "Mor Yao". From observing and attending the Yao ceremony. The researchers found that the Kaleng ethnic attach great importance to the Yao ritual, which is like a way of life for the group. In addition, Kaleng ethnic believe that illness is caused by the actions of ghosts which is the ancestral ghost that has been following since birth. Therefore, when the ghost is not satisfied will cause illness.

In conclusion, "Yao" is a means of treating the local diseases of the Kaleng ethnic. The person providing treatment is called "Mor Yao", who receives the divine power from the ghost and is comparable to obtaining a professional certificate. Kaleng ethnic therefore treat the disease using traditional methods. From then, when the symptoms do not improve therefore go to government hospital.



Figure 2 Yao: Method of local treatment of Kaloeng ethnic

2.3. Yao Liang Phi : The ritual of Kaloeng’s righteousness and identity

Yao liang Phi or ghost ceremony was the tradition ritual of various ethnics group who being the habitants in Northeast of Thailand; Kalasin, Mukdahan, Nakhon, Phanom province. Belief and the Phi Thaen remained to see at the present. *Mor Yao* believed that Phi thaen would give the power and righteousness to him for healing. Whenever, he often holds on the ghost ritual, he would be strongly power in his spirit as much as.

Yao liang Phi held on *Mor Yao*’s house whose was the host. The place was in front of the garden his house. The ritual spent time for 2 days and 1 night. The first day, it would arrange the place until 6.00 pm. Next, *Mor Yao* would invite the spirit into his shape and then drinking with it to tell the activities about the spirit’s instrument such as beating a drum for spirit’s dance, building and

cleaning home for the spirit or ghost and be finished at 12.00 pm. The mid of second day, the ritual would be same the night but it had been more steps. When invited the spirit come out.

Mor Yao would make offering food and alcohol. Then, there was the playing ritual of ghost instrument such as washing elephant, playing water of spirit, leave taking with spirit. When it finished, the host would take the spirit’s shrine to his house.

Yao liang phi ritual spent time for 2 days in both day and night, the most of procedures and elements of the ritual were repeated. The important of *Mor Yao* in *Yao liang Phi* ritual was the spirit’s instruments playing which be inspected and cleaned without bad adulterated thing. The main step was the other playing included washing elephant, horse which held on the second day. Finally, taking the shrine stayed at home and will be done.



Figure 3 The market of Phra Chong village

2.4. The consciousness of Kaloeng’s ethnics through *Yao liang Phi*

Kaloeng, the group of ethnics who are satisfaction and refugee, migrated from Laos into Thailand in King Rama III. When moving to Thailand, the residences were limited by the official to live with diverse ethnics who moved at the same time. Thus, Kaloeng might show their personality for consistency. It can be seen that Kaloeng respected steady in the supernatural, when people was illness, they might be cured by traditional healing of Kaloeng as calling “Yao” When the number of members had been more increasingly, they would find the new residence. Some migrated

along with the forest, mountain. Some went back their hometown where they can’t. When they found the fertile land, they settled their residences at here. Kaloeng’s Baan Prachong migrated to along with Bung River and located their residence to combine them as the ethnic through the consciousness of Yao ritual because the ritual was realized to history and grouping consciousness which it was the element of ethnics, identity and group as well. It was the symbol to reflect the idealistic and group cultural. The kind of each ritual had been pattern to combine the symbol unit and set together (Turner, 1967:45-46) Yao ritual was the symbol of Kaloeng which reflected the culture and identity. Some symbol could show identity because it could tell

how to know the personality and how to show the special characteristic ethnics through culture when meeting with the diverse ethnics. Besides, Yao Liang Phi Ritual was presented the social organization and charter to show the living style and Kaloeng's existence. In addition, *Mor Yao* in Kaloeng's costume, offering food in Yao Ritual in annually showed the difference and especially

distinctive identity. The researcher found that the procedure and element of Yao Liang Phi ritual was clearly, especially, symbol material. The culture could show clearly the different spirit ritual from other ethnics which shown identity culture of Kaloeng while the other ritual couldn't present the identity as much as Yao Ritual.



Figure 4 *Mor Yao* - a folk healers of Kaloeng Baan Phrachong

2.5. Yao Liang Phi: The ethnicity of Kaleoung Baan Phrachong

Conrad Phillip Kottak [1,52-53] explained that the ethnicity existence showed the identity and ethnics consciousness, and classified the personality from other ethnics, the feeling of ethnics and various behaviors accord to internal feeling densely and changing time. The important of identity also reflected the political and the circle of life changing. The ethnicity existence happened that the group felt more empathy and own consciousness .They were different from other group. It emphasized the ethnics by the group's traditional performance in tradition and ritual to conduct the cultural again. The ethnic people love in their own group through instruction and upbringing .The networking of Kaloeng was represented the identity of *Mor Yao*'s Kaloeng in both of mothers, children or stepchild who worship the spirit in the group.The mode of networking emphasized to unity, harmony which being the

grouping consciousness. Although, the Kaloeng' *Mor Yao* of costume, language of were more distinctive than other ethnics in the ritual annually. Consequently, Kaloeng's *Mor Yao* realized that there were two ethnics to complication in the identity. First,he knewn that he was Thai – Kaloeng from historical Kaloeng's *Mor Yao*. The word "Kaloeng" originated from "Kha-leung"; "Kha", this word was adapted from *Kha* (𑜋𑜧) as the negative meaning, "Leung" was Lao-Isaan language, it means to expanse of water which it's not depth [6, 145] Therefore, when the group of Kaloeng's Baan Phrachong moved along to Bang River they were the relationship with water. They would remind their personality that "who am I" and "where are you from" from the history and characteristic. Kaloeng would perform their personality obviously when they joined *Mor Yao* ceremony.



Figure 5 A hing phi- spirit altar and Yao liang phi ritual

3. Conclusion

Kaloeng's Baan Prachong was the one example to represent the ethnicity existence to believe in the supernatural power which under the consciousness ethnic. When it was sickness, folk healer, "Mor Yao" cured the patients. *Mor Yao* would hold on Liang Phi (the ghost ceremony in annually) before *Mor Yao* or folk healer cured the patients. The participation of *Mor Yao* in the Yao Liang Phi ritual shows to the Kaloeng's ethnicity. Furthermore, the costume, offering food of *Mor Yao* presented the identity of Kaloeng. This study reflects to the ethnology and relationship between Kaloeng's Baan Phrachong with supernatural.

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Ý THỨC DÂN TỘC CỦA KALOENG BAAN PUCHONG AMPHOE TỈNH NAKAE PHANOM THÁI LAN THÔNG QUA NGHI LỄ YAO LIANG PHI

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Ý thức dân tộc, Kaloeng,
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Tóm tắt

Kaloeng là một nhóm dân tộc thiểu số, sống rải rác ở Sakon-Nakhon và tỉnh Nakhon-Phanom. Quê hương ở Muang Phu Wa Na Kadaeng và Muang Ma Ha Chai Kong Kaew ở Lào. Vào thời vua Rama đệ tam, người Kaloeng định cư ở Đông Bắc Thái Lan, đặc biệt, những người nhập cư tại Ban Phrachong để di chuyển dọc theo suối Bang, nhánh của sông Khong. Mục đích của nghiên cứu này nhằm vào ý thức dân tộc của Kaloeng Ban Phrachong thông qua nghi lễ Yao Liang Phi. Phát hiện cho thấy Kaloeng Ban Phrachong là một nhóm thiểu số đến định cư giữa các bộ lạc khác như Lào, Phu –Tai, Yo và So. Tuy nhiên, họ tin rằng nguyên nhân của căn bệnh là siêu nhiên được bảo vệ bởi Mor –Yao, những người chữa bệnh dân gian. Việc chữa bệnh được gọi là Yao như một loại nghi lễ của Kalong. Mor-Yaohad tham gia nghi lễ hàng năm “Liang Phi” (nuôi dưỡng tinh thần) với một học viên của bộ lạc khác trước khi chữa khỏi cho bệnh nhân Kaloeng. Nghi lễ này xác định rằng tâm thức dân tộc Kaloeng cũng như khay trầu, trang phục Mor-Yao cũng là bản sắc của người Kaloeng. Nghiên cứu này phản ánh sự tồn tại và mối quan hệ giữa Kaloeng với siêu nhiên.
