

Abstract

Title : A Way of Life of Tai-Yor in Amphoe Kantharawichai,
Mahasarakham

Researcher : Thawee Thawaroe and Chamnong Kitisakol

Office : The Research Institute of Northeastern Art and Culture,
Mahasarakham University

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The Following are the research results.

In Amphoe Kantharawichai, Mahasarakham province there are seven communities of Tai-Yor ethnic group living their lives in Tai-Yor culture. These communities include: Ban Thakhonyang and Ban Wangwa in Tambon Thakhonyang; Ban Nongkhon, Ban Somploy, and Ban Non in Tambon Khamthanrat; Ban Namsai in Tambon Khamthaophattana; and Ban Donkantong in Tambon Nasinuan. In all these seven communities there are 1,029 households with a total of 4,709 people.

As for the four necessities of life for the Tai-Yor, formerly they had their own identities concerning dwellings, clothings, foods and eating habit, and illness treatments. However, these things have been adjusted according to the time, situations and circumstances. And these peoples are in acculturation with Isan culture and popular Thai culture.

The life context of the Tai-Yor goes on simply as found in any agriculture society. Rice farming is their chief occupation. Their supplementary occupations include growing plants, raising animals, and being hired. There are very few Tai-Yor people who serve as government officials or work as merchants. Their status of being is sustentive. But if monetary incomes are considered, most of these people would be regarded as rather poor. Almost every Tai-Yor household is in debt.

Customs and traditions of the Tai-Yor are in accordance with "hitsipsong - klongsipsi" of Isan society. [hitsipsong means traditions to observe in each of the twelve luna months of the year; klongsipsi means conventions or customs for each of pairs of related persons to practise or treat each other for social behavior control such as father to son, husband to wife, ruler to rulee, etc. and vice versa, with 14 conventions altogether]. The details of practices are slightly different. Most rituals

are bound firmly to beliefs in spirits. The Tai-Yor people believe in various different types of spirits and they are very strict to treat the 'phiputa' [their ancestors' spirits]. There are very many times to hold the ritual of offering food to the spirits every year. Even so, the Tai-Yor people have very strong faith in Buddhism. Festivals and traditional merit-making ceremonies are tightly tied to 'wat' [monastery] and monks. The people in this group behave themselves under the moral principles. On important Buddhist days all the Tai-Yor people feel fresh and happy to go to 'wat' and make merits.

The Tai-Yor families are in the monogamy system and they are extended families. The people respect seniority and the elderly are persons of worship for children, grand-children and community.

In development of quality of life the Tai-Yor have both physical and qualitative development. The people develop factors for making their livings, minimum public health, education, and receiving information about the country. This is a kind of gradual development. Although most Tai-Yor society is a rural one, the Tai-Yor people in a modern generation have their values following the urban society, particularly materialism which has been increasing rapidly. They are in a great favor of newly modern facilities in their households which is against their economic conditions in all families. This can cause debts to follow.

What the Tai-Yor people should be proud of, besides their customs and traditions, is that they have their own language. The Tai-Yor language is outstanding culture and is regarded as an identity of the Tai-Yor ethnic group.