

The Comparative Study and Analysis of Boon Khun Lan (Yi Peng Festival) in the Twelve Traditional Rituals (Heet 12) of Thailand and Lao PDR

Phra Panma Seechanlian¹, Phrakhru Sriputthibundit², Phrakhru Pariyatti phattanabundit^{3*}

^{1,2,3*}Faculty of Buddhism, Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, Thailand

¹phrapanma@gmail.com, ²starsiam45@hotmail.com, ³mit.wan@mcu.ac.th

Citation: Phrakhru Pariyatti phattanabundit et al. (2024) The Comparative Study and Analysis of Boon Khun Lan (Yi Peng Festival) in the Twelve Traditional Rituals (Heet 12) of Thailand and Lao PDR *Educational Administration: Theory and Practice*, 30(6), 312 - 319
Doi: 10.53555/kuey.v30i6.5192

ARTICLE INFO

ABSTRACT

This qualitative research aimed to 1) explore the history and significance of Boon Khun Lan (Yi Peng Festival) within the twelve traditional rituals (Heet 12) of Thailand and Lao PDR, 2) describe the Boon Khun Lan practices in these two countries, and 3) conduct a comparative analysis of Boon Khun Lan in Thailand and Lao PDR. Data were collected through fieldwork and in-depth interviews with 22 key informants, followed by descriptive analysis.

The research results were as follows:

History and significance of Boon Khun Lan (Yi Peng Festival) in Thailand and Lao PDR: In Thailand, particularly in Isan, this festival is a longstanding tradition, reflecting the enduring cultural practices of the Isan people from ancient times to the present. In Lao PDR, the tradition dates back to the Lan Xang Kingdom under King Fa Ngum, with the festival being part of the twelve traditional rituals of traditions carried forward to this day.

Boon Khun Lan (Yi Peng Festival) in the twelve traditional rituals of Thailand and Lao PDR: In Thailand, it is believed that performing Boon Khun Lan leads to a prosperous and bountiful rice crop in the following year. Similarly, in Lao PDR, the festival is associated with expectations of abundant rice harvests.

Comparative analysis of Boon Khun Lan (Yi Peng Festival) in Thailand and Lao PDR: In Thailand, the festival is seen as a way to bless the rice fields for a good harvest, incorporating a mix of Brahmic and Buddhist rituals. It is considered a communal merit-making activity that involves both temples and homes, where timing plays a critical role in cultural and traditional observance. In Lao PDR, the beliefs are similar, focusing on blessings for rice prosperity with ceremonies that include parades and Buddhist chants. Historically, villagers would bring offerings in baskets to temples, whereas today, offerings are more commonly placed in bags.

Keywords: Boon Khun Lan, The Twelve Traditional Rituals, Thailand and Lao PDR

1. Introduction

in the area of Isan and Lao PDR Both sides of the Mekong and Thailand Previously it was the same cultural area. Going back to the Lan Xang Kingdom era. Ruled by King Fa Ngum Isaan and Laos were formerly the Lan Xang Kingdom. Isaan and Laos are the same country. Long history Isaan and Laos are one culture. Heat Kong has had similar traditions in the past. There was a time when Isaan and Laos separated. The Isaan side was dependent on Siam. At that time, Lao government was still the same system. When it came to the era when Laos changed its government. It is a country ruled by a communist or socialist system. The official name is the

Lao People's Democratic Republic or the Lao PDR. It also controls matters of religion. As a result, Buddhism in Laos had to adapt to the government as well. without allowing sectarian diversity But let it be one sect. Have the same unity of belief As for the Northeastern Thai side, it is ruled by a democratic system. It will allow for cultural diversity. various beliefs, etc.

Thailand and Laos have similar cultures. Especially the culture of the northeastern region of Thailand. It is mostly similar to Lao culture. The traditions of the Isaan and Lao people are similar because they have the same origin and the Isaan and Lao people visit each other regularly. Like relatives, there is a transfer of culture between each other as well. "Heet" means "tradition" which is something that has been practiced for a long time. This heat is usually observed on a monthly basis. After twelve months or one year, it is called "Heet Sipsong" (Pramuan Pimsen); 2003,10] [1] Heet Sipsong Khlong Sip Si In the past it was a custom of the Lan Chang people. which includes both Laos and Isan. I understand that originally it could have been considered the law of the community. Or they call this era social law, but at present it is not found to be a law. But there is still a common practice in Isaan. Therefore, it can be said that the way of life of the Isan people has been recorded in Heet Sipsong Khlong Sip Si (buddhist radio station mahachulalongkornrajavidyalaya University Khon kaen Campus); 2006,1] [2] The 12- month tradition of Thai Isan, which is called "Heet Sib Song" in Thai Isan, is the act of making merit for each month of the year as follows. 1) In the month of Chiang or the month of Ai, make "bun khao kham" or let monks enter into meditation. 2) In the second month, do "Bun Koon Khao" or Boon Koon Lan. 3) In the third month, do Boon Khao Ji. 4) In the fourth month, do Boon Phawet. 5) In the fifth month, make merit, pour water and start the new year. 6) In the sixth month, make merit by making rockets . 7) In the seventh month, make merit by making merit by sumha. 8) In the eighth month, make merit by going to Wat Sa or by making merit for Buddhist Lent. 9) In the ninth month by making merit by making merit by making Khao Pradub Din merit. 10) In the tenth lunar month, make merit with Khao Sak. 11) In the eleventh month, make merit at Wat Sa or make merit during Buddhist Lent. 12) In the twelfth lunar month, do "Bun Kathin" or Bun Kathin (Boonkerd Pimworamethakul); 2001, 67-68] [3]

For this reason, the researcher is interested in studying and analyzing the comparison of Boon Khun Lan (Duan Yi) in Heat Sib Song of Thailand-Lao PDR. In order to know Boon Khun Lan of Thailand-Lao PDR In the heat of twelve How is it? How are they similar and different? This research is therefore to find the points of difference and points of similarity between Boon Khun Lan in Heetsib Song of Thailand-Lao PDR. To understand the concept of the Boon Khun Lan tradition In Heat 10 between Thailand and Lao PDR You can also present the conclusions of the research results. To be useful in the comparative study of Boon Khun Lan for those interested in further study.

2. Research Question

2.1 Explores the history and significance of Boon Khun Lan (Yi Peng Festival) within the twelve traditional rituals (Heet 12) of Thailand and Lao PDR. How is it?

2.2 Boon Khun Lan (Duan Yi) in Heat Sib of Thailand-Lao PDR. How is it?

2.3 Study and analyze the comparison of Boon Khun Lan (Duan Yi) in Heetsib Song of Thailand-Laos. How are they?

3. Research Objectives

3.1) To study explore the history and significance of Boon Khun Lan (Yi Peng Festival) within the twelve traditional rituals (Heet 12) of Thailand and Lao PDR.

3.2) To describe the Boon Khun Lan practices in these two countries.

3.3) To study The Comparative Study and Analysis of Boon Khun Lan (Yi Peng Festival) in the Twelve Traditional Rituals (Heet 12) of Thailand and Lao PDR.

4. Research Methodology

4.1 Scope of research

This research This is qualitative research (Qualitative Research) . The researcher has defined the scope of the study and collected data on the following issues:

4.1.1 Content scope

This research studied; explore the history and significance of Boon Khun Lan (Yi Peng Festival) within the twelve traditional rituals (Heet 12) of Thailand and Lao PDR. Describe the Boon Khun Lan practices in these two countries. And study The Comparative Study and Analysis of Boon Khun Lan (Yi Peng Festival) in the Twelve Traditional Rituals (Heet 12) of Thailand and Lao PDR

4.1.2 Document scope

In order to achieve the results of this research the researcher has determined the scope of the documents to be studied as follows.

- 1) Primary documents Including the Thai Tripitaka scriptures Mahachulalongkornrajavidyalaya Edition, 1996
- 2) Secondary documents include books, textbooks, academic documents and related research such as Isan heritage, Isan culture, Lao culture, etc.

4.1.3 Area of research

In this research, the researcher has determined 2 areas for this study:

1. In Na Kaeo Subdistrict, Phon Na Kaeo District Sakon Nakhon Province, Thailand, 3 villages: 1) Ban Na Kaeo 2) Ban Na Duea 3) Ban Klang
2. In the Nakhon Kai Son Phom Vihan area Savannakhet Province, Lao PDR, 2 villages: 1) Ban Saphan Nuea 2) Ban Phonsavan

4.1.4 Scope of key informants

In this research, the researcher conducted additional research. Using the methods of participant observation (Participant Observation) and in-depth interviews (Indepth Interview). As for the in-depth interviews, groups of informants were determined: 11 people in the Thai area and 11 people in the Lao area. People as follows:

Areas in Thailand 11 person

- (1) Monks 3 persons
- (2) Religious scholars 3 persons
- (3) Community leaders 3 persons
- (4) General public 2 persons

Total 22 persons

Areas in Lao PDR: 11 person

- (1) Monks 3 persons
- (2) Religious scholars 2 persons
- (3) Community leaders 2 persons
- (4) General public 4 persons

5. Expected benefits

5.1 know about explore the history and significance of Boon Khun Lan (Yi Peng Festival) within the twelve traditional rituals (Heet 12) of Thailand and Lao PDR.

5.2 know about the Boon Khun Lan practices in these two countries.

5.3 know about The Comparative Study and Analysis of Boon Khun Lan (Yi Peng Festival) in the Twelve Traditional Rituals (Heet 12) of Thailand and Lao PDR.

6. Research Results

6.1 explore the history and significance of Boon Khun Lan (Yi Peng Festival) within the twelve traditional rituals (Heet 12) of Thailand and Lao PDR,:

In Thailand, particularly in Isan, this festival is a longstanding tradition, reflecting the enduring cultural practices of the Isan people from ancient times to the present. The history and importance of the Thai Boon Khun Lan is a traditional merit of the Isan people that has been held and passed down for a long time. It is a merit making of rice paddy by farmers. Isaan people have continued this practice from the past to the present. It is an offering of rice according to Buddhist principles that has many benefits. In Lao PDR, the tradition dates back to the Lan Xang Kingdom under King Fa Ngum, with the festival being part of the twelve traditional rituals of traditions carried forward to this day. Boon Khun Lan in Laos, saying that it has been inherited since the Lan Xang Kingdom. During the reign of King Fa Ngum which the people at that time adhered to in accordance with Heet Sib Song Boon Khun Lan is a form of merit-making by farmers. It is a merit-making ceremony to receive the gift of rice. It is also a way to eat rice in Buddhism in order to pay homage to the Buddha, Dhamma, and monks.

6.2 describe the Boon Khun Lan practices in these two countries: In Thailand, it is believed that performing Boon Khun Lan leads to a prosperous and bountiful rice crop in the following year. Similarly, in Lao PDR, the festival is associated with expectations of abundant rice harvests.

Boon Koon Lan (Duean Yi) in the Sixteenth Heat of Thailand-Lao PDR: Beliefs about the tradition of Boon Koon Lan of Thailand That is, there is a belief that next year rice will be very plentiful.

As for the Lao PDR, it is explained that it believes that next year there will be a lot of rice. **Rituals regarding the Bun Khun Lan tradition of Thailand** That is, when the villagers perform a ritual by piling rice husks together. Multiply it into a pile as high as a pagoda. There are laypeople and monks who perform the ceremony together at the village temple, with a Brahmin leading the ceremony. Following the steps of belief, there is paying homage to the Buddha, receiving precepts, and chanting Buddhist mantras for the blessing of rice. **As for the Lao PDR**, the ceremony was explained as follows: There was a notice to persuade the villagers to gather rice paddy at the temple. There is a holy thread placed around the pile of rice. There is worship and precepts. Practice Buddhist mantras and offer rice according to tradition. **Practices regarding the tradition of Boon Khun Lan in Thailand** That is, after the rice harvest is finished. Tie rice into bundles Rice was brought into the yard. There is a rice donation ceremony. By bringing a sheaf of rice inside which has kuna and bai yo leaves to warm the rice before threshing it. When the second month of the second month arrives, the villagers will gather the rice in order to make merit **at the merit-making ceremony. The Lao PDR has explained the practice of the merit-making ceremony of the Lao PDR as follows:** When the farmer finished harvesting carry it in a rice box. Make a gift of rice with multiplication leaves and Yo leaves. Put it in the rice circle when the massage is finished Take it up to the barn. After that, take it to make merit at the temple. **Changes to the Boon Khun Lan tradition of Thailand** It used to be that there was a threshing floor. At present, there is no threshing of rice in the rice terraces. In the past, villagers would carry rice in baskets to the temple. But nowadays, rice is brought in sacks to be offered at temples. **As for the Lao PDR, it has been explained Changes regarding the tradition of Boon Khun Lan of the Lao PDR.** In the past, it was done at the rice terraces. Rice is harvested and threshed. At present, this is done at the temple. What used to be put in a basket was changed to a sack.

6.3 Conduct a comparative analysis of Boon Khun Lan in Thailand and Lao PDR: incorporating a mix of Brahmic and Buddhist rituals. It is considered a communal merit-making activity that involves both temples and homes, where timing plays a critical role in cultural and traditional observance. In Lao PDR, the beliefs are similar, focusing on blessings for rice prosperity with ceremonies that include parades and Buddhist chants. Historically, villagers would bring offerings in baskets to temples, whereas today, offerings are more commonly placed in bags.

Isaan Thais have beliefs that it is a blessing for rice to get good yields there is good abundance in the **Lao PDR. There is a similar belief that** It is believed that next year we will get more rice than before. Farmers get good produce. There is abundance. **Traditions about Boon Khun Lan of Thailand - Lao PDR.** It is a tradition to make rice gifts. That will be done after the rice harvest season. In the past, most of the preparation was done in the rice fields. But now rice is brought together to make merit at the temple. **As for the Lao PDR, they gave similar opinions that** It is a tradition for farmers to make merit after the harvest season. to receive the gift of rice In the past, it was usually done in individual fields. Nowadays it is popular to bring rice together to make it at the temple. **Ceremony regarding the tradition of Boon Khun Lan of Thailand - Lao PDR. Thai Isaan has commented that** It is a combination of both Brahmin and Buddhist rituals. As for Buddhism, Buddhist mantras will be practiced. Treatment and giving as for the Brahmin ritual, there will be the rice blessing ceremony. **As for the Lao PDR, they gave a similar opinion that** It involves offering rice in a pile at the temple. There is a rice parade procession around the sermon hall. Holy threads are placed around the pile of rice. There is worship and precepts. Monks chant Buddhist mantras and giving rice according to tradition. **Practices regarding the tradition of Boon Khun Lan of Thailand - Lao PDR. Thailand has commented that** Merit-making is the wisdom of doing merit together at the temple and at home. By coordinating together to make merit with paddy rice It is done to receive the gift of rice. When the second month arrives, take it to make merit and multiply it. Pile the rice together to make it high like a pagoda. It is decorated with flags and flowers. **As for the Lao PDR, they gave similar opinions that** it is practiced after the rice harvest is finished. Tie rice into sheaves It is made to surround the rice and the rice is threshed. When the 2nd month arrives, the villagers and the temple meet to prepare and decorate the place to prepare for making merit at the boon Khun Lan. **Changes regarding the tradition of Boon Khun Lan of Thailand-Lao PDR Thailand has commented that** Time is an important variable with culture and tradition. In the past it was made into a yard made from ordinary materials, namely buffalo dung, to be made into a yard. As for making merit, it is more common to bring them together at the temple. It used to be that rice was piled together to form a pagoda. But at present, rice is put in sacks in the **Lao PDR. gave similar opinions that** In the past there were threshing floors. At present there are no

threshing floors. Originally, it was brought in a basket to make merit at the temple. Currently in a sack Rice is brought in sacks instead of baskets.

7. Discussion

7.1 Explore the history and significance of Boon Khun Lan (Yi Peng Festival) within the twelve traditional rituals (Heet 12) of Thailand and Lao PDR: In Thailand, particularly in Isan, this festival is a longstanding tradition, reflecting the enduring cultural practices of the Isan people from ancient times to the present. In Lao PDR, the tradition dates back to the Lan Xang Kingdom under King Fa Ngum, with the festival being part of the twelve traditional rituals of traditions carried forward to this day. **According to research of** [Prathueang Nauengtaban & Garoon Buapheun; 2015] [4] Inheritance Methods of Boon Khum Khao Yai Tradition in Waeng Yai, Khon Kaen. It is found that the Boon Khum Khao Yai tradition is the farmers' "Boon Khun Lan" (merit-making for rice) tradition with the purpose to create faith and acknowledge the value of rice. It is performed by putting rice together and organizing a sacrificial rite for the Rice Goddess Phosop. The rite is compatible with the farmers' lifestyle in which each household's sacrificial rite for the Goddess Phosop is brought back before combining it with the one performed in front of the common ground. The modified version is carried out in front of the barn while the time is changed from morning to night in order to keep up with the farmers' lifestyle nowadays. The awareness of rice appreciation is promoted with the origin of the tradition taught by the doings of the elders in the community. Its steps and instructions are thoroughly studied so that the information on the tradition can be recorded in written form. Every district meanwhile participates together in the inheritance of the tradition by building up network and creating the annual activity from generation to generation with the local scholars enlightening the youth. These local experts are promoted and gain a lot of recognition in which their reputation is broadcasted to other networks. Various activities of the Boon Khum Khao Yai tradition which are considered promoting the wisdom of farmers are the parade of rice castle and the exchanging forum on the Boon Khum Khao yai tradition among the farmers in order to create the sustainability of the tradition's inheritance.

7.2 Boon Khun Lan (Yi Peng Festival) in the twelve traditional rituals of Thailand and Lao PDR: In Thailand, it is believed that performing Boon Khun Lan leads to a prosperous and bountiful rice crop in the following year. Similarly, in Lao PDR, the festival is associated with expectations of abundant rice harvests. **According to research of** [Chaniya Jindamon; 2016] [5] A study of twelve-monthstradition as a tool to enhance social solidarity in Isancommunity. The results of the research found that The Ban Khilek community uses the Eet Sib Song tradition as a tool for conveying various ideas, beliefs, and values. that are related living with Buddhism belief in ghosts Family and kinship relationship system and agricultural production methods for villagers Emphasis is placed on creating practices that are still beneficial to maintaining the social relationship system regarding family and kinship. Create a feeling of kinship and brotherhood with villagers in the community. As a result, the way we treat each other is characterized by helping, supporting, and sharing with each other. This makes the villagers closer to each other. Such a system of social relations is considered the social capital of the community. that plays an important role in binding the villagers together and creating unity Make Meson self-sufficient and has social wings "Staying around to eat dinner" since the past

7.3 Comparative analysis of Boon Khun Lan (Yi Peng Festival) in Thailand and Lao PDR: In Thailand, the festival is seen as a way to bless the rice fields for a good harvest, incorporating a mix of Brahmic and Buddhist rituals. It is considered a communal merit-making activity that involves both temples and homes, where timing plays a critical role in cultural and traditional observance. In Lao PDR, the beliefs are similar, focusing on blessings for rice prosperity with ceremonies that include parades and Buddhist chants. Historically, villagers would bring offerings in baskets to temples, whereas today, offerings are more commonly placed in bags. **According to research of** [Phra Maha Arun Arunthamumo (Suphakoson); 2001,1-2] [6] studied the subject "the influences of dhammapadatthakatha toward rites and traditions of the northeasterners." The results of the research found that Some Heetsibsong traditions come from traditional beliefs in the Atthakatha stories of the Dhammapada. This can be seen from the "Boon Khun Lan" tradition in which Isan people like to farm rice. Their main occupation is rice as their daily food. If they get a lot of rice, they will distribute it and sell it enough to meet the expenses of these families.

8. New explicit knowledge

Comparative analysis of Boon Khun Lan (Duan Yi) in Heet Sib song of Thailand - Lao PDR. The results of the research can be compared as follows.

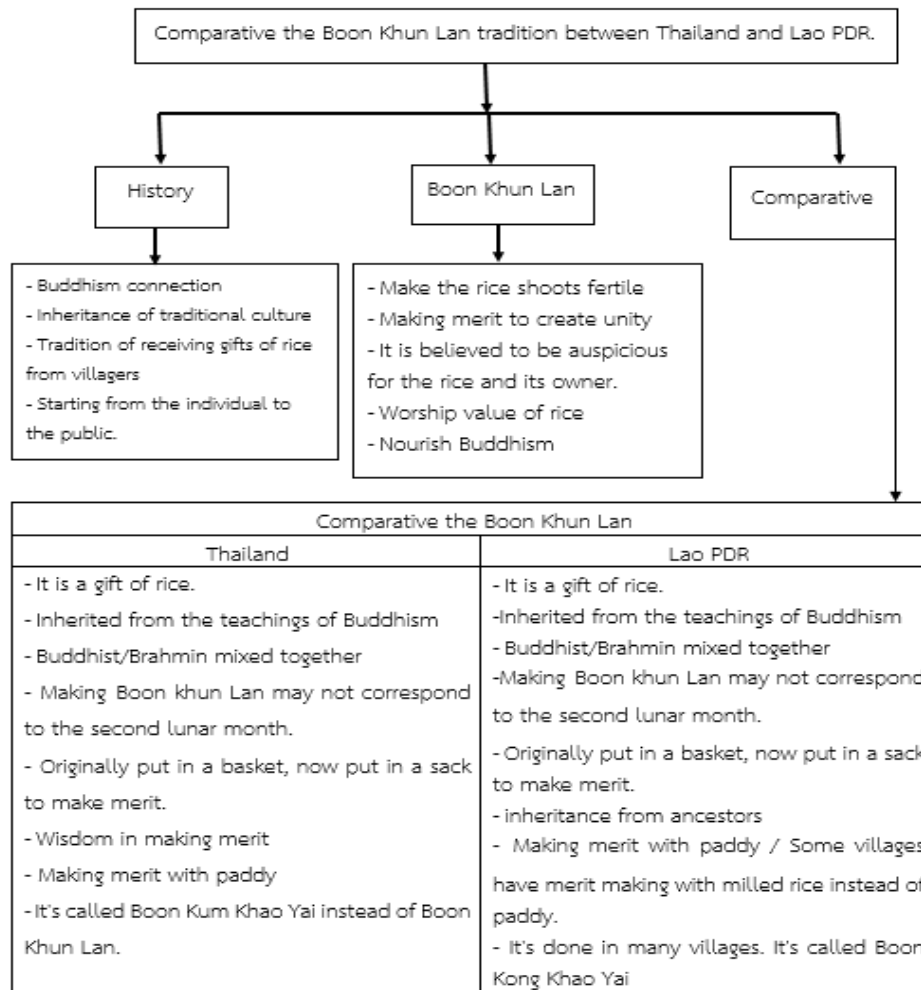


Figure 1 Knowledge from research

9. Conclusion

The history and importance of Bun Khun Lan in Thailand is a merit tradition of the Isaan people that has been held and passed on for a long time. This is considered to be one of the traditions that are in the sixteenth heat of the Isaan Thai people. It is a way to make merit for rice paddy by farmers. In remembrance of Khun Khao, the Lao PDR has explained the history and importance of Boon Khun Lan of Laos as being passed down since the Lan Xang Kingdom. or during the reign of King Fa Ngum which the people at that time adhered to in accordance with Heet Sib Song It is a merit-making ceremony to receive the gift of rice. Comparative analysis of Boon Khun Lan (Duan Yi) in the sixteenth heat of Thailand-Lao PDR : Isaan Thais have beliefs that it is a blessing for rice to get good yields There is good abundance in the Lao PDR . There is a similar belief that It is believed that next year we will get more rice than before. Farmers get good produce. There is abundance. Traditions about Boon Khun Lan of Thailand - Lao PDR . Thai Isaan commented that It is a tradition to make merit with rice. In the past, most of the preparation was done in the rice fields. But now rice is brought together to make merit at the temple . As for the Lao PDR, they gave similar opinions that It is a tradition for farmers to make merit after the harvest season. to receive the gift of rice In the past, it was often done in individual fields. Nowadays it is popular to bring rice together to make it at the temple. Ceremony regarding the tradition of Boon Khun Lan of Thailand - Lao PDR . Thai Northeastern has commented that It is a combination of both Brahmin and Buddhist rituals. As for Buddhism, Buddhist mantras will be practiced. Treatment and giving As for the Brahmin ritual, there will be the rice blessing ceremony. As for the Lao PDR, they gave a similar opinion that It involves offering rice in a pile at the temple.

There is a rice parade procession around the sermon hall. Holy threads are placed around the pile of rice. Monks chant Buddhist mantras and give the gift of rice according to tradition Practices regarding the tradition of Boon Khun Lan of Thailand - Lao PDR . Thailand has commented that Merit-making is the wisdom of doing merit together at the temple and at home. By coordinating to make merit with paddy rice When the second month arrived, they took it to make merit and multiply it. As for the Lao PDR, they gave similar opinions that It is practiced after the rice harvest is finished. When the second month arrives, the villagers and the temple meet to prepare and decorate the place. Gather the rice at the temple and pile it high. There is a sacred thread placed. Monks chant Buddhist mantras Changes regarding the tradition of Boon Khun Lan of Thailand-Lao PDR Thailand has commented that Time is an important variable with culture and tradition. In the past it was made into a yard made from ordinary materials, namely buffalo dung, to be made into a yard. As for making merit, it is more common to bring them together at the temple. At present, rice is put in sacks in the Lao PDR . gave similar opinions that In the past there were threshing floors. At present there are no threshing floors. Originally, it was brought in a basket to make merit at the temple. Currently in a sack Rice is brought in sacks instead of baskets.

10. Suggestion

A. Policy recommendations

From the results of a comparative analysis study of Boon Khun Lan (Duan Yi) in Heat Sib of Thailand-Lao PDR. Therefore, the researcher would like to make the following policy suggestions.

- 1) Documents should be prepared regarding the history and importance of Boon Khun Lan (Duan Yi) in Heat Sib Song of Thailand-Lao PDR in the form of a book For convenience in searching for further information.
- 2) Documents should be made to collect the merit-making at Khun Lan (month 2) in the second month of Thailand-Lao PDR. To be more concrete

B. Academic suggestions

From the work of the comparative analysis study of Boon Khun Lan (Duan Yi) in Heat Sib Song of Thailand-Lao PDR. Therefore, the researcher would like to make academic suggestions.

- 1) Organizing a training event to provide knowledge on merit-making in heat 12 by studying and analyzing the comparison of merit-making (duan yi) in heat 12 of Thailand-Lao PDR. Become a guideline for maintaining the Heet Kong tradition between Thailand and Laos.
- 2) Prepare a book compiling merit-making activities between Thailand and Laos. In terms of academic documents

C. Suggestions for next research

From the work of the comparative analysis study of Boon Khun Lan (Duan Yi) in Heat Sib Song of Thailand-Lao PDR. The researcher also found that There are interesting topics as follows:

1. Boon Khun Lan should be studied and the promotion of rice cultivation by farmers for sustainable development.
2. Should study and compare the value of making merit at Khun Lan (duan yi) in the sixteenth heat of Thailand-Lao PDR.

11. Bibliography

- [1] Pramuan Pimsen . [2003]. Heet 12 Kong 14 Tradition Puk Siao . Khon Kaen : Khon Kaen printing .
- [2] Buddhist radio station Mahachulalongkornrajavidyalaya University Khon Kaen Campus . [2006]. Dhamma material series, Isaan Heritage Volume 1, Heet Sib Song Klong Sip Si and Buddha Predictions . Khon Kaen : International Wittaya Treasury .
- [3] Boonkerd Pimworamethakul . [2001]. Isan traditions and bits of Thai Isan archeology . Khon Kaen : Klang Nana Witthaya Printing House .
- [4] Prathuang Nueangthaban and Karun Buapuean. [2015]. Inheritance Methods of Boon Khum Khao Yai Tradition in Waeng Yai, Khon Kaen. Journal of Interdisciplinary Research: Graduate Edition. College of Local Administration Khon Kaen University and Department of Police and Community Administration Khon Kaen University.

- [5] Miss Chaniya Jindamon. [2006]. Study of Heet sib song as a tool to strengthen social solidarity in the Isan community. Master of Arts Thesis. Human and social development branch. Graduate School Chulalongkorn University .
- [6] Phra Maha Arun Arundhammo (Suphakosal) . [1995]. Influence of the Dhammapada Commentary on the rituals and traditions of the Isan people. Master of Buddhist Studies thesis . Department of Buddhism. Graduate School Mahachulalongkornrajavidyalaya University.