

YANGON UNIVERSITY OF FOREIGN LANGUAGES



**THE 1ST INTERNATIONAL CONFERENCE ON
LANGUAGES AND HUMANITIES**

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THE 1ST INTERNATIONAL CONFERENCE ON LANGUAGES AND HUMANITIES

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The 1st International Conference on Languages and Humanities 2020

One of our missions is to establish and develop a pedagogic and academic environment that fosters intercultural understanding and interaction in society and promotes linguistic, academic and cultural exchanges. To implement this mission, YUFL International Conference on Languages and Humanities 2020 will be held on 6-8 January 2020 at YUFL, Yangon, Myanmar. Although it is a 2 Day Conference, there will be a half-day city tour on 8 January 2020.

The Conference marks the milestone of our Yangon University of Foreign Languages to lay the platform for scholars and students to engage in a multi-disciplinary exchange of ideas on languages and humanities. The Conference aims to contribute knowledge in humanities based on theoretical and conceptual approaches. This wonderful conference highlights to explore effective as well as alternative ways to understand the humanities including philosophy, religion, art, literature, history, psychology and anthropology.

This Conference will create an excellent opportunity for scholars, local and foreign, to exchange information and share experiences and results in all aspects of areas of interest, invaluable for young scholars and students. This will encourage advantages to create more coherent, flexible and responses for scholars.

The Conference will bring together all scholars of languages and humanities from across the world to discuss the new idea and development of their interested fields. It will establish the network to communicate for partners and stakeholders of our YUFL.

In recent years, language has gained more attention than ever before in both language teaching and learning processes. Its role is not only limited to communication but rather extends to vast branches of knowledge and human sciences. Also it is capable of developing human knowledge, extending the benefits of mankind. Learning a language means learning ways to see other cultures from the insider's view so that a learner can cope with a new community and expand his/her personal horizons.

In this globalized era, businesses need workers who can communicate in different languages and understand others' culture so that they can act like a bridge to new clients and customers and more likely to win trust and friendship of people whose languages they know. That is why, all education systems should ensure that they are able to make use of the potential benefits of language to expand access to and enhance the quality and relevance of learning. To this effect, teaching and learning processes should be shaped towards the needs of individual fulfillments and sustainable development.

Universities, as providers of education services to students, need to build their existing education, training and research strengths to meet the needs of students, businesses and industries. In addition, they need to deliver high quality, innovative products and services to students that meet or exceed their expectations. It is also necessary to engage students with advanced knowledge, current knowledge, theoretical frameworks and concepts, and emerging ideas. The learning resources provided and recommended are needed to be appropriate to the level of the course of study, consistent with the expected learning outcomes and modes of participation. To create equivalent opportunities for academic success, regardless of students' background, academic

integrity throughout academic activities are to be maintained and set up quality in education and training. To build excellence, diversity and equity, and to achieve specified learning outcomes, including research training, and professional accreditation of a course of study, quality improvement of higher education activities are to be specified.

This conference intends to invite discussions and deliberations on unique and need-based pedagogical concept. It aims to bring together the views and beliefs widely held among educators and practitioners about the current situation and position of foreign languages teaching and learning processes. It looks into the pivotal role played by academics in the realm of social development, existence of unique and innovative methods and approaches.

This conference, in response to the growing demand for foreign language teaching, opens gates through fruitful interactions for a progressive expansion and exploration, aiming at a better didactical framework and the quality improvement in research area which ensures success in the process of teaching foreign languages. The future perspectives of teaching foreign languages seem to be splendid in view of the rapid demand for learning foreign languages and career prospects across the globe.

This International Conference on Language and Humanities 2020 has its need-based objectives of inviting various field experts to get engaged in discussions, dialogues and transformation of views and ideas via presentations, talks and Qs & As about the area.

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TAI YAI IDENTITY IN ARUNOTHAI, MUEANG NA, CHIANG DAO, CHIANGMAI

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Abstract

This article aims to investigate the identity of Tai Yai people in Arunothai village, Tambon Muang Na, Chiang Dao District, Chiangmai Province. The analysis was based on the data which were collected from the interview with the villagers on 25-27 August, 2018. This study indicates that Tai Yai people in Arunothai village have been able to maintain their own identity. They are also ambitious to use the Tai Yai language to communicate. It also shows that Tai Yai people's lifestyles are related to their religion, Buddhism and they have faith to King Naresuan, the Great. In addition, they are still trying to maintain and inherit their traditions, especially the seasonal 12 Months' Ritual. As important as just mentioned, Tai Yai people who live in Ban Arunothai have the ability to adapt the culture of other neighbouring ethnic groups as well.

Keywords: Identity, Tai Yai, Arunothai village.

Introduction

"Tai Yai" or "Shan", often calling themselves "Tai" or "Tai Lang", which means Tai Yai, is an ethnic group that speaks the Tai-Kadai Languages. They live in Shan state of the Republic of the Union of Myanmar and the Autonomous Region, under the control of Yunnan Province, and People's Republic of China. In addition, around the 13th century, Tai Yai people also migrated from the White Maze Kingdom or the southern region in the People's Republic of China at present, and went to build the Ahom kingdom in the state of Assam Republic of India. Two hundred years ago, a group of Tai Yai people including Tai Kham Ti, Tai Ton and Tai Pha Kae migrated from northern Shan State to Assam, Arunachal Pradesh of Republic of India. That is the reason why India is one of the lands that is heavily populated by Tai Yai people (Siraporn Na Thalang and Suphin Ritphen, 2015)

Tai Yai people have a long relationship with Siamese people, especially during the reign of King Naresuan. The Tai Yai group, led by Chao Kham Kai Noi, collaborated with the army of King Naresuan fighting with Burma. When there was a massacre of Tai Yai people who had been captured as prisoners of war, some of them evacuated by following

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King Naresuan the Great's army to settle in the Kingdom of Siam (Niphat Phonphengkaew, online). In the last two or three decades, many Tai Yai people from Shan State, the Republic of the Union of Myanmar avoided political turmoil by migrating in various provinces. The north of Thailand such as Mae Hong Son, Chiang Mai, Chiang Rai, etc., are areas where Tai Yai people live massively. A survey of Tai Yai in 2011 shows that more than two hundred thousands of Tai Yai people stay in Chiang Mai province (Siraporn Na Thalang and Suphin Ritphen, 2015, page 2.).

Arunothai Village, formerly known as Ban Nong Uuk, is located in Village No. 10, Mueang Na Sub-district, Chiang Dao District. Chiang Mai Province is a village that is diverse in ethnic groups' population, besides being composed of Chinese Yunnan already there are still Tai Yai ethnic groups who migrated to settle in the area of Somkiat Rungrueang. (Executive director of Arunothai Temple: Interview: 26 Singhakom 2018).

Since Arunothai Village has a population of around 200 people, Tai Yai Group is considered a small community. Tai Yai people preferred to live with other ethnic groups in a harmonious way. The interesting thing is that although Tai Yai people in Arunothai village live with other ethnic groups which, of course, will cause them to have to change some ways of life in order to be able to live happily with people in the area.

Tai Yai still retains its identity. It can be seen through the architecture and buildings in Wat Arunothai, which is Tai Yai art. In addition, the language, dress, food, including Buddhism and the respect of the Great King Naresuan indicate a great Tai Yai clearly. The research team is therefore interested to study the identity of the Tai Yai ethnic group in Arunothai Village, Muang Na Subdistrict, Chiang Dao District, Chiangmai Province.

The data were collected through the interviews with Tai Yai people at Arunothai village between 25-27 August, 2018. Then the data were analyzed and presented by focusing on the issues that reflect the identity of Tai Yai people, including four aspects, the use of Tai Yai language in communication, the faith of Buddhism and King Naresuan , beliefs about life and traditions for twelve months.

Aim and Objectives of the study

The aim of the study is

To investigate the Identity of the Tai Yai people who live in Arunothai village.

The objectives of the study are set as follows:

- To investigate the ways of maintaining their own identity of the Tai Yai people and
- To find out how they adapt the culture of other neighbouring ethnic groups.

Literature Review

Many scholars are interested in studying the history and life style of Tai Yai ethnic groups, both living in and outside of Thailand, resulting in diverse studies of Tai Yai such topics as background, history, language, culture, traditions for example, "The process of creating ethnic identity of Tai Yai people in the Thai-Burmese border: a case study of Pien Luang village Wiang Haeng District Chiang Mai Province". Wan Dee Santiwut Methi (2002) studies the processes and methods that Tai Yai people, in Ban Piang Luang area Wiang Haeng, District Chiangmai Province, used to create their own identity to challenge the power of the regime. In addition, it aims to create a sense of nationalism and salvation from the invention of flags used in their own groups. They also created the clothes on their own to be able to show their identity. Moreover, it can be seen that there was a great history of Thi Yai in Thailand by referring to the Tai Yai heroes who had fought with King Naresuan the Great during the Ayutthaya period and emulated the Thai monarchy together with their own leaders.

In addition, the work of Samerchai Poolsuwan (2009) on "Shan State (Muang Tai): Ethnic Dynamics in the Context of Contemporary History and Social Politics" also pointed out that the development and dynamics of different Tai Yai ethnic groups from the west and east sides of the Salween River. The Tai people on the west side of the Salween River call themselves the Tai Long in the common sense, they are same group with Tai in Yunnan Province, China.

The descendants from Tai Yai people in the White Maze Kingdom, Mao Luang respect Buddhism in Burma. The Tai Yai people on the east bank of the Salween River have a common sense of relationship with the Tai Lue and Tai Khoen people in Chiang Tung including the Thai Yuan in Lanna of Thailand. Although they are Buddhists, their believe were different and they believe in Buddhism in Lanna style. Therefore, Tai Yai people on both sides of the Salween River in Myanmar have the feeling that they are different groups.

Regarding the research that studied the Tai Yai people from a folklore perspective, the works of Siraporn Na Thalang and Supin Ritphen (2015) on "Folklore in the cross-border context of Poy Tai Yai in Chiang Mai" are similar. This research was aimed to study Poy Tai Yai in Chiang Mai. By studying only the Poi events, Tai Yai people pay great attention on such festivals as Shin Loung Poi, Poi Ook Wa (War Htwet Poi) and Poi Pi Mai Tai (New Year).

The study indicated that The Poi event held by Tai Yai people in Chiang Mai is important in both "Karla (Time)" and "Htai Sa (Place)" because they play an important part in inheriting cultural identities including the ethnic identity of Tai Yai people in Chiang Mai as well.

The article "The dynamics of the Tai Yai vernacular house in geographic joint areas in Southeast Asia: Thai, Myanmar, China, India" of Ornsiri Panin (2014, p. 19-38) settled in geographic joint areas in Southeast Asia, consisting of Thai, Myanmar, China and India. The case study includes Tai Yai houses in Mae Hong Son province of Thailand,

Chiang Tung, Shan state of Myanmar, Mao City, the southern region of China and the city of Siva State of Assam.

The result of the research showed that Tai Yai houses in Mae Hong Son province of Thailand and Chiang Tung Shan State of Myanmar, were the empirical ones in Tai culture. There were a few differences in shape and architecture. The house was divided into areas for living and activities clearly. However, because of the influence of Chinese cultures, Tai Yai in the People's Republic of China have changed their houses' architectural styles. Most of the houses were attached to the ground. In other words, most are one-story-buildings. They did not raise to high from the ground like the Great Tai house in the Republic of India which was influenced by Hindu culture. The area was reduced and the layout of the house was changed according to the influence of the Indians.

In the article of Raviwan Oranarat Mananon Sukkree and Sawitri Srisawat (2016, page 123-147), it was found out that "The dynamics of local Thai architecture The case study of Ruen Thai Lue and Tai Yai ". The objective was to discuss the dynamics of Thai local architecture from the synthesis of research results in 2 case studies, namely Tai Lue and Tai Yai local architecture.

It is also found the dynamics of local vernacular architecture in the area. The study indicated that Tai Lue and Tai Yai houses have the styles of local architecture, in order to adapt to the environment. By studying the space division and usable areas within the house, it was found that the Tai Lue and Tai Yai settlers still maintain the original way of life, thoughts and beliefs clearly.

It is clear that the study topics of Tai Yai ethnic group are diversified. Some scholars have paid attention to information on ethnicity and ethnic awareness of Tai Yai people. Some are interested in studying folklore. Some are interested in the architecture and arrangement of living space within the houses of the Tai Yai people. The literature review here not only helps with basic knowledge about Tai Yai ethnic groups but also helps to make the characteristics of Tai Yai community among the Arunothai people to be presented more clearly continuously.

Findings

The language of Tai Yai people in Arunothai Village

According to the survey, it is found that Tai Yai people in Arunothai village use Tai Yai language to communicate in daily life. There are also letters for the literary record of Somkiat Rungrueang ethnic group (Interview: 26 August 2018), providing information that the use of the language of Tai Yai people in Arunothai village can be divided into three groups consisting of the old age group, the adult group and the children and adolescents group.

Many Tai Yai old age people use Tai Yai and Burmese to communicate in daily life. In addition, there are some who can speak Northern Thai and a little standard Thai, especially the old people who migrated to live in the area for a long time. For the second group, the adult group, they like to use Tai Yai as the main language, like the old people.

However, the communication of this group usually has other languages such as the northern Thai dialect, standard Thai and languages of other ethnic groups come in to mix with. An obvious thing is that Adult Tai Yai people are able to speak northern Thai and standard Thai more fluent than the first group.

This is due to three reasons. Firstly, adult Tai Yai people have the opportunity to communicate with people outside the village on a regular basis. Secondly, they have more opportunities to work in other countries than the first group. And thirdly there are still a large number of Tai people married across ethnic groups that can make in obtaining the language of other ethnic groups as well.

As for the third group, early children and adolescents, they can use a variety of languages by communicating in Tai Yai language, northern Thai, Burmese, Chinese, and English. The main reason is that early children and adolescents of Tai Yai are educated in public schools located in the area. Besides, there are still a few opportunities to study in Chiang Mai city. It makes them able to speak a variety of languages more than the old people and adult groups.



Illustrations 1 and 2 of the research team interviewed Mr. Somkiat Roongruang (Photo by Cattreeya Angthongkumniem and Truong Thi Hang on 26 August 2018).

Respect for Buddhism and King Naresuan the Great of Tai Yai people in Arunothai Village

Since Tai Yai people in Arunothai Village pay respect to Buddhism, it is the reason of building Arunothai Temple to be the center of the minds of the people in the community and making the religious practices of Tai Yai people in the village to be more convenient as well. Tai Yai architectural style can be seen in the temple. There is a standing Buddha image enshrined in front of the temple. It is filled with the aura of Tai Yai art.



Illustration 3 Arunothai Temple,
Mueang Na Subdistrict, Chiang Dao District
Chiangmai Province
(2018)

(Recorded by Natnarin Methawutinan
Phanuphat Thanawat 26 August 2018)



Illustration 4 Standing Buddha statue
Enshrined in front of Arunothai Temple
(Photo by Truong Thi Hang 26 August 2018)

In addition, the sermon of the temple has many paintings that tell the story of Buddha's history. The great independence is shown through images of the Buddha and others. All the pictures have faces and body decorations in the style of Tai Yai. Wat Arunothai is not only the architectural value but also a symbol of the existence of Tai Yai ethnic groups in Arunothai Village. For these reasons, the Tai Yai people in the area have always been popular in religious activities within the temple.



Illustrations 5 and 6, examples of paintings in Arunothai Temple

(Recorded by Natnarin Methawutinan Panuphat Thanawat, 26 August 2018)

According to the lunar calendar, Tai Yai people come four times a month alternatively to help making food and offer to the monks. Tai Yai people come to receive precepts and pray and practice Dharma at Arunothai in unison. In such occasion, Tai Yai women like to wear ethnic clothing, long clothes to the ankle and short-sleeved blouse and wear their hairs on the bun.



Illustration 7: Tai Yai people conduct religious activities in Arunothai Temple



Illustration 8: Tai Yai women participating in monthly merit making activities
(Recorded by Natnarin Methawutinan Panuphat Thanawat, 26 August 2018)

In making merit, the old Tai Yai people who are community leaders begin the ceremony by paying respect in the butterfly Hall of the Temple including the sacred things in the temple such as the Buddha statue, the image of King Naresuan the Great, etc. Before the initiation of the ritual together, villagers arrange flowers, joss sticks, candles, food, as well as sacrifices to pay respect to all positions.

Participants must prepare 3 pairs of cones containing flowers, joss sticks and candles from the house to pay homage to the president on the sermon hall. The other 2 pairs are used to pay respect to dharma and monks. They also prepare rice porridge, flowers to donate and bring the small bottle of water for merit after donating. There are no restrictions on food to offer the monks. Tai Yai people like to use raw food of local ingredients such as mushroom, yardlong beans, dried fish, etc. for cooking (Somkiat Rung Title, Interview: 26 August 2018)



Illustrations 9 and 10, a food dish organized by Tai Yai people offering monks to make merit

(Photo by Su Su Khin and Natnarin Methiwutnayan Panuphat Thanawat, 26 August 2018)

After paying respect to the Buddha and receiving merit, Tai Yai people wish to spend the night praying at the temple wearing white. Male groups of Tai Yai people chant or meditate on the sermon hall and the female groups disperse in the lower house of the pavilion or may be a pavilion provided by the temple separately staying with males.

Staying with males in the temple area is a strict taboo. Each group will perform religious activities at their own discretion, talk to each other sparingly and prohibited not to be noisy (Somkiat Roongruang, interview: 26 August 2018)

In addition to the sermon hall with a large Buddha statue as the center, Wat Arunothai also consists of sacred areas that people respect. One of them is the Butterfly Tower which is the place of spirits and sacred things to protect temples and Tai Yai communities before performing the ritual.

The Tai Yai people have to pay respect to the Butterfly Tower, first. After that, the Tai Yai people will pay respect to the Buddha image and pay respect to the image of King Naresuan the Great, the King of Siam. From interviews with speakers, it was found that Tai Yai people in Arunothai Village have been inherited the story that King Naresuan the Great loves and his kindness to Tai Yai people.

When he fought with the people from other countries, many Tai Yai heroes helped him. So, the King Naresuan the Great allowed Tai Yai immigrants to follow him to settle in Siam. This is the reason why there is the shrine of King Naresuan the Great in front of the Arunothai Temple. Under the base of the statue, there is a brick plate that was brought by the former abbot of Wat Arunothai from the remains of a jedi (pagoda) in Maing Hang, Shan State, Myanmar. That jedi was regarded as the place where King Naresuan the Great passed away (Somkiat Roongruang, interview: 26 August 2018)



Illustration 11 King Naresuan the
hall Great Shrine at Arunothai Temple

(Recorded by Natnarin Methawutinan Panuphat Thanawat, 26 August 2018)



Illustration 12 The Butterfly temple
at Arunothai Temple

Based on the data, it was known that the Tai Yai people in the village paid respect to Buddha and they also accepted the beliefs and cultures which appeared in new era. Their beliefs later entered the community. For instance, the Chinese wealthy people in the Arunothai village who are the important sponsors of temple offered funding to establish Buddha statue or statue of Avalokitevara or Padmapani (Quan Yin) in the area of Butterfly temple hall. The interesting places are Butterfly temple hall, Buddha statue of Tai Yai, tabernacle of King Naresuan and statue of Quan Yin. Different inventions were found in front of Arunothai temple. The findings showed that the Tai Yai people, who live in the same or different places in the region, live in a harmonious way.

Beliefs about Tai Yai life in Arunothai village**Beliefs about birth**

Initially, Tai Yai people have many birth interdictin their tradition. For example, as soon as they noticed that the wife was a pregnant, the husband must not carry dead bodies. The husband is more strictly prohibited to do this action in the early stage of pregnancy. Tai Yai people believe that carrying a dead body leads the wife to miscarriage . During pregnancy, women are not allowed to eat certain foods. But now, interdict food is not as strict as in the past. However , pregnant women of Tai Yai still receive premonition or warning that they should not eat spicy food. They are forced to eat a lot of pig or chicken in orger to make the baby healthy.

Tai Yai women sometimes require special care when they give birth. For example, using a cloth tied around the waist as they believe that it helps the uterus condition. For being lie by the fire after childbirth or stay for a month . But, nowadays the duration of the staying beside the fire to be shorter than before. In the past, Tai Yai women had to stay on fire for at least 30 days, but now it is not that. When a child is 30 days old, he must be bathed with boiling water and shaved hairs. The water used for bathing consists of turmeric, Acacia concinna, silver, gold and jewel rings. Tai Yai people believe that this bathing will be a blessing to children and make them healthy and prosperous in the future. If the baby is male, these things are not necessary to use in taking a bath. However, it is needed to pass the water through the tip of the knife before showering for the baby. The tradition is believed to make the baby brave and clever. (Panya Somkiatrungrueang interview. 26 August 2018) The interview shows that any Tai Yai baby who did not receive bathing ritual would be foolish. In other words, the baby who has not taken his bath until one-year-old will be less intelligent than other normal people.

Beliefs about ordination

Ordination is a well-known traditional occasion among the Tai Yai people. It is also called “bout luuk kaew” or “ pawy san lon”. The boy can enter the ordination ceremony at the age of 7 years old as the children of this age have started to help themselves enough. In the belief of Tai Yai people, ordination is a marked ceremony which shows the status change of a child to a teenager. Moreover, it helps them to advance into adulthood. It is different from ordination at the age of 20 who may or may not ordain.

The Thai people believe that if a boy did not enter the ordination ceremony, the boy will be an unwise one. The Tai Yai group in the village therefore attaches great importance to this novice ordination ceremony and tend to hold a large ordination ceremony in a rotating manner with other Tai Yai villages.

Beliefs about marriage

Tai Yai people in Arunothai village in the past did not intend to marry with other ethnic groups. They would like to get married to the same one from their same ethnic group (Tai Yai people). Nowadays, young ladies and boys who live in this village start to

move and work in other places. Therefore, they began to get married to other ethnic people. In the Arunothai village, apart from the Tai Yai community, as there are also other ethnicities, it becomes the origin of the cross-ethnic wedding phenomenon. Most Tai Yai people prefer to get married to Chinese people who immigrate to the area. Some are married to the Lahu people, the city people, or the Thai people in the central region.

In arranging the wedding ceremony, if the groom and the bride are all Tai Yai people, the event will be held according to the traditions of ethnic groups. However, if they are married to someone from other ethnic groups, families on both sides must come to an agreement first. It will be held at bride's or groom's home to conform the customs of any ethnic group, except for marrying to Chinese people. If the bride or groom is a Chinese, the ceremony needs to be held at both houses according to Chinese tradition. Marriage across ethnic groups helps Tai Yai people to stay together with other ethnic groups. But at the same time, it causes many problems, for instance the lack of knowledge and understanding the traditions and culture of non-Tai Yai ethnic groups is an important reason that the marriage life fails. (Somkiat Rungrueang interview, 26 August 2018)

Beliefs about death

Tai Yai people at Arunothai Village have quite a few beliefs about death depending on the type of death: a normal death, such as death due to illness; old age or abnormal deaths such as death due to accident; and murdered or illness which is an epidemic disease. In organizing funerals for normal people, relatives organized the funeral according to the status of the family and importance of the person in the family. However, in the case of an unusual death, it is strictly forbidden to bring the body back to the home because it is believed that the spirits of the dead will bother both family members and villagers. And it may also cause a deadly epidemic again. In the case of monks passing away, Tai Yai people are forbidden to cremate monks in the cemetery on the crematorium or in the same place. Community leaders will choose the cremated place in the village. However, they use free space in temples if it is not possible to find a suitable area.

In the past, like Lanna people, Tai Yai people from Arunothai Village had the tradition of making funeral castles. It was aimed to help the spirit of the death people has residences in their lives, but nowadays they prefer to donate tents or other utensils to the poor. For burial, it will be moved according to the host's convenience. If the deceased is a rich person, the relatives often pray for many nights. However, a poor family may pray 1 to 2 nights only. Tai Yai people have the tradition of cremation on the death day. This is different from the Lanna's motto, which is not cremated on that day. The mortician plays an important role in organizing the funeral of the Tai Yai people. Individuals cannot perform any rituals at all. In Arunothai Village, there is no mortician in the village, so people have to pick up a mortician from other places to organize the funeral. (Somkiat Roongruang interview 26 August 2018)

Twelve-month tradition of Tai Yai people in Arunothai Village

Tai Yai people will conduct various rituals throughout the year. They have a festival in each month. So, it could be called Twelve-month traditional festivals. Most of the rituals are due to the belief in Buddhism. Somkiat Roongruang (Interview 26 August 2018) has informed that Tai Yai still practice the tradition for twelve months continuously. Nonetheless, the steps were greatly reduced when compared to what they had done in the past. The twelve-month tradition of Tai Yai people in Arunothai Village can be arranged in the following order. In January there is a New Year's International Poi Festival, or a merit to welcome the New Year and Poi Tang Som to offer new rice to the Lord Buddha. In March, there is an ordination ceremony for novice or poi Sang Long. In April, there is a Songkran festival and bathing the Buddha image. May is merit-making on Visakha Bucha Day. In June, there is a tradition to offer water to the Phra That jedi. In July, there is a merit making Khao Phansa. In August, there is the National Day. In September, there is a Poi Han Somsakja in which people make merit for ancestors and spirits. In October, there is a Poi out event, singing or merit making, Buddhist Lent and lottery. In November, there are Loi Krathong and Thai Yai New Year. In December, there is Father's Day.

The interviewee said that Tai Yai people did not conduct the twelve traditional festivals like in the past time because many social and cultural conditions have changed. Some traditions cannot be followed as Tai Yai people migrated to settle in Thailand. However, some traditions concerned with the religion have been maintained for many years especially Poi Sang Long tradition or novice ordination as they are regarded as the most important one. Buddhist traditions, the Poi Khao Wa and Poi Out Wa are also important to the Tai Yai people in Arunothai village.

Conclusion

Even Tai Yai Group in Arunothai Village, Muang Na Subdistrict, Chiang Dao District Chiangmai Province is just a small community. Their impressive identity could be seen through the Tai Yai architecture, both from outside and inside the Arunothai temple. This temple is the heart of the Thai Yai people who live in Arunothai village. The Tai Yai people have a strong believe in Buddhism and pay much respect to the King Narsuan. Moreover, they have their own traditions and believes in their lives including birth, death, clothing, and ordination. They also hold the twelve-month traditional festival throughout the year. Although there are some changes depending on the recent situations, it still has an impressive aura of independence. The Tai Yai community not only maintains the stability of Tai Yai but also adapts the customs and cultures of other ethnic groups. To conclude, the results of this study show that the Tai Yai people are able to maintain their identity and their traditions. However, they are able to stay together with other ethnic groups peacefully.

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Interview

Somkiat Runggruang (Interviewee) Natnarin Methawutinan Panupatthanawat, Su Su Khin, Catthaleeya Aungthongkamnerd and Truong Thi Hang (Interviewer) on 26 August 2018 at Arunothai Temple, Arunothai Village, Muang Na Subdistrict, Chiang Dao District. Chiangmai Province.