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By Suriya Klangrit

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Concept of Silk Pattern Design from Pra-Guam Silver Beads for Cultural Identity preservation of Khmer people in Surin Province of Thailand

Suriya Klangrit

Abstract- The aim of the paper were to present the patterns and cultural identities on Pra-guam silver beads and conceptual design silk patterns based on cultural identities of Khmer people in Surin province of Thailand.The qualitative methods were used in the study were data collection by in-depth-interview and observationacademic papers.The results of the paper are the patterns on Pra-guam silver beads consist of 5 ancient patterns such as 1) Lotusflower2)Ma-Yom Seed3) Phigool Flower4) Hae 5) Jarl.The concept of cultural design of silk patterns based on the cultural identities preservation is that the design must to represented the cultural identities (B = belief M=meaning D=doctrine V=value)the new pattern on the silk name are Lotusflower 2) Ma yom seed3) Phigool Flower4) Hae5) Jarl.

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I. Introduction

In the kingdom of ThailandThere are many ethnic groups in Thailand are Thai, Chinese, Malay, Laos and Khmer. But so many people in the south of Isan especially in Surin province the largest number ethnic group is Khmer people who living close to the borders of Cambodia and Thailand. They are Austro-Asiatic ethnic group or Mon-Khmerlanguage group family.(KuajitSriboonnak. 2556 : 30-33)Khmer people have the longest history of ethnic group in the SouthEast Asia and have their own cultural identities which passed down from the past such as language costumes belief and tradition. There are many Khmer people along the borders of Thailand and Cambodia in Surin province.Pra-Guam Silver Beads is a local handicraft in Surin province which made by Khmer artisan especially well-know and popular in Kha-WaoSinarin Village Surin province of Thailand. The village was promoting to be OTOP products and cultural tourism attraction village which is the most famous one in Thailand.TheSignificant of the paper were that atthe present time the economic and social structure of Thailand has been changed into the Industrial System of Capitalism. (SrisakWalipodom. 2001: 163) The Effectives from that to the structure caused the way of life for Khmer people such as handmade silk weaving cloths produced for using the in household has been changed to produce for selling or exportation.(Surin provincial administration. 2014 : 50)

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Fig: 1

The modern technologies were used for productive instead of the traditional process and the others the new generations do not interested in handicraft or local wisdom. This changedthe local wisdom might disappear at long last.(BoonyangMandee. 2014)Then a way to preserve and inherit the local wisdom of handicraft or Pra-gurm silver beads is order tocreateto be new Channel of symbolic communication such as pattern for silk cloth for the community.(SiriPhusak. 1993 : 20-30). It is very need to design new patterns cloth from Pra-gurm silver beads. So that the aims of the paper focus to the cultural identities and conceptual design silk patterns based on cultural identities of Khmer people. The significant points consist ofidentities of ancient patterns from Pra-gurmthen applied these patterns to be the new of silk patterns. It is to develop the new innovation and the body of Knowledge by applying local wisdom tothe stability of life and develops the economic community. (Rodjana Chandhasa. 2010 : 72) The benefits of the paper are get new knowledge of understand about

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ancient patterns on Pra-gurm silver beads of Khmer People and the new applied silk patterns from Silver beads. It can integrate the local wisdom for commercial advantage. Also support new creativeness and protect to the intellectual properties and owner right reserve of Khmer people relating to the main policy of the nationplan development on innovative integration and knowledge with applying local wisdom to preserve the local identity of Khmer people.

II. The Purposes of Paper

The purpose of the paper are get new knowledge of understand about ancient patterns on Pra-gurm silver beads of Khmer People and then applied to be the new applied silk patterns Which focus to study the patterns and cultural identities on Pra-Guam silver beads of Khmer people and to present the conceptual design of silk patterns based on cultural identities preservation of the patterns on Pra-Guam silver beads of Khmerpeople.

III. Scope of the Paprer

Qualitative methods were used in the paper. Collection the data from secondary source such as academic papers, those data are analyzed by content analysis and data from primary source such as In-depth-Interview, observation were analyzed by descriptive analysis.The background theories were supported the interpretation of the culture are the theory of symbolism by Greetz (1973.) and theory of social identity by Richard (1996.) and conceptual design was supported by the principle of the design by Paul Getty Trust (2011 : 10-30) Study unit area is Khawao-SinarinVillage Surin Province of Thailand.The area of the studybecause this village has been very popular on making handicraft or Pra-Gurm silver beads for a long time and be a top of product village in the province. The key informants of this study are purposive selection according to the experiences of handicraft or Pra-Gurm Silver beads that have local wisdom on making handicraft and silk cloth such as artisan or craft-men and the applied silk designers in Kha-WaoSinarin Village Surin Province, Thailand and the contents of the study were the patterns and cultural identities on Pra-Guam silver beadsKhmer people and the conceptual design of silk patterns based on the preservation on cultural identities.

IV. Concept of the Paper

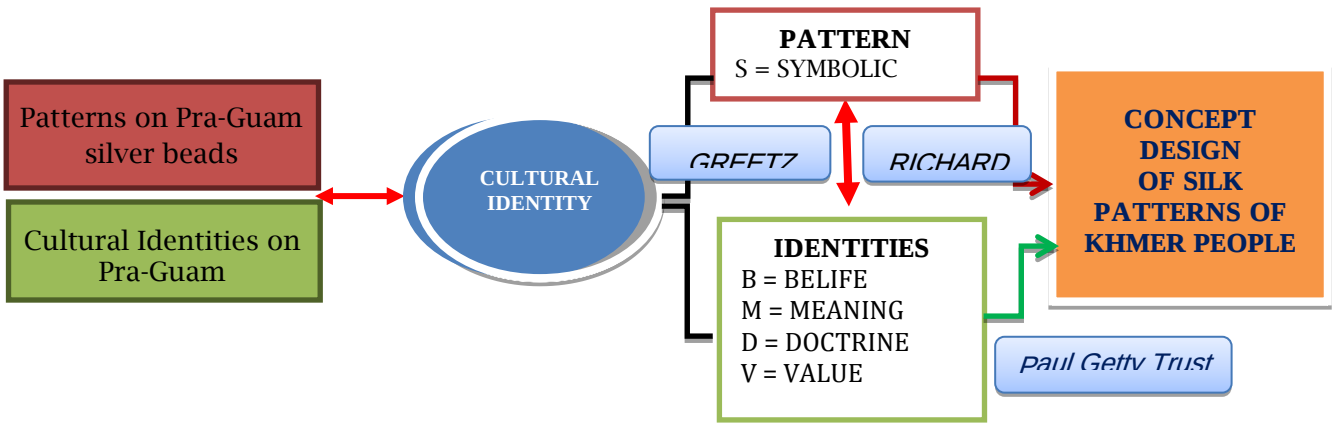

Fig: 2

V. The Result of the Paper

The patterns on Pra-Guam Silver Beads in Kha-WaoSinarin village Surin province, of Thailand.They represented the local wisdom an identity of an outstanding of Khmer people. The patterns reflected the significance of the meaning of life belief traditions normdoctrine and value of their philosophy of life. The patterns consist of the ancient patterns based on supernatural beliefs relating to the philosophy of life which has been handed down from ancestors of Khmer people in Kha-WaoSinarinVillage Surin Province of Thailand at the present time.The Pra-Guam silver beads are a cultural heritage which has been inherited from ancient ancestors. They were created by the base of the belief of Supernatural power and are concerned about the belief and the local ritual of the Khmer people in Kha-WaoSinarin village Surin province, Thailand.

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Pra-Guam as a sacred tool to protect themselves from the enemies and ghosts or the power of the black magic. They are the symbols of sacred or holy things. These symbols give an insight into the identity of the Khmer people. They are valuable creation of patterns through the belief of the Khmer people, the patterns show of the system of thinking, creativeness imagination identity and cultural heritage of Khmer people in Surin.The patterns were cultural symbols which can interpret the meaning art and design on the physical patterns on Pra-Guam Silver Beads. The study have found that there were 5 patterns on the Pra-Guam silver beads which can classified into 3 types of the patterns 1) the patterns which were represented by flowers such as Lotus flower, Ma-Yom seed and Phigool Flower 2) the patterns which represented from the tool for fishing was Hae 3) the patterns which represented the sacred Language was Jarl.

a) Lotus Flower

Name of the pattern is Lotusflower, in Thai language called "Lai GleepBua".It is kind of plants with the history is the lotus flower had come since the ancient time from Khmer ancestor and the imagination of the lotus flower creating that the water lily is a plant relate to life style, religion belief and holy god as Khmer people use it to pray for the god.The beliefs from lotus flower patterns on Pra-Guam Silver bead were based on the Supernatural and the way of life of the people in the community especially based on the belief of holy god. Lotus symbolic is based on the Supernatural the lotus is holy symbolic mean to the purity and happiness and in the way of life the in Khmer language Lotus is "Pa-ka-Chuk" the meaning to the lucky and fortune.Khmer people considerate as a highpure and bright flower.Lotus flower is a cultural symbol to represent respectfulness and humility in the way of life of the Khmer people. The values about lotus flower pattern is the cultural symbol to represented the value of Extrinsic values as a physical beauty of the lotus pattern art design which is the identity of the ethnic group and Intrinsic Values represented about spiritual anchor based on the faith to the Holy Symbolism

b) Ma-Yom Seed

The name of the pattern is Ma-Yom Seed or Thai language called "Lai Med Ma Yom". It is a kind of plants.Ma-yom is famous or local fruit for the in the local people in the community and the name of Ma-yom is based on Thai word is "Ni-yom" as the meaning of the popularity which has a good meaning.The beliefs from patterns on Pra-guam Silver bead were based on the way of life in the community, Ma-Yom Seed came from the belief base on popularity in the way of life of Khmer people with the meaning of Mayom pattern come from the base belief of fortune and popularity of the Khmer people in the community. The ma-yom seed is a cultural symbol that represents thinking carefully and with Circumspection. The values of ma-yompattern is the cultural symbol to represented the value of Extrinsic values as a physical beauty of the lotus pattern art design which is the identity of the ethnic group and Intrinsic values represented about spiritual anchor based on the faith to the holy symbolism.

c) Phigool Flower

The name of the pattern is PhigoolFlower. Thai language called "Lai Dok Pi-Gool".It is a kind of plants. The historyis a local flower used in the worshipping ritual and the flower is a useful herb in the community. Phigool flower came from the belief based on Symbolism by ritual with the meaning of Phi-gool is a local flower which used in the ritual of worshiping and the meaning is about the respectfulness to the supernatural power or spirit.

The doctrine is Phigool flower stands for the equality of humanity and justice. The valuePhigool flower pattern is a cultural symbol represented the value of the value of extrinsic values as a physical beauty of the flower in the rural area of the nature pattern art or design on the identity of belief based on symbolized by Ritual and Intrinsic values represented about spiritual anchor based on the belief and faith.

d) HAE

The nameof the pattern is Hae, Thai language called"Lai Rang-Hae".The history is the pattern have been inherited from the ancient Khmer ancestor practice and learn and made it from ancient artisan , the pattern style is imitate from tool, fishing net for fish catching in daily life .Hae was based the belief in Ghosts and the devil. The meaningof Hae is the base on belief of supernatural power such as the devil or ghost and the object can be the tool for protect them from the devil or ghost.The doctrine of Hae is a cultural symbol to reflect the belief in thinking carefully and solving problems in an appropriate manner. The value is the cultural symbol represented the value of extrinsic values as a physical beauty of the Hae pattern art design which is the identity of culture in the way of life and Intrinsic value represented about spiritual anchor based on the belief of the spirit or devil, self-confidence and life safety.

e) JARL

The name of the pattern is Jarl or Khmer language called "Lai Jarl". It is a typeof the sacred Language symbolic. The history of the pattern has been intertied from the ancient time and it is from Khmer dialectal words which mean teacher or instructor who give the knowledge. Jarl came from the belief based on the power of black magic with the meaning of the teacher, instructor or sacred Language symbolic. The doctrines of Jarl is a cultural symbol that represents the uncertainly of life and trying to do good things. The

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value of Jarl pattern is the cultural symbol to represent the value of extrinsic values as a physical beauty of Jarl pattern art or design on the identity of belief base on the Power of black Magic and Intrinsic Values represented about spiritual anchor basedon the belief, make self-confidence and life safety.

VI. The Conceptual Designs of Silk Patterns Based on Cultural Identities Preservation

The conceptual design of silk patterns based on cultural identities of the patterns on Pra-guam silver beads of Khmer people in Kha-waoSinarin Village Surin province of Thailand. The design on silk patterns based on cultural identities of the patterns on Pra-guam silver beads.The new designs to be the patterns on silks are 5applied patterns as well.

a) Lotus Flower

The pattern of the new design of Lotus floweron the silk in Thai language called "Lai GleepBua".the sketching by used the form of the lotus flower. So the design to be applied silk patternson the silk. The dimension of the cultural preservation is that the concept of the applied silk design must to inheritanceon the cultural identities (B,M,D,V) dimension of belief isholy,meaning ishighest, doctrineis respect and values is faith.

b) Ma-Yom Seed

The pattern of the new applied silk design to name is Ma-Yom Seed or Thai language called"Lai Med Ma Yom". The sketching by used the form of Ma-yom seed fruit or local fruit to be an applied silk pattern, the symbolic like the form of Ma-yom seed fruit. The cultural identities preservation is that the design must to represented the cultural identities (B,M,D,V) such as the dimension of 1.belife is society 2.meaning is popularity 3.doctrine is self-awareness 4. Value is confident.

c) Phigool Flower

The pattern of the new applied silk design name is Phigool Flower, Thai language called "Lai Dok Pi-Gool". The sketching by used the form of the Phi-gool flower .The applied silk pattern is the symbolic from the form of the Phi-gool flower. The cultural preservation is that the design must to represented the cultural identities (B,M,D,V) the dimension of 1.belifeisritual 2.meaningis worshiping3.doctrine is equality of life 4.values is faith

d) HAE

The pattern of the new applied silk design name is HaeThai language called"Lai Rang-Hae". The sketching by used the form of Rhombus and applied silk pattern used the symbolic from the form of Rhombus.The cultural preservation is that the design must to represented the cultural identities (B,M,D,V) the dimension of 1.belif is thedevil or ghost 2.meaning is protection 3.doctrine is thinking carefully 4.value is life safety.

e) JARL

Thepattern of the new applied silk design name is Jarl or Khmer language called "Lai Jarl".The sketchingbythe forms of square and triangle. The applied silk pattern:used the symbolic of the forms of square and triangle. The cultural preservation is that the design must to represented the cultural identities (B,M,D,V) the dimension of 1.belife = the black magic 2.meaning = sacred language symbolic 3.doctrine = uncertainly of life 4.values = life safety.

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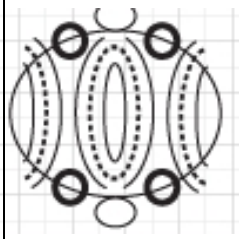
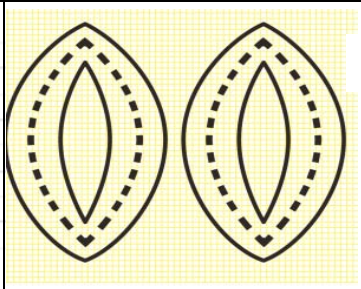
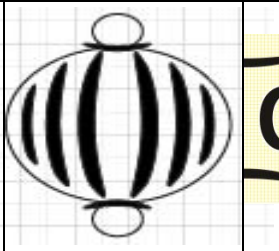
The example of conceptual design of silk patterns based on cultural identities of the patterns on pra-guam silver beads of khmer people

NAME	PRA-GURM	SKETCH	EXAPLE OF APPLIED SILK PATTENS	CULTURAL PRESERVATION
LOTUS FLOWER				The applied silk pattern must to Inheritance on the cultural identities dimension of 1.belife = holy 2.meaning = highest 3.doctrine = respect 4.values = faith
MAYOM SEED				The applied silk pattern must to represented the cultural identities such as the dimension of 1.belife = society 2.meaning = popularity 3.doctrine = self-awareness 4.values = confident
PHIGOOL FLOWER				The applied silk pattern must to represented the cultural identities the dimension of 1.belife = ritual 2.meaning = worshiping 3.doctrine = equality of life 4.values = faith

VII. Conclusion

The Pra-guam silver beads consist of 5 ancientpatterns which handed down from the Khmer ancestor in the past. There are many kind of patterns consist of 1) Lotusflower or "Lai gleepbua" with cultural identities are Holy Symbolic and spiritual anchor on faith of Khmer people 2)Ma-Yom Seed or "Med ma yom"with cultural identities are symbolic of popularity and spiritual anchor on confident 3) Phigool Floweror "Dok pi gool"with cultural identities are Symbolized by Ritual and spiritual anchor on faith 4) Haeor "Lai rang hae"with cultural identities are symbolic of protection the ghost or devil and spiritual anchor on life safety 5) Jarlor "Lai jarl"withcultural identities are symbolic of power of the black magic and spiritual anchor on life safety. The conceptual design of silk patterns based on thecultural identities preservation,The cultural preservation is that the design must to represented the cultural identities (B,M,D,V)such as the new design on silk patterns 1) the pattern on the silk name are Lotusflowe ,Ma yom seed,Phigool Flower,Hae and Jarl base on belief.The benefits of the knowledge are understand deeply about ancient pra-guam patterns and cultural identities and got new concept of cultural design of silk patterns to preserve on cultural identitiesof Pra-gurm silver Beads of Khmer people in Surin province of Thailand.

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