

Evidence of the Origin of the Idea and the Beliefs of the Naga of Tai Lue in the Upper Mekong Basin Culture

Luxamun Boonrueng, Virapong Saeng-Xuto, Rajchukarn Tongthaworn, Thaness Sriwichailamphan
(Faculty of Education, Chiang Mai University, Thailand)

Abstract: This article is part of a research paper titled “Conveying the Naga Beliefs of the Tai Lue people in the upper Mekong basin Multicultural Society”, it aims to study evidence about the origin of the idea, the motto of the Naga of the Tai Lue people in the upper Mekong basin culture. The methodology of the study has been used to use qualitative research methods, by collecting data from documents and field research, engaging and non-engaging observation methods, unstructured interviews, and in-depth interviews. The study area is the Tai Lue community area in the Sibsongpanna Tai autonomous region of the People’s Republic of China, and Tai Lue in northern Thailand. The results of the objective study on the origin of the Naga beliefs of the Tai Lue people. It was found that the origin of the Naga beliefs is caused by a snake worship cult, formed from the terrain, the climate of tropical rainforests with poisonous animals, and the livelihoods of agricultural societies that rely on natural water to nurture life, it was incorporated into the Buddhist faith and formed a common belief in the Mekong sub-region.

Key words: Tai Lue, Sibsongpanna, Naga, Upper Mekong Basin, beliefs

1. Introduction

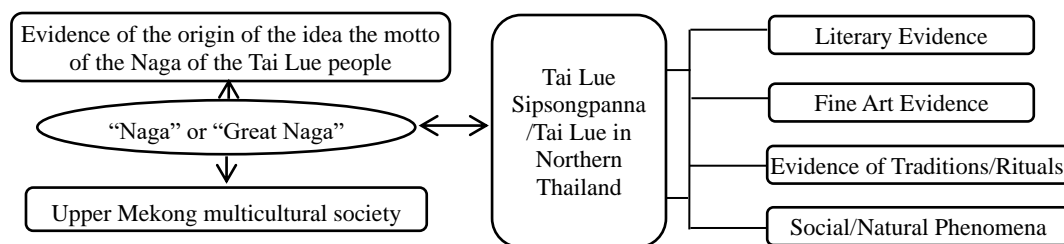
The belief that “Naga” or “Great Naga” is an intangible belief culture and occurs in the Mekong Subregion, it is a great and influential culture in the two Mekong communities that demonstrates the traces of thought and belief, affects the emergence of culture, traditions, rituals and fine arts. It is a form of knowledge that appears in various forms of literature, tradition, ritual, sculpture, architecture, painting, and the way of life of people on both sides of the Mekong River, since prehistoric times (Chittakorn Emphan, 2002), during the period when Buddhism was not respected until now. For example, the myths of the emergence of the city, whether it be the legend sing Hon Wat Gu-maan, the emergence of Chiang Saen city, the chronicle of the million elephants, the emergence of Luang Prabang, or the story of Praam Goh Na-Tan Ya Gap Naang Naak Soh maa, the emergence of Khmer people, the tradition of paying to the phrase of Phanom, the emergence of U-rang ka taat, Phra That Phanom and Sri Koht Boon Kingdom, Naga fireballs appear, new houses of the Tai Lue Sipsongpanna people, Laos farming in the city of Wiang-Jan, the Naga-headed Naga boat of the Tai Lue Sipsongpanna, Laos and Thailand, etc. This is a testament to the importance of such beliefs that have influenced the system of thought and the social behavior of the people on the Mekong River. The belief that “Naga” or “Great Naga” has contributed to the creation of the society of various peoples in the Mekong Basin, born as a lifestyle model, art is a pattern for people in society to

behave or should not be treated as a source of knowledge in various fields. Such as knowledge of house building, temples, agricultural knowledge, farming and fish making, etc., knowledge of arts and crafts such as fabric patterns, dress, body decoration, or even skin tattooing and literature, tales, legends, and poetry, as well as various plays (Sumeth Chumsai Na Ayutthaya, 1986).

In the past, there were various aspects of the myths, beliefs, and patterns of Naga in Mekong society and culture. Most of them are interested in studying in the northeastern part of Thailand and the Laos People's Democratic Republic, part of the Mekong sub-region in the middle of the basin. In which the area of the Mekong River Basin is divided into several standards which geographically are divided into 2 parts: the upper Mekong and the lower Mekong. By cutting the area of China into the upper Mekong and Southeast Asia on the continent from Myanmar, Laos, Thailand, Cambodia to Vietnam, considered to be the lower Mekong River Basin. However, most scholars in Thailand divide the Mekong Basin into three parts: (1) Upper, from the upstream to the Golden Triangle (2) In the middle from the Golden Triangle to Khone Phapheng or Si Phan Don, and (3) Lower part is Cambodia and Vietnam. However, this research uses the term "Upper Mekong" to refer to the shared culture of the Buddhist community from Lanka through Lanna Chiang Mai to the cities of 5 Chiang include: Chiang Mai, Chiang Rai, Chiang Tung, Chiang Rung, and Chiang Thong (Luang Prabang) (Phonlop Kantain, 2004), to demonstrate the cultural differences between the villages in this area and the cultures of China, Isan, and Cambodia. Due to the area in northern Thailand in Chiang Rai, Phayao province and neighboring groups with similar cultures such as the southern part of Yunnan province, the People's Republic of China, Shan State, the Socialist Republic of the Union of Myanmar. In the northern region of Bo Kaew, Luang Namtha, Pongsali, and Luang Prabang, Laos People's Democratic Republic, which is also in the Mekong Basin, there is evidence of an ancient Naga belief. It appears in the form of legends, ancient documents, folk tales, and evidence that appear in Buddhist art as well. It is also considered that the area is a symbol of the Naga beliefs that are often referred to in the ancient literature of Isan and Laos (Satiyapan Kochamit, 2003).

In this regard, the study determined the area of study, culture, the wisdom of the Tai Lue people, through the knowledge of the Naga story. It is said to be in the autonomous region of Tai Sipsongpanna, Yunnan province, and the People's Republic of China. This is the original settlement of the Tai Lue people who are now part of a multicultural Chinese society. By focusing on studying various knowledge caused by the belief in Naga of the Tai Lue people that appear in various fields through variables, types, fables, legends, etc. The process of transferring the belief in Naga that appears in the community to demonstrate the concepts and beliefs about Naga that influence the thinking system of people in society, these knowledge covers the content of traditions, rituals, wisdom, lifestyle, and fine arts. By analyzing and interpreting the relevant concepts and theories, the findings bring information that makes it known about the origin of Naga's thoughts and beliefs, in the upper Mekong culture in the Sipsongpanna area and northern Thailand.

2. Research Conceptual Framework



3. Research Method

This research is a qualitative research methodology by the researchers who focus on the transfer process of knowledge from the Naga beliefs of the Tai Lue people in the Tai Sipsongpanna autonomous region, Yunnan province, and the People's Republic of China and Tai Lue people in northern Thailand include; Chiang Mai, Chiang Rai, Phayao, Phrae, Nan, Lamphun, and Lampang, where research is carried out to collect data. As follows:

3.1 Area of Study

The belief in Naga is a belief that has long been associated with the way of life of people in the Mekong. It is associated with many different aspects of the Mekong Basin and many areas. The research was conducted extensively in the northeastern region of Thailand and the Laos People's Democratic Republic. While studying the ancient literature of the two sources, it is often claimed that Naga originated from the upper part of the Mekong Basin in southern China. This study selected the area of Tai Sipsongpanna autonomous region, Yunnan province, and the People's Republic of China. It is located in southern China, an area where a large number of people live in Tai Lue under Chinese rule. At the same time, the area was chosen by another group of Tai Lue people who migrated from wartime and asylum from China to the northern territory of Thailand. Consists of Chiang Mai, Chiang Rai, Phayao, Phrae, Nan, Lamphun, and Lampang. This is to study the comparison of the Naga faith between Tai Lue in the original settlement, which is now part of the superpower state, and the new Tai Lue who migrated to settle in northern Thailand. This is to provide information about the belief stories of Naga in the Mekong Basin in the aggregate sector.

3.2 Population and Sample

Selection of population groups in this study the researcher divided the population into two groups, that is; Group 1: Tai Lue people in the Tai Sipsongpanna autonomous region, a Tai Lue tribe that lived in its original settlement but was incorporated into the People's Republic of China, at the end of the 25th century, Group 2: Tai Lue people in northern Thailand. It is a Tai Lue who migrated to live in Thailand, living with the Northern Thai people (Tai Yuan and other groups) since the 24th century, which can be found in different areas of Phayao, Chiang Rai, Chiang Mai, Lamphun, Lampang, Phrae, and Nan provinces.

3.3 Scope of Research Data Collection

For this research, the researchers conducted a study on the transfer of faith in the Naga of multicultural societies in the Upper Mekong Basin. It is based in Tai Sipsongpanna, Yunnan province, People's Republic of China, and northern Thailand; it is a study area with the following areas:

- 1) Area boundaries Areas of study Tai Sipsongpanna autonomous region Yunnan province, People's Republic of China and the Northern Region of Thailand include Chiang Rai, Chiang Mai, Phayao, Phrae, Nan, Lamphun, and Lampang. The study area in Thailand has a sample area is Ban Luang Nuea Community Tumbol Luong Nuea, Amphoe Doi Saket, Chiang Mai.
- 2) Content scope, variable, qualitative research in a way described by historical and archaeological evidence, literature, traditions, analytical rituals, about the Naga beliefs include historical documents, myths, chronicles, inscriptions, local tales, religious objects, art pieces, etc. At the same time, literary information is used, folklore, culture, traditions, rituals, and support the concept of knowledge transfer using symbolic actions.

- 3) Time dimension boundary details of the main study are aimed at the period from the beginning of the Dhamma Lanna letter to various places. Through the Buddhist thought and belief process of the Mang Rai dynasty, from the 19th to 25th centuries to the period of political change, the Tai Lue people in the original settlement became part of China, and another group of Tai Lue people migrated to Thailand, about 60 to 100 years ago.

3.4 Data Verification

In case of information inconsistent received will perform a three-line check with interviews and observations with multiple contributors, repeating it repeatedly until you get repeated answers, to get the most reliable information and information that most people in society accept, this will be used for further analysis.

3.5 Data Analysis

Data analysis uses the above-mentioned conceptual and theoretical analysis methods regarding the concepts and beliefs of Naga, by studying the beliefs of Naga as the beliefs of Tai Lue people in multicultural societies and interpreting the hidden meanings of the faith as knowledge, using folklore theory and symbolic action concepts.

4. Research Results

The origins of the Naga beliefs in the upper Mekong culture the Naga beliefs may be part of the belief in Southeast Asia that existed before the spread of Buddhism into this land. It is also possible to combine the original beliefs from the culture in India, both Buddhism and Hinduism is believed to influence the mindset and livelihoods of people in Southeast Asia. Especially people in the Mekong sub-region, nowadays we can find the image of the serpent in the art of temples, religious literature, folk literature, fairy tales, and at festivals, traditions, rituals, or even natural phenomena and social phenomena. In this study, the study was categorized based on four types of evidence; literary evidence, evidence of fine arts, evidence of tradition, ritual, and evidence of both natural and social phenomena, this will continue to be said, divided into areas as initially defined, as follows:

4.1 Lue Ethnic History

Who is this ethnic history “Lue” or “Tai Lue”? What’s the difference? And why is it called “Lue City” and the people of Sipsongpanna are “Lue people”? It’s still an unsettled issue. In which Professor Yanyong Jiranakorn or “Jia Yan Chong”, a Chinese scholar, refers to the primal prom that created the world of Sipsongpanna that in ancient times the “Lue” or “Tai Lue” was resident in “Lue Luang City”, which China called “Luejang”. Later, it was moved down to Nong Sae, also known as Kunming, then move down to the Mekong River, Sipsongpanna today. Around the 12th century (17th century), there was a Tai Lue hero named “Chao Chong Harn”, it has gathered the cities of Sipsongpanna, now the Jae Lue (Cherries) Kingdom, by setting up the center of government at the gilded room Chiang Rung for 790 years. In this regard, in 1579–1583, the king reigned. The district is divided into twelve cities, each of which has 1,000 rice fields (rice varieties) per field/one town. It is the source of the name of the Kingdom of Sipsongpanna (Rattanaoporn Setthakul, 1999). The Tai Lue people are an ethnic group that speaks the Tai family, with linguists classifying Tai Lue languages in the Southwest Tai branch, organized in the same group as Thai, Lao, Yon, Tai Dam, Tai Daeng, Tai aa-Hom, and Tai Eo Laai (Ong Suriyamega, 2015). In this regard, the capital of the people of Tai Lue is Chiang Rung, located in Tai Sipsongpanna autonomous region, Yunnan province, and the People's Republic of China.

4.2 Sipsongpanna Historical Background

“Sipsongpanna” is located in the southern province of Yunnan, and the People's Republic of China. It is a residential area of Lue people with Chiang Rung as the center work in agriculture, especially for farming on narrow plains in the valleys and river basins as well as the Tai people. Which Chiang Rung city, the center of Sipsongpanna, is derived from the story of the legendary Buddhist people of Tai Lue, when the King came to the Mekong land of the Tai Lue people, therefore called this land Chiang Rung Which is a land where Buddhism will flourish in the future. Historical and mythical evidence indicates that the Tai Lue people were founded in the period before the Sukhothai Empire, about 800 years ago, it was identified as “Kun Jeuang” or “Pha Ya Jeuang”, the first ruler of Chiang Rung, and maintained stability for about a hundred years, and was invaded by the Chinese during the Mongol dynasty in 1835. The Chinese have appointed “Jao Saen Wee Faa” as King Chiang Rung. The word “Saen Wee” is derived from the Chinese word “Chuan Way”, which means comfort advertising, acting to persuade the people to be in the power of China. Later in the year 1722–2126, the reign of “King in Muang”. The King of Kingdom of King Rama 24 allocated 12 groups of Chiang Rung kingdoms called 12 Panna, according to the ancient regime, common in Southeast Asia; it is the source of the current region name “Sipsongpanna”. The Mekong River divides the 12 Panna into two parts: “ha-muang-ta-wan-tok/hog-muang-ta-wan-aok-kong” (“kong” means Mekong River), including Chiang Rung, as the capital as follows:

Panna west side consists of (1) Panna Chiang Rung, Muang Chiang Rung, Muang Chiang Ha, Muang Chiang Hm, and Muang Yang (2) Panna, Muang Chae Chiang Lu and Muang Aung (3) Panna Muang Luang (part of Burma) (4) Panna, Muang Hun, Muang Phan, and Chiang Lor (5) Panna Chiang Chuong Chiang Chueng, Muang Hai and (6) Panna Muang Ngat, Muang Ngat, Muang Khang, and Muang Wang. The eastern part of Panna consists of (1) Panna Muang La, Muang Ban (2) Panna Muang Hing, Muang Hing, Muang Bang (3) Panna Chiang Nuea, Muang Chiang Nuea, Muang La, Muang Wang (4) Panna Muang Phong, Muang Phong, Muang Yuan, Muang Mang (5) Panna Muang-au, Muang-U-Nua, Muang-au-Tai (Currently in the Laos area) and (6) Panna Muang Chiang Thong, Muang Thong, Bor La, E- Ngoo, E-Pung.

After that, Sipsongpanna was weakened and had to fall into Chinese rule while paying tribute to Burma and Thailand, King Buddha Yot Fa Chulalok the Great (Rama I) in the era of the so-called “Three-Party City of The Sky”. The big change happened in 1896 the British and French colonial governments, coinciding with the reign of King Chulalongkorn the Great (Rama V), insisted that the boundaries of the two sides be divided. It is necessary to have countries involved, including Myanmar, Laos, China, and Thailand. As a result, Lue people are divided into four Sipsongpanna states. Most of them are in Chinese territories and some are in Myanmar and Laos, but Sipsongpanna still has a king ruled later, totaling 45 reigns. Even “Mao Zedung” revolutionized the Chinese regime's transformation into a communist regime. In 1949, the military took over the Sipsongpanna 1950. The monarchy ended, and the last king was “Jao mom kam leu”, along with the Buddhist knowledge that has been banned. Since 1958 there was a great cultural revolution, there is the destruction of texts, arts, and culture, traditions, wisdom, religion, temples, scriptures, Buddhist texts in Sipsongpanna burned down a lot. The practice of religious activities is strictly prohibited. Theravada Buddhism that once flourished in Chiang Rung must be stopped and eventually lost, cultural practices were wiped out with the cultural revolution and were only revived when the Upper Mekong basin economic squares were introduced in 1992 (Wasan Panyakaew, 2012). As a result, the Tai Sipsongpanna autonomous region has become a strategic economic area because it borders Asian countries, space development, relief points, permanent border checkpoints, more convenient road construction, and transportation. As a result, the Tai Lue brothers who live in different countries can come to visit each other. During the period of 796 years from 1723–1949, the Sipsongpanna Kingdom maintained its status as a state with 45

kings.

4.3 Naga Belief in the Mekong Sub Region from Mekong Literature

According to the study, the meaning of Naga is based on the original term. It originates from the Indo-European language. In the words “Nog”, means “Nude” or “Naked”. Then the English language was adopted as “Naked”, not a word in the Thai language family or Mon-Khmer language or even Indian. But all of the people mentioned in this are used to use the word “Nog” as a substitute for the meaning of snakes as a starting point because snakes are bare reptiles with no concealed hairs. The torso looks sequined, and it creates an image that the head of the serpent is a Naga, an underground resident, or a bowel. Later in India, the word Naga was used as a substitute for the lesser human being. Namely, being naked and not wearing clothes to honor oneself as a higher cultural group. It is seen by a group of people in eastern India bordering Myanmar and was once part of the Assam state in Nakhla land, the city of Nagaland. This is a group that Indians consider to be wild, while the Nakhla himself gives the meaning of the word “Naga”, it means “human”, which is a group of people in the society within the state of Nakhla.

In the Thai-Lao Mekong culture society, there are many legends in line with the concept that indigenous people are Naga, such as “Tam-Naan-U-Rang-Ka-Tat” (the legend of Phra That Phanom). It is said that indigenous people on both sides of the Mekong who do not know Buddhism from India are Naga. Later, when Buddhism began to spread to the land on the Mekong, there was a clash between the Buddha and the local head of the Naga, and the Naga was defeated by dhamma, so he turned to accept Buddhism. It also helped spread the Buddha’s dhamma to other groups of Naga and eventually became a symbol of the preservation of Buddhism.

The Naga beliefs are based on agricultural societies in tropical areas, in the Mekong sub-region. This happened before the arrival of Buddhism, we found evidence in the Mekong basin that a terracotta container with a pattern associated with the python was created before it developed into a serpent pattern. From the evidence of the terracotta container with snake-shaped decoration wrapped around the shoulders of the pot at Ban Chiang, it was about 3000 to 4500 years ago, contemporary with the discovery of terracotta containers strips old houses Kanchanaburi, before developing into the appearance of Naga, a python with a swanky snake. From the evidence of clay sculptures adorn the ancient site, from the ancient city of U-Thong, Suphanburi, around the 9th century or about 1700 years ago, and has an influence on Amaravathi from India

The beginning of the Naga faith in Southeast Asia after the discovery of Buddhism as evidence of history, the origin of the Naga belief in Southeast Asia, after converting to Buddhism, as they were discovered are historical evidence, submitted apostolic nuncio are “Pra Soh Na TaY Ra” and “Pra Ut Dta Ra Tay Ra” to spread the teachings of teachings to this land and is expected to fuse traditional beliefs into new beliefs. In Southeast Asia, There is a story in the tripitaka that reflects the fusion of the two beliefs. For example, the legend of the Nagamujarin, the tales of Nagabhunitat. Which is said to be the former incarnation of the Buddha, there are also many local legends about the Naga, it builds cities in Southeast Asia such as Hongsawadi, Cambodia, Luang Prabang, Vientiane, and Chiang Saen. In the provinces of Thailand where the Mekong River flows, there is often a legend of that Naga serpent. However, he later surrendered to the Buddha and his lord as a guardian of Buddhism, which demonstrates that new beliefs influence the traditional beliefs.

In the Tai Mekong Tradition, many countries have conditions of ordination, before ordination, it must be a Naga. The Naga is dressed in a white dress and is called nag before ordination, the prayer couple will ask in Pali language that “ma-nu sa-soh si” means you are human. It can be said that this tradition is linked to the story that

the Naga wishes to be ordained in Buddhism appears in the disciplines. However, based on the root of the word nag, it is likely to refer to the conditions between ordinary people who are ready to ordain because the word “Naga” is derived from the word “Na” meaning “No” and “Aok” which means “Sin”. In addition to referring to animals in fiction that ask for ordination, it also means “Sinless”. It is also ready to be ordained in Sipsongpanna, the steps before ordination are ordained as monks, and there is a word from the monks who pray about whether you are a Naga or not, if it’s a serpent, the tail will fall off (it becomes personable and can be ordained) (Interview: Ai-Aen, Ban Chiang Jaeng, 2014).

From an anthropological perspective, we can find myths and traditions associated with Naga in the Mekong culture of Buddhist people and are in the midst of a farming society. However, people living in the Mekong Subregion are not allowed to live in the region. Some conditions rely heavily on water. As Sumeth Chumsai (1986) noted in the book “water, the birthplace of culture”, the shape of the Naga is similar to the appearance of the river. Therefore, the serpent may reflect the water and its fertility initially, followed by the mystery underwater. The humid conditions of the tropical climate are rich in poisonous animals and eventually integrated into Buddhism.

There is also a common belief in the “mermaid”, it is said that the nag and the mermaid are said to be the ones. It looks similar in appearance, but it is a different animal. The “mermaid”, as it appears in folklore, has an astonishing shape, which may look like a python or a ghost or spirit possessed in deep water, with mysterious powers that can inspire danger to the beholder and carelessly known as the “mermaid ghost”, which according to ancient documents the legend of the fifteen dynasties of Lanna has recorded that a mermaid kills Phaya Khamfu (Sommai Premchit, 2005). This trait is consistent with the beliefs of the Tai Lue people in Sipsongpanna, according to the journal of Boonchuay Srisawat (2004), which mentions humans living under the Mekong, the shape is not clear, the Tai Lue people call it the “mermaid”, it’s a terrifying animal, it’s not exactly accurate because those who see mermaids have to trade for life. At the time of the flood and someone drowned or the boat crashed and there was a dead person, it’s because mermaids are hurting to their lives by pumping blood and letting their bodies float above the water. In respect of Naga are morally responsible for protecting people, and on the other hand, can punish people who are not morally present, it is not possible to behave in the melody of dhamma, and there are also small animals that are poisonous, collectively called a snake, but the Tai people call it a rhyming word “ngoo-ngieow-kieow-kor”. All of these are poisonous serpents that are caused by the Naga poisoning in the time of agitation, these include venomous snakes, small snakes, centipedes, and scorpions, sometimes including toads.

During the Buddhist season, the end of the rainy season is around October, the time of harvesting crops grown from the beginning of Lent. During this time, there are important traditions in the Mekong basin that differ in detail. However, the basic characteristics of the same idea are celebrated after the end of the farming season, the first set of products is presented as Buddhist worship, and there is a tradition in the north in Chiang Tung. In Sipsongpanna, a tradition, or even a ritual that will take up almost anything in the upper Mekong society, “Upagupta” is often summoned to participate in a pre-inauguration ritual. It is believed that “Upagupta” is a neophyte who lives in the swamp, the son of Buddha, and the mermaid. This is due to the accidental birth of the Buddha after the normal semen of the male human body into the swamp, and then a mermaid swallowed the sperm, became pregnant, and gave birth to “Upagupta”, or some legends say that “Upagupta” is a Naga, so it is possible to defeat the devil who is the leader of evil or obstacles that often hinder the good deeds of the people, which is a demonstration of local beliefs that are integrated with the Buddhist faith, by linking nags to the water beliefs of the agricultural social cycle, become part of the Buddhist faith, in addition to creating the appearance of

Naga according to Buddhist sculptures.

4.4 Literary Evidence, Legends, Chronicles, Folk Tales in the Mekong Sub-Region

The study found that in the Mekong basin there is much ancient literature that mentions Naga, and various types both mentioned in the inscriptions, legends, myths, chronicles, etc., such as:

1) The inscription of the Kingdom of Champa, a vowel in Sanskrit, about the sixth century, tells the story of the contact between Indians and indigenous peoples in the central and Southern Mekong and said that one of the Brahmins, named “Konthanya”, who had been speared by the Brahmin, had speared to create the capital. After that, met a daughter of Naga named “Soma” and later descended as an ancestor of the people in the middle Mekong basin.

2) The travel letter of the royal envoys “Kang Tai” and “Chu Ying”, which arrived in the Kingdom of Funan in the late 8th century. Told the story of the origin of the Funan Kingdom the King of Funan is Indian, the name “Hun tien” is “Konthanya”, which came from India dreaming that a family angel gave him an arrow and ordered him to get into the boat.

When in the morning I woke up I found a real arrow. Therefore sailed down to the Funan Kingdom, but was robbed by the queen of this kingdom as a pirate has fought and won. So he came ashore and met her chief “Liu ye”, at that time she and all of her subordinates did not wear clothes, “Hun tien” then folded the cloth and put it on her head, and took over the kingdom and became her wife.

3) The legend of Urangkathat contains the Myth, a story of Naga that tries to tell a story of the long past, dating back to the ancient period, that a group of people moved from Nong Sae. It is located in the southern part of Yunnan province in China, down along the U-River in Laos and spread into the Ping basin in the north, as well as the land on both sides of the Mekong River, the Moon River, and Chi River.

The area has been around before, but it has been called a ghost, while newcomers call it the legend of Naga. When nags and ghosts meet, there is a race, “this city of Suvarnabhumi is the home of the Naga, and there is a Suwan Naga in charge of all the water butterflies and butterflies on the giant land”

4) The story of Khun Borom Racha, is the story of the setting of Ban Pang, the city of The Lan Chang Kingdom and the Upper Mekong Basin in Luang Prabang, since Chiang Dong, Chiang Thong. This is a story about King Lan Chang, who described the creation of Luang Prabang as 15 clans in Phu Shuang Cave, together they create Luang Prabang and live to keep the country happy.

5) The story of Thao Hung Tao Juang, is content with the relationship between people on both sides of the Upper Mekong River, using the heroes who are kings on both sides of the Mekong have collected various territories the two banks of the Mekong River, Such as Lanna, Lan Chang, and there is periodic mention of the Naga.

6) Lan Chang Chronicles is similar to Khun Borom Racha’s story, but the king’s sequence in the Lan Chang Empire is mentioned in the chronicles. At the beginning of the chronicle, 15 clans of serpents were also mentioned in charge of Luang Prabang.

7) The legend of Suwanmukham is a legend of the construction of the Kok River Basin and Mekong River in Chiang Saen city today, discusses the terrain and movement of the Naga group. The two leaders of the Naga are “Phaya Sisattanak” and “Phaya Suttanak”, living in Nong Krasaluang in southern China, there was a controversy.

Then the land is moved out to the part of the land called “kon na tee” (Mekong River) to Phothisan Luang (Nakhon Thom) to the sea. Along the way that passed by were formed various plains one of them is the Chiang

Saen plain, legend has it that the Phaya Sri Satthnak and the people around him saved Chao Suwanhawara Kumarn, who was drifting from the city of Bodhisarn Luang to the water spilling into the Chiang Saen plain and building the city to rule Suwan Khomkham.

8) Legend of Singhanawat Kumar (Annals Meeting Part 61) is a legend that discusses the history of the Tai nation. In the old days, it was brought down to occupy the land of the Chao Phraya Basin. According to the group of migrants from southern China, Singhanawat Kumar was helped by the Naga, who built Nakendra Nakorn, or Nak Buri, or Nakaphant Singhanawattinakhon or Yonok Nakhon is based in the area near the original town of Suwan Khomkham, met with the natives who live in the foothills of Doi Tung mountain, the Grandfather Lao Jok is the leader, relying on these indigenous peoples as a force to build the country and is the origin of the name of the native people in Lanna as Yuan or Tai Yonok people. Later, when the king ruled the city of Yonok Nak Buri, many of them were descendants. In the Phra Mahachai Chana period, there was a king who caught an albino eel to offer. He was told to butcher the meat all over the city, except for the only old widow's house that was not eaten, because no one was brought to the fish, on that night, a strong earthquake caused the effect of the Naga caused the city to collapse into a swamp.

9) Legend of Hiran Nakhon money rubber, contains content praising the Grandfather Lao Jok's Mangrai Dynasty, after keeping an eye on Doi Tung and being born as a divine child in heaven, when it was time to re-emerge on the human planet as "Loujangkraj", which is the creator of Meuang Ngern Yaang Chiang Saen, this legend goes back to the legend Suwan Khomkham, which is associated with Naga.

10) Buddhist legend Pra Jao Liap Lohk and the legend of the relics in the North tell a story dating back to the Buddhist period when the Buddha came to please the lands of the North to spread the teachings and meet the Naga who lived in the area. Buddhists are predicting that the city will be born or the site of a Buddhist pagoda in later days. There are many of the myths in the Buddha prophecy about the legendary Pra Jao Liap Lohk, mostly the myths of relics in the North.

5. Discussion of Results

A study of evidence on the origin of the Tai Lue thinking and belief in the upper Mekong culture appeared to see the origin of the thoughts of the Naga occurred in the Mekong sub-region for a long time, it is a common belief in the Mekong sub-region. This is where the idea originates, it is caused by the terrain, the climate of tropical rainforests with poisonous animals, abundance, and livelihood in agricultural societies that rely on water from the creek, with the Mekong River as the main stream of living. Evidence of thousands of years of ancient artifacts, such as clay containers decorated with snake patterns from Ban Chiang archaeological site, Udon Thani province. This is evidence of the antiquities and inscriptions of the Kingdom of Champa, the sixth-century Buddhists mentioned Brahmin, Indians married to female Naga and later became descendants of the Mekong basin.

The evidence in the Upper Mekong basin is consistent. It represents a long-standing belief in Naga or dragons, such as the legendary Buddhist Pra Jao Liap Lohk, both Lanna and Sipsongpanna, who often refer to the Buddha's arrival in cities in the upper Mekong basin, meet the Naga keepers and have Buddhist prophecies about the area. By saying that in the future it will be various cities or evidence from documents from China and Sipsongpanna about the origin of the people of the Mekong basin, appears in chronicle 77 of the history of the Yunnan Kingdom. It is said that the ancestors of Nan Chao Kingdom were the lineage of the Naga or Dragon, and

called the Mekong River “Jiulongjiang River” etc.

Belief in Naga, part of the belief in the continental Southeast Asian region that existed before the propagation of Buddhism into this land, later fused into Buddhism and may combine the original beliefs from cultures in India, both from Buddhism and Hinduism, is a belief that influences the idea, livelihoods of people in the Mekong sub-region. Today, we can find images of Naga in various temple art in religious literature, literature, fairy tales, and in festivals, traditions and rituals, or even natural phenomena and social phenomena.

According to the document, the legendary Pra Jao Liap Lohk is symbolic evidence that the Naga refers to a group of traditional residents living before accepting Buddhism. At least before the 19th century, this was when Buddhism spread widespread in the upper Mekong basin, through inscriptions study the dhamma of Buddhist monks from Lanna to various lands. Later, when Buddhism was enshrined in those lands, the phenomenon was reflected in the name of The King of Sipsongpanna, who also went down to study the Dhamma in Lanna and Myanmar to trace the religion, which was also shown in the legend of King Luang Chiang Khon.

It is long established that “Naga” has long been associated with the way of life and beliefs of the people of the Mekong sub-region, not only in Northeastern Thais and Cambodia or Lao people. The Tai Lue people both at Sipsongpanna and the Tai Lue people in other countries whether in Laos, Thailand, or Myanmar, believe in Naga as well. In this regard “Naga” is regarded as an ancestor or the origin of the Tai Lue people, which is a sacred symbol, a god of abundance, symbols and stories about Naga, appearing in the community through literary, fine and ritual works, and the phenomenon of the belief in both Sipsongpanna and the common belief in the Mekong sub-region. It reflects the lives of the Tai Lue people and other Tai people. In the agricultural society that relies on the Mekong River, there is a lot of blood in life. However, in remote areas, or the new areas of Tai Lue people in secondary rivers and small rivers, they have never encountered the power of the Mekong, so they do not know in those natures. Although there is faith there are many traditions and cultures that can be preserved, but the belief in Naga that interpolates knowledge and Tai Lue wisdom is what Meuang Luang lacks.

6. Conclusions and Recommendations

From the study of ideas the motto of the Naga of the Tai Lue people in the upper Mekong culture. The role of Naga, if used with symbolic action concepts, is found to play an important role in the social concepts and behaviors of a wide range of people in the Mekong basin, as follows:

1) The Naga serpent reflects the image of a traditional group with a lower technology culture than India, as you can see from the legends or early tales of history in Southeast Asia, Indians first came in and met the Naga or the naked ones.

2) Naga reflects the evacuation of the Tai-Lao family or the Tai-Kadai family, from southern China, Nong Sae, Yunnan province, came to settle on the two banks of the Mekong River, which appeared in the legend of Laos Isan folk legend and the legend of building a city in Lanna.

3) Naga is a symbol of the kinship system, which is the result of the 2nd study of the legend of Naga, reflecting that the group of people in the southern Chinese region in the Shan state of Myanmar, in Laos, in the north, northeast, and central Thailand, are all groups of people who have common ancestors and are scattered on both sides of the Mekong River, before the birth of Ayutthaya, it was the same group as the people of the North.

4) Naga symbolizes ancestors, reflecting the image of patronage and destruction at the same time. It is based on the morality of the community, which is adhered to morally and morally, is that Naga is creative, supportive,

and supportive, from the construction of a ban on the city, as well as the protection of the city to happiness. At the same time, if the people or leaders lack morality, Naga will destroy the city.

5) Naga is a symbol of the preservation of Buddhism and is a propagandist of the teachings of legend “Urangkathat” shows that when Buddhism enters the Mekong, it is a clash with the original belief system, but can be integrated into one, from the legend of the clash between the Buddha and the head of the Naga group to the Naga became a symbol of the preservation of Buddhism.

6) Naga symbolizes water and abundance, which are expressed by myths that say that Naga creates rivers and fertile plains, such as the Mekong River, Ou River, Ngum River, Moon River, Ping River, and Kok River, etc.

In this regard, the relationship between people in the upper Mekong cultural district through the thought and apocalypse of Naga, people in the Mekong sub-region are related through Buddhist beliefs, it is now the northern part of Thailand as a Buddhist template. While the ground of the original belief is a common belief about supernatural powers, in tropical geography, there are a lot of poisonous animals, visiting each other through the water trails, especially the Mekong River. This is why Tai groups are connected and receive cultural patterns, but they are adapted to the environment in their own space. The Naga faith is a fundamental belief rooted in the minds of people in the Mekong sub-region. Based on this idea, it has created traditions and cultures, as well as artifacts, as well as tangible cultural heritage, such as objects, appliances, sculptures, architecture, inventions, and intangible cultural heritage, such as thought processes, arts, and knowledge in cooking Knowledge of herbs, medicine, processes of traditions and rituals, etc.

Therefore, the researchers have suggested for further study: in the field of Naga beliefs, which are presented as evidence of various types of evidence, including literary evidence, art, traditions, rituals, and natural phenomena social phenomena can also be studied in depth in detail of various aspects of the evidence that will bring specific knowledge. For example, the knowledge and meaning of Tai Lue’s flake-shaped leg tattoo, the pattern, and belief of the Lao Naga pattern, or the Naga art adorned with Tai Khoen Buddhists in Chiang Tung.

7. New Knowledge and Impact on Local Society

In Thai society, we always see symbols about Naga, painting, sculpture, and handicrafts are also featured in the paintings, sculptures, and handicrafts. “Naga” is considered an important architectural component, especially according to the temples, the roof of the building built for the monarchy, and the religious institutions, according to the motto that the great nag is worthy of noble institutions. For example, the “Nak sa-dung” that stretches along the stairs of “Nak lam-yong” is a church roof that connects to Nak Sa-Dung, Nak beuan, Nak jam-long, and Nak tan, which is crutches under the Naga-shaped eaves.

In society, community, locality, knowledge of Naga stories are introduced in various art, literature, painting, architectural elements, and folk crafts, as well as in beliefs, traditions, and rituals. For example, sculpture and painting, the story of Naga in Buddhist history, and prom national are used as a painting. Also, Naga-shaped sculptures appear as elements of the church architecture, the temple’s temples. Crafts such as woven fabrics are patterned, which young women of Tai Lue are very skilled at weaving because they are trained by their mothers and female relatives. The creative design of Tai Lue fabric is considered to be beautiful. Which can be made into various patterns can be done with many techniques with an emphasis on the pattern of Naga, swan, and castle, etc. They made woven fabric that is used for family apparel, as well as bedding, pillows, and blankets, etc. However, if wanting to make merit, they will weave Tung, or cloth used in Buddhism at the temple create a charity for

women instead of ordination.

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