



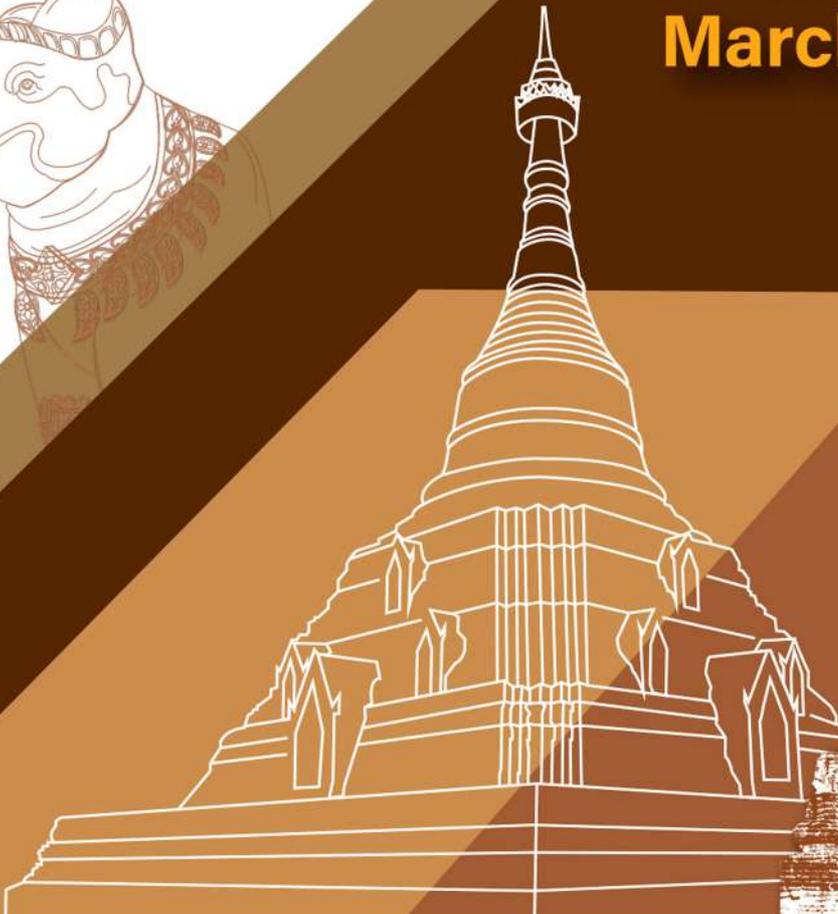
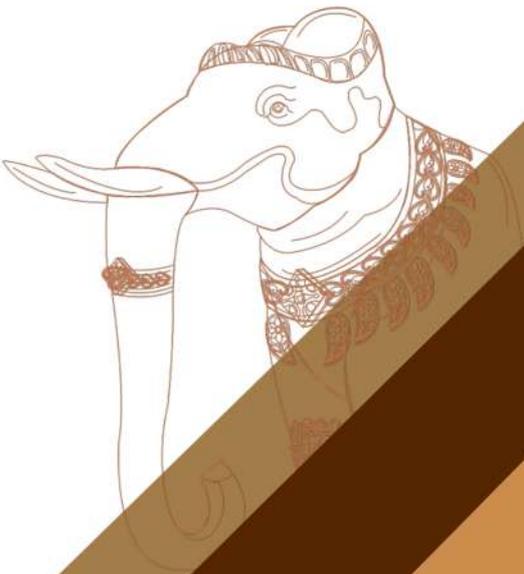
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Hmong sticky rice tradition in Kamphaeng Phet province

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Introduction

Hmong sticky rice tradition is a tradition that has been passed down for a long time. Not only Hmong people In Kamphaeng Phet province, this tradition is still maintained, but it also includes the Hmong people in other provinces or other countries as well. Hmong sticky rice traditions are traditionally held on the 1st lunar month of the 2nd month which falls on the period December - January of every year. In the tradition of Hmong sticky rice traditions, the Hmong people are traditions that have traditionally been or are in the same period as Hmong New Year Festival. The event is a tradition that is inherited and shows the identity of the Hmong ethnicity as well. The sticky rice pounding of the Hmong people, some may be pounding to pay respect to the spirits and ancestors or something that they respect only. Some places use glutinous sticky rice to make savory and sweet food to extend the life of sticky rice. The history of the tradition of Hmong sticky rice, Hmong people or even the beliefs of the tradition Currently, Thai traditions can be divided into 3 main types which are custom or moral law, custom or institution and customs and traditions. The Hmong sticky rice tradition of the Hmong people is likewise considered as a tradition. Because the Hmong sticky rice tradition of the Hmong people is traditionally passed on to the beliefs of people in the tribe that if it has been done then good things will happen in life. Because the glutinous rice obtained in the said tradition will lead to pay respect to the forest spirits and ancestors spirits that they are respected. The objective of this article is to study 1) Hmong rice traditions. Kamphaeng Phet Province 2) Rice milling equipment Hmong people in Kamphaeng Phet Province.

Hmong sticky rice tradition Kamphaeng Phet Province

Ban Talat Hmong is a village in Khlong Lan Phatthana Subdistrict. Khlong Lan District, Kamphaeng Phet Province. The main occupation of the population in the Hmong market is to grow potatoes and grow corn. The majority of the population are Hmong. The Hmong market has traditions, culture and wisdom that are passed down from generation to generation. Causing the students to be interested in studying the history of mingling of the Hmong people. Because they would like to know that the correct history of rice husking of the Hmong people. Which is something that future generations should conserve because the pounding of people in the past to the present gradually disappearing one by one. Along with the departure of old people without inheritance for future generations Causing knowledge and wisdom to disappear over time (Nontawat Chitchaicharoenkul, 2018)

Pounding of Hmong people Is a Hmong festival that will be held after harvesting the yearly harvest and celebrating the success of the cultivation of each year. Which

must be performed to worship the spirits - ghosts, wild spirits - houses that provide protection and take care of happiness throughout the year. Including the products obtained during the year as well In which each village will celebrate in unison or according to the convenient date and time of each village. Which is usually in the month of December every year. This Hmong New Year's tradition is called "Hmong". "N Pe Zhou" can be translated directly as "Eat thirty". Since the Hmong people count the lunar time Which begins from the first evening up to 30 nights (which according to the lunar calendar will be divided into 15 waxing lunar nights and 15 lunar wanings) When 30 lunar nights are counted as 1 month. Therefore, on the last day (30 nights) of the last month (the 12th month) of the year, it can be considered as New Year's Eve. Most New Year's Day falls around November to January. On that day, the head of each household will perform religious rituals for the good fortune of the household. 3 days after New Year's Eve, which is the 1st lunar day, the second lunar month, and the third lunar month of the new year, formally celebrating the new year. In which everyone will be stopped all work during this day and will have various games. In the New Year's festival, for example play top, singing hmong song. One of them is pounding rice or what the Hmong people call "Zhou Pa" which is a dessert making to pay respect to ancestors who have protected the family throughout the year. The dessert is made from fine and soft sticky rice that is melded into a round shape and placed on a banana leaf and is an essential food in offering spirits. When it's time to end the old year to welcome the new year, the whole village will join together to make this dessert by soaking sticky rice - steaming - pounding into a round shaped dessert. The process will take days to make the dessert fragrant and delicious. First of all, must choose rice soaked for 1 day, after that will be steamed for 1-2 hours to be soft. Before pounding sticky rice, roasted sesame seeds first then take the egg yolk that is cooked and finely grinded for use during molding, not sticking to the hand. Must pound the sticky rice in the hot season to get a smooth, soft and sticky dessert, not hard, dry or cracked, not beautiful, not tasty "(Surasak Rungkhiri, 2561)

Hmong sticky rice tradition is a tradition that has been passed down for a long time. Whether the Hmong population Living in Kamphaeng Phet Province or the Hmong people living in any location such as Hmong people in Phetchabun province who commonly do "Dessert Duan You" or desserts made from sticky rice until refined and then toasted and eaten with honey, becoming a delicious dessert. The details of the Duan Yuan dessert are similar to the traditional Hmong sticky rice traditions of the Hmong people. To pay respect to ancestors during the New Year's festival. In addition to the Hmong people in Phetchabun, the Hmong sticky rice tradition also appears in areas other than Thailand, such as Dien Bien district. Dien Bien Province Vietnam which is called Zhou Pa "Big Bang Dessert" itself (Thu Hoa, 2014).

Hmong sticky rice tradition is a tradition that has been passed down for a long time, usually held during December - January of every year. This tradition of glutinous rice is born from the Hmong people have respect for ancestral spirits. The sacred things about nature, the environment, the sky in the river, trees, mountains, fields etc. Hmong people have to sacrifice various holy things. These once a year By believed that these occult ceremonies will help diagnose the disease correctly and treat treatment effectively Because all of the illnesses are the result of death. Causing the ghost to rage revenge upon the illness Must use methods to deal with ghosts so that patients can recover from the disease. If the medium reported that the patients who fell ill because of horror, must perform a ceremony to call Kwan back to that person's body But to

bring back that spirit There must be many rituals in practice. Sometimes, some rituals are difficult to perform. But the Hmong is not discouraged from those obstacles The Hmong believe that having a perfect body without harming them is a great happiness for the Hmong. Therefore, Hmong has to do everything to be cured from those diseases. There are many rituals for treating Hmong's disease. Each type of treatment will be different. To perform a healing ritual, it must look at the symptoms of the patient as to what it is. And then will choose the treatment method. Therefore, the pounding of the Hmong people is regarded as another sacrifice made for worshiping ancestors. The Hmong ritual ceremony has been around since the Hmong ancestors are believed to have good deeds. But the Hmong is able to avoid this misfortune by entering the karma.

Entering the karma of the Hmong people is like restricting the area to not go anywhere. Prohibiting people other than family members from entering the home Do not talk to anyone other than a family member. Do not touch sharp objects. Do not drive all types of cars until the sun sets. If during the act of karma, which member violates the prohibition Often have an accident with that person or some may be fatal The Hmong people therefore take the matter seriously. If any member is not at home, going to work in a remote province People in the house will take their clothes and tie them to the pillar in the middle of the house and will tell that person to ask for a break. But if the employer does not stop that person then it will be avoided by asking to do other things with the least danger instead. For the Hmong people, it is believed that there are many types of misfortunes and can be solved in different ways. When the host becomes uncomfortable or has a bad dream, he asks the magician to take a look. If predicting the fate, the magician will tell himself how we should solve it.

The karma will perform a ritual to exorcise or may dispel bad luck from one's self and family. Alternatively, in most cases the host will ask the magician to take a look. When the shaman said that there is bad luck in the house The shaman will also tell you how many days the karma should be stopped. Most will go together one day. If any home has a lot of bad luck, they will enter the karma for two to three consecutive days. Sometimes, even without risk, the shaman will come to say that this house should get into action, that house must enter karma. Or sometimes the magician will sound predictable and will say that today, this month This house has to go into the whole family karma. For example, if anyone is a surname to that day, everyone must all get into the same karma. The method of observing whether the Hmong has entered the karma or not can be observed from that time. There are six buds of weaving, or leaves and grass in front of the house. And if any home has karma, the people in that house will not greet the guests or invite the guests into the house Sometimes the host will quickly close the door to prevent guests from entering the house. But once the sun sets, the house will be able to welcome guests as before (Sawasdee Web Public Company Limited., 2019)

Hmong rice milling equipment

The equipment used in pounding rice consists of 2 pieces: a mortar for pounding rice and a pestle used in Pounding rice itself, which these 2 pieces look like in Figure 1 and 2

1. Mortar for rice



Picture 1 shows the mortar Hmong used in pounding rice.

2. Pestle / Wood for sticky rice



Picture 2 shows pestle / wood for use in traditional Hmong sticky rice traditions.

Raw materials for pounding rice

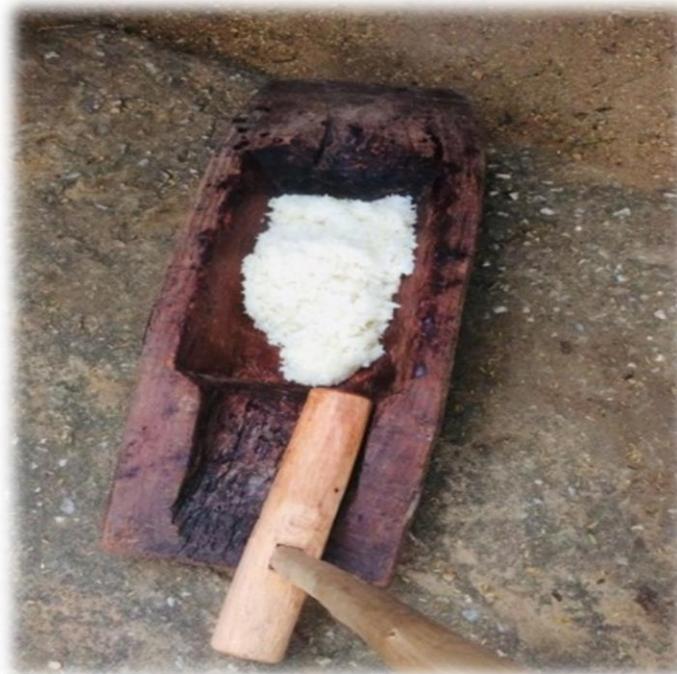
The object in the tradition of Hmong or Hmong wild rice. Raw materials that are indispensable are glutinous rice. Because sticky rice is the main raw material used in the ceremony of pounding Hmong or wild Chow himself. In addition to sticky rice, it must also have boiled egg yolks and banana leaves to serve as a winch for wrapping rice pounding as shown in Figure 3-4.

1. Sticky rice
2. Boiled egg yolk
3. Banana leaf

How to pound sticky rice

From interviews with villagers in the village of Hmong market, it is found that the process of how to pound sticky rice for use in traditions is not complicated or complicated. But still maintain the identity of the simple life of the Hmong people as well (Khu Chanthorn, 2019)

1. Steamed sticky rice as usual that we want (Picture 6).
2. Use steamed sticky rice (While still hot To get a smooth texture) into the mortar used in the tradition of sticky rice (image 7)



Picture 6 shows glutinous rice steaming (Barw sakaew, 2019)



Picture 7 shows the preparation of sticky rice for pounding

3. Sticky rice in a mortar with a pestle or wood. For pounding sticky rice thoroughly. (The pestle / wood and mortar must be a pestle / wood and mortar that is used for sticky rice traditions only. Cannot be mixed with mortars or pestle for daily use) (Picture 8)



Picture 8 shows a demonstration of sticky rice pounding by using more than 1 person helping each other to pound.

4. When the sticky rice has been fine The Hmong will mold glutinous rice into cubes and wrap them with banana leaves, then take the waxy rice balls wrapped in banana leaves to pay respect to ancestors (Picture 9).



Picture 9 shows the molding of glutinous rice that has been thoroughly lowered.

5. After paying respects to the ancestors, then bring toasting for storage for a long time (Picture 10)



Picture 10 shows glutinous rice grilling after taking to pay respect to ancestors for storage.

Summary

The study on the sticky rice traditions of Hmong people in Kamphaeng Phet Province consists of 1) Hmong rice husk history Found that the Hmong sticky rice tradition is a tradition held during the New Year This is the same period that the Hmong people will have rice, which is the first agricultural product used as a tool such as sacred things that they respect and traditions that create unity in the community. Due to this tradition, sticky rice is pounded only once a year, and when the sticky rice that is pounded and made to pay respect, can also be wrapped in banana leaves and toasted to extend the life of the food as well. Pasting the rice according to the beliefs of the Hmong people, also known as Kanom Chou Pa. Chou Pa is a symbol of the sun and moon that gave birth to all living things in the world. Which, on the eve of the New Year's

celebration, every house will prepare rice for making Chow Pa snacks or the sticky rice tradition of the Hmong people. When it comes to sticky rice, the Hmong people will come together to help each other. 2) Rice milling equipment. Hmong people in Kamphaeng Phet Province found that in the sticky rice pounding, the Hmong people will have the tools used to pound the sticky rice, especially consisting of 1. mortars for pounding rice 2. Pestle / wood for sticky rice. The Hmong people regard the device as a specific device that cannot be used in conjunction with other traditions. Therefore, in 1 year, the Hmong people use only mortars and pestle / sticks for sticky rice.

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