



## The Study and Creation of Lanna Oblation for Religious Ceremonies and Traditions in Chiang Rai

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### Abstract

The research entitled “The Study and Creation of Lanna Oblation for Religious Ceremonies and Traditions in Chiang Rai” was a qualitative research. The research instruments used were in-depth interview, forum and participatory observation. The data were obtained from 10 of village sages, elders, and experts with knowledge of Lanna oblation used in various ceremonies. The result showed that: 1. The history of Lanna oblation has been used traditionally to worship the sacred things, paying respect to Somdet Phra Srinagarindra Boromarajajonani, and King Mangrai as well as “Berk Nate Ceremony” (the rite of putting the eyes into an image of Buddha), including Ordination ceremony, House warming ceremony, and Songkran ceremony in the north of Thailand. The Lanna oblation consisted of 1) Tondok 2) Tontien 3) Tonphueng 4) Makbeng 5) Tonplu. In addition, there was also auspicious candle lighting for good fortune; 2. Regarding to the development of Lanna oblation in Chiang Rai, the researchers, together with the target groups analyzed and found the guidelines to develop and create the Lanna oblation from rare and durable materials. Besides, some materials could not be found in the season. Therefore, the researchers and the target groups designed and developed the Lanna oblation with beautiful and durable artifacts to maintain the identity of Lanna oblation prototype by using bamboo to weave a 10 inches in diameter and 9 inches tall container (a pedestal tray) for 5 sets. Tondok was developed by using the bamboo lines weaving as lotus flowers. Tontien was made by 3 candles tied together into 1 stem. The pollen was made of red crepe paper to harden the candles. There were totally 36 stems by 108 candles. Tonphueng was developed from carving flowers to be the same size together with stamens made of red crumpled paper to harden the candles. Makbeng was weaved by green polyester instead of coconut leaves for 5 sets of them. They were also decorated as “U-ba” (garland) and “Fuang Som Doktork” (bamboo lines decorated as flowers). The result of the research was the creation of Lanna oblation instead of the Lanna oblation made from fresh materials. It could add value to the Lanna oblation and increase extra income for the Basketry Handicraft Group.

**Keywords:** Lanna Oblation, Creation, Religious Ceremony

### Introduction

Most oblations have been found from the observance of ceremonies resulting from devotion of the Lanna people. This is considered as a religious learning culture. It is the civilization of religion since the past. Therefore, Lanna people adhere to the good tradition of the Lanna society (Kumboonroung, 2018). At present, Lanna people still preserve various traditions continuously. The way of life has still been seen that the people come out to offer alms to monks in the morning or carry a “Salung” (flower bowl) to the temple on Buddhist Holy Day, New year’s day (Songkran Festival), Buddhist Lent Day – the End of Buddhist Lent Day, and “Duan Yi” Tradition (Loy Krathong tradition in Lanna style). On such important days, the Lanna people will prepare a set of food which in the Lanna language is called “Tang Da” offering to monks and dedicating charity to their relatives who passed away. Above all, various items prepared for making merit, they will be elaborated well because it is believed that the things that are offered to make merit to monks must be clean and pure in order to be auspicious and benefit to oneself and family (Nunti, 2015).



The Oblation is a folk art that reflects the way of life in each community. It's a unique local folk art and is combined the relationship of living condition with the natural environment together. Both are different but can be distinguished as a symbol of each tribe, according to the local beliefs of the people of each invention. The Lanna Oblation is considered to be the valuable thing because it is used in both Buddhist rituals and way of life, such as "Dam Hua" Tradition, "Su Kwan", etc. It must be meticulously crafted and elaborated. Faith is therefore the most important to push for the creation of works of art related to worship such as Baisi, Marksum, Markbeng, Tondok, Ton tien and Tonphueng (Kumboonroung, 2018).

The culture has constantly changed. It is a way of life or the way of life of a human being with constantly changing ideas. As a result, the culture does not stand still. There is always changed. There may be reasons for cultural change as follows (Change and Conservation of Thai Culture, n.d.): 1 ) inventing new things from the never-ending needs of human beings, 2) Borrowing from another culture refers to the early adoption of the culture of another society, 3) Dissemination refers to the spread of a culture from one society to another through various representatives, 4) Cultural mix, it is the adoption of other cultures into practice. Cultural blending takes place at the point where they fit together.

Religious rituals are ceremonies or patterns of conducting activities. In Buddhism, Rituals are the things that nurture the religion that is the essence of Buddhism. Therefore, it should be recommended for the participants to study and understand the ceremony accurately in accordance with the ritual principles of Buddhism so that practitioners will be able to perform properly according to the purposes of that ritual. The ritual is a national culture and a custom that has been inherited for a long time. The practice of rituals must be in good order and beautiful in order to create devotion the benefit of the rituals. The purposes of the rituals were included: 1) To preserve the traditions and customs to be inherited from generation to generation, 2) To educate the new generation to understand the principles of Buddhism, 3) To induce love and unity, showing the cooperation that occurs in the group, 4) To teach the Buddhists to refrain from doing badness, and doing good deeds, and having a pure mind, and 5) To reflect the spiritual progress of people in society and have happiness and satisfaction of the performers (Department of Religious Affairs, Ministry of Culture, 2018).

Chiang Rai province has many traditions and cultures, where the Oblation has always played a role in various traditions and rituals, such as the "Wai Sa Mae Fah Luang Ceremony", the "King Meng Rai" Festival, and various traditional processions, including Songkran festivals, and the "Rod Nam Dam Hua Ceremony" (Pouring water on the hands of revered elders and ask for blessing) in the provincial-level, etc. The term "Wai Sa Oblation Set" consists of ancient flowers, Dokphueng, lotus, candles, betel nuts, and betel. Therefore, paying homage to the people we respect, there must always have flowers and candles as a tradition. As for betel nuts and betel, they are snacks in the daily life of people in the past. Therefore, the researcher realizes the importance of Lanna Oblation in order to inherit tradition, to preserve and maintain the local Lanna culture from generation to generation. The data was obtained from the experts and the invention of Lanna Oblation. Originally, this type of Lanna Oblation were made from materials known as "fresh materials", but in terms of items made from fresh materials, their life is not very long. Each event requires a festive season or occasions where rituals are performed. The researcher would like to suggest that there should have 5 sets of Lanna Oblation to replace the rare fresh materials in some seasons to keep the work up-to-date with the current era in cultural conservation. As well as maintaining Lanna identity, beautiful, durable and also being an invention that replaces the Lanna Oblation which made from



fresh materials, and adding value to the Lanna Oblation including creating additional occupations to increase income for the basketry handicraft group.

### Research Objectives

1. To study the history and use of Lanna Oblation in religious ceremonies and traditions in Chiang Rai.
2. To develop the creation of Lanna Oblation in Chiang Rai.

### Research Conceptual Framework

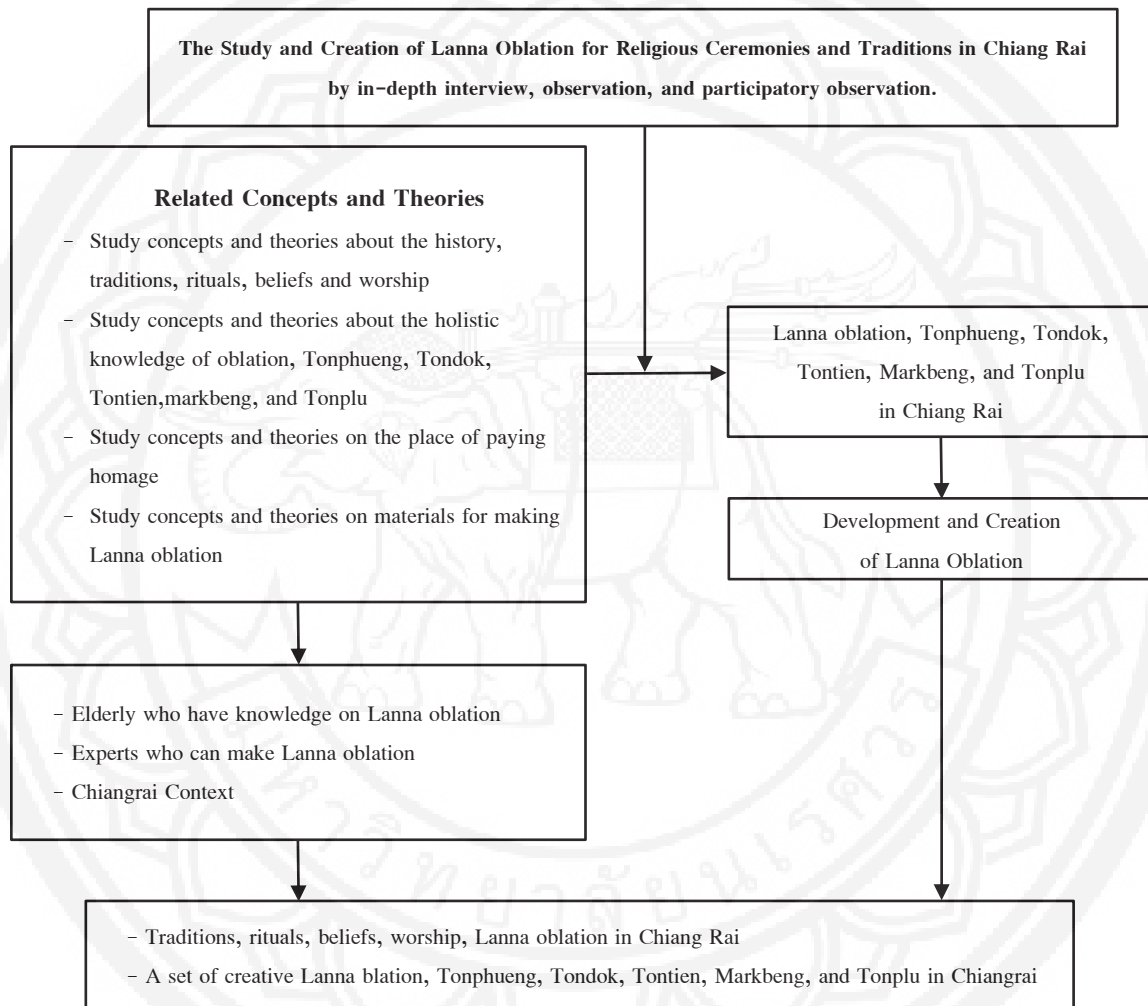


Figure 1 Research Conceptual Framework.

### Research Methodology

The research areas were Muang District, Phan District, Chiang Saen District, and Wiangchai District, Chiang Rai province. The study focused on studying the history of using Lanna Oblation (Tonphueng, Tondok, Tontien, Markbeng, and Tonplu in Chiangrai) for performing the rituals and traditions as well as studying materials and tools, invention procedure of fresh materials in Chiang Rai province, including designing and developing the model



of the Lanna Oblation to be durable, beautiful and having identity as well as adding value for the Lanna Oblation. The research methodology was as follows:

**1. Population:** Elderly, experts who have knowledge on Lanna Oblation used in various rituals in Chiang Rai province.

**2. Target Group:** local philosopher, elderly and experts of Lanna Oblation for 10 persons.

**3. Selection of the Target Group:**

In this study, the researcher used a method to select a specific target group by selecting from persons involved such as village sages, knowledgeable people who have knowledge of Lanna Oblation used in various ceremonies in Chiang Rai and researchers together with the target group find a way to develop the creation of Lanna Oblation.

**4. Research Instruments**

The research instruments used in this study were:

4.1 Camera, notebook, pen, audio recorder

4.2 The in-depth interview was divided into 3 parts as follows:

**Part 1** General information of the target group (gender, age, education level).

**Part 2** Information about the history, traditions, rituals, beliefs and worship.

**Part 3** Information about the development of Lanna Oblation.

The methods of creating and testing the quality of research instruments, the researcher has created the instruments in the following orders.

1) Study the documents, academic texts and related research in order to design an interview questions covering the objectives of the research.

2) The interview form was checked for the content validity by the experts.

3) The scores of experts were used for IOC values and edited the interview form and had the expert double check for the validity and reliability of the instrument.

4) Try out the modified interview form to conduct an experimental interview with 5 non-target groups in order to test the suitability of the language used to communicate of the research tool.

4.3 Observation; it is the observation of the target group in providing information from the interview and a demonstration experiment for avoiding the mistake on the information.

4.4 Participatory observation; the researcher participates in the practice of the invention, where the target group will be interviewed and teach the researcher to practice.

4.5 In-depth interview forum: discuss in details about the specific topic. The respondents would be able to answer the questions easily.

4.6 Organizing a forum to analyze the guidelines for the development of Lanna Oblation with the target group from the elderly or the expert with the knowledge of Lanna Oblation in Chiang Rai.

**5. Data Collection**

This research was a qualitative research. There were procedures and methods for collecting information as follows:

5.1 Study documents and related research.

5.2 Study and collect information on background, traditions, rituals, beliefs and worship in the area of Chiang Rai province as shown in Figure 2.



**Figure 2** Study Basic Data.

5.3 Organized a forum to exchange and learned about the history and the use of Lanna Oblation in Chiang Rai province as shown in Figure 3.



**Figure 3** Organize a Forum for Knowledge Exchanging.

5.4 Organized a forum to analyze guidelines for the development of Lanna Oblation and exchanging knowledge to create a model of Lanna Oblation set as shown in Figure 4 by connecting a network of handicrafts, basketry craftsmanship in Wiang Nuea Sub-district, Wiang Chai District, Chiang Rai and interviewed the elderly and experts who have knowledge of Lanna Oblation in Chiang Rai. This target group was an expert group in making both Lanna Oblation and performing Lanna ceremonies as well. They were recognized as a group that won the runner-up award in the Contemporary Lanna Worship Contest in the activities of inheriting valuable Lanna arts, Western Lanna organized by Chiang Rai Provincial Cultural Office.



**Figure 4** Analysis of the Guidelines for the Development of the Lanna Oblation Creation.

6. Analyzed qualitative data with content analysis using the analytical process synthesize and summarized data obtained from in-depth interviews in accordance with the research objectives.

7. Returned the information by organizing the Lanna Oblation training to the community and general people interested through online on channels <https://fb.watch/6UOKTiqr1/> due to the current epidemic of coronavirus (COVID-19) has spread throughout the country. Therefore, to prevent epidemic of coronavirus (COVID-19) according to the measures set by the Ministry of Public Health, the researcher organized a forum to return



information to the community. It was organized in the manner of dissemination through online channels as shown in Figure 5 for preserving the culture of Lanna Oblation for future generations.



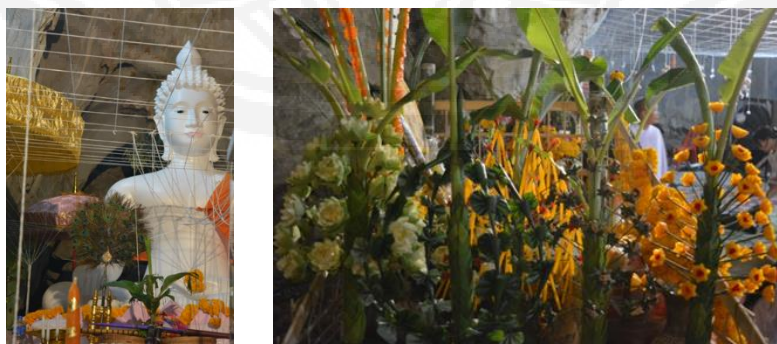
**Figure 5** Return the Information by Organizing the Lanna Oblation Training through Online.

### Result of the Study

From studying and creating Lanna Oblation for religious ceremonies and traditions in Chiang Rai, there were 10 participants in giving information by organizing a small group in-depth interview forum and participatory observation with the target group. The study showed that:

#### **1. Regarding the Background and Use of Lanna Oblation in Religious Ceremonies and Traditions in Chiang Rai Province.**

The target group was interviewed with the researcher about the history of using the Lanna Oblation by in-depth interviews in Muang district, Phan district, Chiang Saen district and Wiang Chai District Chiang Rai Province. It was found that Chiang Rai province has many traditions and cultures in which Oblation are always involved in various traditions and rituals, such as “Wai Sa mae Fah Luang”, King Meng Rai the Great, traditional processions, Songkran festivals, including religious events and “Rod Nam Dam Hua” ceremony at provincial-level. It was an outstanding cultural presenting of the way of life of society from past to present. It was also regarded as a formality or tradition. There is a special way of showing respect with an Oblation that shows a high degree of “faith” to that person. Lanna Oblation was the offering items of Chiang Rai province that were used in ceremonies on religious important days of Buddhist people, including “Berk Nate” ceremony as shown in Figure 6. It was the ceremony performed after casting the Buddha image and enshrined in a suitable place before the Buddhists pay their respects. It was commonly used in “Berk Nate” ceremony to declare that the Buddha image is sacred and worthy of worship for their prosperity further. (Chaplaincy Division, Army Training Command, 2020).



**Figure 6** Berk Nate Ceremony.



Lanna Oblation consisted of 1) Tondok: the flowers with good meaning, beautiful colors or nice fragrance are used to decorate and put on a pedestal and arrange it into a beautiful lotus-shape, 2) Tontien: Three candles were tied together, meaning Buddha, Dharma, and Sangha. Three of them were tied together and decorated with coconut stalks with pollen. Put on a tray with pedestal or put in a banana tree to make a beautiful bush for 108 candles, which was the origin of the chanting of Sorapanya, Itti-ipiso, which meant 56 candles, 38 offerings to the Buddha, 38 offerings to the Dharma and 14 books offering to monks, 3) Tonphueng: the raw papaya was carved into flower petals to make molds, plated in melted beeswax sheets and swayed in cold water to release the honey bee flowers from the mold. Then, assemble them into flowers with pollen into flower stalks to decorate the banana tree or put the pedestal into a beautiful lotus-shape, 4) Markbeng: its characteristics were made of coconut leaves weaving to look like eight petals or it was called Chinese star anise. The, fresh betel nut was put in at the end of the betel nut and arranged into a lotus-shape, and put in a banana tree or a tray. Those who have knowledge say that the betel nut tree was a kind of weaving that is tied together like Lanna people who have adherence to Buddhism, 5) The betel tree was a characteristic of the betel leaf that the elderly like to chew with betel nut. The leaves are rolled up and decorated to be beautiful and decorated on the banana tree as well. In addition to the five items mentioned for Oblation, there are also auspicious candles that Lanna people worship for auspiciousness for themselves and their families. These candles were lighted to exorcise evil and danger. The auspicious candles were used as an offering to prolong their life, being healthy and not sick. Besides, the lucky candles were used to enhance the horoscope according to the zodiac to have good luck and good fortune for oneself such as selling the land, the garden, the field, the house, etc. Another indispensable set of offerings is the “Auspicious Set” used in auspicious ceremonies to live comfortably without all diseases and had prosperous life. Northern Lanna people liked to do it on many occasions, such as on the day of receiving a title, House-warming day, Birthday or move to a new place. Sometimes they get sick or a fortune-teller tells them that the fate was not good, the destiny should be performed by a ceremony to relieve the bad luck and the future of destiny would protect them from diseases and lived happily.

## 2. Creative Development of Lanna Oblation in Chiang Rai Province

Originally, this type of Lanna Oblation was made from materials known as “Fresh Materials”, but in terms of items made from fresh materials, they did not last very long. In addition, to see each piece of work requires a festival or where ceremonies were performed.



**Figure 7** Lanna Oblation Made from Raw Materials.

From the study of such Lanna Oblation, the researcher, together with the target group in Chiang Rai, jointly analyzed the guidelines for developing the creation of 5 sets of Lanna Oblation as models and making the pieces

durable and beautiful. The invention used local available materials to replace the fresh and hard to find in some seasons. However, it was the wisdom that still remained the unique Lanna identity. In addition to a model of oblation, it also encouraged the basketry craft group to earn additional income from making bamboo, for example, using bamboo to weave a pattern to form a container called a bamboo pedestal, as shown in Figure 8, to serve or serve as a base. Then, decorate each set of Lanna Oblation along with bringing pieces of bamboo to weave into flowers as shown in the picture 9. “Som” this word meant to add. When the words are put together to form “Som Dok Tork”, it meant that the flowers created from bamboo pieces were used to decorate them more beautiful and bring it to decorate a “Uba Khadiew”, as shown in Figure 10, to be used to decorate the tray of Lanna Oblation to be beautiful.

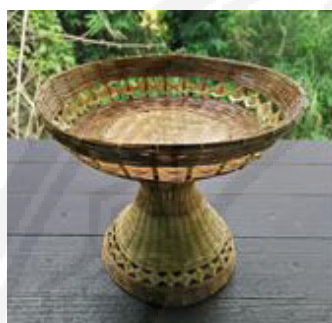


Figure 8 Bamboo Tray.



Figure 9 Som Dork Tok.



Figure 10 Uba Kha Diew.

The results of the development of the creation of Lanna Oblation in Chiang Rai, the researcher, together with the target group, analyzed the guidelines for the development of Lanna Oblation in the past and developed the creation of present Lanna Oblation. The creation of Lanna work was one of the works that brings knowledge and wisdom of Lanna to build on the value of beautiful art. It could be applied in every contemporary dimension in a changing world. It could add value to Lanna works creatively, and the beauty of Lanna arts and culture was brought to develop prosperity through a variety of approaches considered to help carry on the Lanna style beautifully with differences from the past to the present as follows:

#### Lanna Oblation in the Past

1. **Tonphueng:** Put the wax sheets into a boiling water pot to melt with heat. The papaya prints were plated into flowers according to the engraved prints. Then, bring them into the stalk as a honey bee. When it was used, its life was not long and easily broken.

2. **Tondok:** The fresh fragrant and beautiful flowers were used to decorate in containers. However, the banana trees would not last long and wither easily.

3. **Tontien:** Small altar candles were tied together and were assembled into a stem, decorating pollen with fresh flowers, namely Amaranth.

4. **Markbeng:** It was made from coconut leaves to weave in a lobe like Chinese star aniseed and was used to decorate flower stems with raw betel nuts. However, the fresh materials were easily withered.

5. **Tonplu:** The fresh betel leaves were hold pleats in the shape of a bow and roll into a cone. It was assembled into a line and decorated the structure of the banana trees with fresh materials, the work-piece would not last long.





### Creation of Lanna Oblation at Present

**1. Tonphueng:** Put the wax sheet in the hot melting pot and mix it with the latex glue. Take a mold carved from carrots. Then, plate into a flower and brought into the stalk as Dokphueng. When it is used, it is not broken but it is tough. When the shape is not beautiful, it can be squeezed to decorate it beautiful.

**2. Tondok:** Bring bamboo strands to weave into flower petals. Then, each petal is put together into a flower. Decorate the petals to be as beautiful as a flower, which lasts a long time and remains Lanna identity.

**3. Tontien:** Use 3 small altar candles to tie them together. Then, assemble the stem by decorating the stamens with artificial flowers or artificial pollen from crumpled paper is moistened with melted wax candles and dried. They can last a long time and the color of the pollen remains as fresh as before.

**4. Markbeng:** Take a polyester or poly-coated fabric as shown in Figure 11, which is a fabric that is resistant to sunlight. It lasts for a long time and without harm from moths, insects and fungi (Ruedee, n.d.). It is beautiful, durable, long lasting, and flexible, not easily crumpled. It is able to maintain its shape very well. It is not easily melted, light weight, cut into strips and weaved in the shape of a lobe like Chinese star anise. Then, decorate flower stems with dried betel nut halves and arrange on bamboo tray beautifully.

**5. Tonplu:** Take a polyester or poly-coated fabric as shown in Figure 11, which is a fabric that is resistant to sunlight. It lasts for a long time and without harm from moths, insects and fungi (Ruedee, n.d.). It is beautiful, durable, long lasting, and flexible, not easily crumpled. It is able to maintain its shape very well. It is not easily melted and light weight as well as folding along with pleats in the shape of a bow and roll into a cone shape. Then, decorate flower stems with dried betel nut halves and arrange on bamboo tray beautifully.

Each tree of the Lanna Oblation is arranged on a bamboo pedestal to give colors, proportions, shapes, rhythms and balance according to the art of decoration. In addition, it is also decorated the edge of the pedestal with Thai Uba-style from bamboo strips as shown in Figure 12. Besides, it is decorated with “Fuang” as shown in Figure 13 that are strung with “Som Dork Tok” mixed with wooden beads close the joints with bamboo flowers. The apex of each set of Lanna Oblation is decorated with a batter made from “Som Dork Tork” as shown in picture 14 to increase the elegance and beauty of Lanna.



**Figure 11** Green Polyester or Poly-coated Solid Fabric.



**Figure 12** Thai Uba Decorated with Bamboo-strips.



**Figure 13** Fuang.



**Figure 14** Tum (Small Flowers) from Som Dok Tok.



**Figure 15** The Creative Lanna Oblation: Tonphueng, Tondok, Tontien, Markbeng, and Tonplu.

## Discussion

The result of the research of “The Study and Creation of Lanna Oblation for Religious Ceremonies and Traditions in Chiang Rai” was able to discuss as follows:

1. The history of Lanna Oblation has been used traditionally to worship the sacred things, paying respect to Somdet Phra Srinagarindra Boromarajajonani, and King Mangrai as well as “Berk Nate Ceremony” (the rite of putting the eyes into an image of Buddha), including Ordination ceremony, House warming ceremony, and Songkran ceremony in the north of Thailand. The Lanna Oblation consisted of 1) Tondok, 2) Tontien, 3) Tonphueng, 4) Makbeng, 5) Tonplu. Besides, there was also auspicious candle lighting for good fortune. It was consistent with the study of Sasom (2019), the objective of this study was to analyze the Buddhist Lanna Oblation to study the history of Lanna Oblation. The methodology of this study was based on the qualitative research methodology. The data were from sources, books, textbooks, documents with authors about the history of making worship to offer as a Buddhist Oblation in the Buddhism of Lanna or 8 Upper Northern Provinces. It showed that Lanna Oblation came with Buddhism from India. Due to Lanna people had faith in Buddhism showing their respect and humility towards Buddhism, sacred things, ancestors, teachers or elders, as a result, there was an idea to make and find different offerings, with flowers, candles, incense, “Mark Sum” (betel nut decorated in lotus shape), “Plu Sum” (betel leave vine decorated in lotus shape), Markbeng, Tonphueng, “Suay Dok” (Flowers decorated in lotus shape), and Tontien. In some areas, there was a “Sattapan” (Lanna candles holder), “Tung” (Lanna flag), Lotus flower or Marigold flower. The study was also in accordance with the study of Varundee (2014). It was a study on “The belief of Khan Markbeng in Esarn’s Culture: A case study of Nongkhai District, Nongkhai Province.” The objectives were: 1) to study the history of Khan Mak Beng in Isan culture using a target group of Isan people, Muang Nong Khai District, Nong Khai Province, 2) to study the belief concepts and theories of local wisdom in the process of being the process of inventing a betel nut bowl to be used as an Oblation in Buddhist



rituals. The result indicated that there were not any evidences of the first start in the history of Khan Markbeng. There was not any record of the initiator who found Khan Markbeng design but it was found that there was inherited performance in Esarn's culture in Khan Markbeng invention based on the belief and respect to the holy things in Buddhism, the belief in the persons of Oblation whom they were father, mother and teachers.

2. With regard to the creative development of Lanna Oblation in Chiang Rai, the study revealed that the data on Lanna offerings; the researcher, together with the target group in Chiang Rai, analyzed the guidelines for developing the creation of 5 Lanna Oblation as prototypes by designing them to be modern with the present in order to preserve the culture and maintain the unique Lanna; especially, suitable specific size, beautiful patterns, durable, can be used to worship various religious ceremonies as well as to promote careers and increase income for the Basketry Handicraft Group. The study was in line with the study of Tekhanmag & Thampramaun (2020) "Wicker Product Development to The Creative Economy of Ban Parklong Bangkapieng, Huaphai Sub District, Muang District, Singburi Province. The purpose of this research was based on the key idea to develop products to have a variety of patterns and colors, different use and develop packaging to be unique and suitable for the nature of the product. The result showed that it was able to develop wicker product to the creative economy, by extending the cultural capital of the central region into products with practical benefits which can be used, as an artwork that has been designed by applying more Thai Arts into the product's characteristics, also specific forms, shapes, sizes, patterns, and colors.

The Study and Creation of Lanna Oblation for Religious Ceremonies and Traditions in Chiang Rai was a qualitative research focusing on in-depth interviews and creating Lanna offerings in Chiang Rai Province. This research identified the scope of the area of Muang district, Phan district, Chiang Saen district and Wiang Chai District Chiang Rai. The study was completed by the target group of 10 people due to the time limitation and the situation of the COVID-19 epidemic. Event though, the study was done within the specified scope, it could make the research results completed according to the stated research objectives and can create Lanna offerings that replace raw materials including career promotion for handicraft groups to earn income as well as applying the knowledge gained to integrate teaching and learning in the curriculum of higher education institutions and disseminate to Lanna academic group and interested people in general.

### Summary of the Study

The research results could be summarized according to the following objectives:

1. The history of Lanna Oblation has been used traditionally to worship the sacred things, paying respect to Somdet Phra Srinagarindra Boromarajajonani, and King Mangrai as well as "Berk Nate Ceremony" (the rite of putting the eyes into an image of Buddha), including Ordination ceremony, House warming ceremony, and Songkran ceremony in the north of Thailand. The Lanna Oblation consisted of 1) Tondok, 2) Tontien, 3) Tonphueng, 4) Makbeng, 5) Tonplu. In addition, there was also auspicious candle lighting for good fortune.

2. Regarding to the development of Lanna Oblation in Chiang Rai, the researchers, together with the target groups analyzed and found the guidelines to develop and create the Lanna Oblation from rare and durable materials. Besides, some materials could not be found in the season. Therefore, the researchers and the target groups designed and developed the Lanna Oblation with beautiful, durable, and easily find materials to maintain the identity of Lanna. It was a prototype Lanna Oblation but the base was the bamboo weaving into patterns to create a container called a bamboo pedestal as a base to decorate the 5 sets of Lanna offering. Besides, they were decorated as



“U-ba” (garland) and “Fuang Som Doktork” (bamboo lines decorated as flowers). The result of the research was the creation of Lanna Oblation instead of the Lanna Oblation made from fresh materials. It could add value to the Lanna Oblation and increase extra income for the Basketry Handicraft Group.

## Recommendations

### Recommendations for Applying the Research Results

1. The creations of the Lanna Oblation should be published in order to preserve the Lanna traditions and culture.
2. The people who are interested in Lanna Oblation can use the research findings in the invention of Lanna Oblation to create additional careers.

### Recommendations for Future Research

1. The materials should be studied that can be used to invent the Lanna offerings to be used together. It can be a replacement materials that have been disappeared.
2. There should be more study of the Lanna offerings that use religious ceremonies to have more design guidelines by combining local materials to create a workpiece that can be used for various ceremonies.

### The Expected Benefits of Research

1. Chiangrai Province Cultural Office and the Office of Arts and Culture and Chiang Rai Rajabhat University are able to bring the knowledge gained to be recorded in writing to be used as basic information for use in the study of Lanna people's arts and culture.
2. The knowledge gained can be used to integrate teaching and learning in higher education courses on the wisdom of Lanna flower making.

## Acknowledgments

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