

CREMATION BOOKS AND THE CHANGES IN THE THAI
SOUTHERNERS' EMOTIONS AND DREAMS OF HOPE,
1910S - 2010S*

หนังสือแจกงานศพกับความแปรเปลี่ยนของอารมณ์ความรู้สึกและความใฝ่ฝัน
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Abstract

The objective of this research was to study and analyze the cremation or funeral books of the Southern region from 1910s – 2010s, using a study based on the historical approach.

The results showed that the cremation books of the southern local societies from 1910s-2010s, were neither about presenting biographical information of the deceased nor providing historical evidence. But it was important in terms of the area of thinking, emotions, feelings and dreams of hope which was related to the social, economic, political, and cultural context. Therefore, the cremation books of the southern local societies revealed the variation of emotions and dreams of the people in the south, which can be divided into 4 phases. the first period from 1917 to early 1947, the cremation volumes in southern societies reveal economic, social, and political changes connected directly with the modern state. The southerners importantly adapted to be knowledgeable and skillful in becoming “mechanisms of modern bureaucracy.” This adaptation penetrated deeply into the value system and the meaning of life for local people, linking their identity to the modern Thai state. The second period from the mid-1947 to

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1967 was an era of making a “pattern” of pride in personal success and economic status. It represented the position of a progressive and successful life as a model for the next generation to follow. The third period from 1977 to 1987 presents the life-path highlighting the background of “country folk – rural people” but ones who could serve under the crown or attend to the modern production system. The last period started in 1997 and continues to the present. Here the cremation books are not only a meaningful space of the deceased, but they also become a space for the expression of honor, dignity, and positioning of those yet “living.”

Keywords: Cremation Volumes; Emotional History; Local History

บทคัดย่อ

บทความวิจัยฉบับนี้ มีวัตถุประสงค์เพื่อศึกษาวิเคราะห์หนังสือแจกงานศพของภาคใต้ ทศวรรษ 2460 ถึงทศวรรษ 2550 โดยเป็นการวิจัยเชิงคุณภาพศึกษาตามแนวพินิจทางประวัติศาสตร์ (Historical approach)

ผลการวิจัยพบว่า หนังสือแจกงานศพของสังคมท้องถิ่นใต้ ทศวรรษ 2460 - 2550 เป็นการนำเสนอข้อมูลชีวประวัติบุคคลของผู้เสียชีวิตหรือไม่ใช่แค่เป็นเพียงหลักฐานทางประวัติศาสตร์ที่แสดงข้อสนเทศเท่านั้น หากแต่มีความสำคัญในแง่ที่เป็นพื้นที่ของความคิด อารมณ์ความรู้สึกและความไฝฝันซึ่งสัมพันธ์กับบริบทแวดล้อมทางสังคม เศรษฐกิจ การเมือง และระบบวัฒนธรรม ฉะนั้น หนังสือแจกงานศพของสังคมภาคใต้จึงเผยให้เห็นความแปรเปลี่ยนของอารมณ์ความรู้สึกและความไฝฝันของคนภาคใต้ ออกได้เป็น 4 ระยะ กล่าวคือ ระยะแรก ช่วงแรก ทศวรรษ 2460 ถึงต้นทศวรรษ 2490 ช่วงแรกเป็น “กลไกของระบอบราชการสมัยใหม่” มีผลซึมลึกเข้าไปสู่ระบบคุณค่าและความหมายของชีวิตผู้คนในสังคมท้องถิ่นให้อยู่เริ่มเชื่อมโยงตัวตนกับรัฐไทยสมัยใหม่ที่ก่อกำเนิดขึ้น ระยะต่อมา กลางทศวรรษ 2490 – 2510 เป็นยุคแห่งการสร้าง “แบบแผน” ความภาคภูมิใจต่อความสำเร็จของบุคคลในการสร้างฐานะทางเศรษฐกิจและหน้าที่การงาน ระยะที่ 3 ทศวรรษ 2520 – 2530 การนำเสนอเส้นทางเดินชีวิตเน้นให้เห็นพื้นเพความเป็น “คนบ้านนอก-ชนบท” แต่สามารถเข้าสู่ระบอบราชการและระบบการผลิตสมัยใหม่จนประสบความสำเร็จ และช่วงปัจจุบัน นับตั้งแต่ทศวรรษ 2540 เป็นต้นมา หนังสือแจกงานศพไม่ได้เป็นเพียงพื้นที่ความหมายของคนตายเท่านั้น แต่ได้กลายเป็นพื้นที่ของการแสดงออกเกียรติศักดิ์ศรี และการจัดวางตำแหน่งแห่งที่ของ “คนเป็น” ด้วย

คำสำคัญ: หนังสือแจกงานศพ; ประวัติศาสตร์อารมณ์ความรู้สึก; ประวัติศาสตร์ท้องถิ่น

Introduction

The “Cremation Volumes” is highly valuable literature for studying emotions and ambitions. Because it has recorded what has been “crystallized” of the path of a person's life one that is closely related to the changing conditions of society. Therefore, the “Cremation Volumes” is important in many aspects especially as a historical evidence that scholars bring information to study in various dimensions. As the opinion of Ichii Yoneo, a Japanese scholar who is interested in using this type of document as a historical document “Full of information of immense value”. (Yoneo, 1989) It is important in this respect is confirmed by the information contained in Anthropological resources: A Guide to archival library, and museum collections (Dutton, 1999), and the results of studies by Japanese scholars using information in autobiographical and journal sections from the funeral handout as the information for academic presentations. (Sattayanurak, 2013)

Even the Cremation Volumes had such value and importance, but if considering from the academic circle of the humanities and social sciences, they found that groups interested in studying Cremation Volumes in the early days concentrated in the field of library science education. The groups who were only interested in funeral handout were as a resource or information for specific studies only. Until 2007, Thai society paid attention and importance to Cremation Volumes both in terms of value and worth until being recognized by the social circle, leading to education, collecting, accepting donations, including becoming the main policy of relevant agencies in the public sector, private sector, temples, and local organizations as it could be seen in the form of academic seminars, collected and stored books distributed into categories or set up a room for a specific funeral distribution. This phenomenon was considered an important “turning point” in the study of Cremation Volumes. Because in addition to the spiritual value and “things” used as part of funeral traditions or only important as a source of information/imagination. But Cremation Volumes become the “text” for understanding and explaining social change especially with understanding the dynamics of people's emotions, feelings, and dreams of hope in society.

The consideration of issues “emotions”, today turn to the consideration that feelings are not just a matter of natural emotion or reaction and it is not a universal human characteristic. Rather, feelings and expressions in which emotion are governed by the economic context, society, culture, and politics in each era or in other words, the feelings and expressions of emotion have a social dimension, a time dimension, and a historical dimension. Therefore, trying to understand the emotions and ambitions crystallized through Cremation Volumes is not just for understanding the past but can be used to explain and understand the current social phenomenon more clearly such as the same of choosing studies for "The funeral handout of the local society in the south" too.

For this reason, the Southern funeral handout took place in the same time as it happened in Bangkok and this operation continues to this day. Therefore, the study and analysis of the Cremation Volumes distributed in the southern region from 1910s – 2010s to understand the variations in emotions, feelings, and dreams of hope of the people in the south that occurred and persisted in each era. It will help to understand the daily operations of the southern society in each era. And it will help to explain the possibility and be able to understand the phenomena that occur in the present southern society more clearly.

Research Objectives

To study and analyze the Cremation Volumes in the south from 1910s – 2010s with an emphasis on understanding the variations of emotions, feelings, and dream of hope

Methodology

This study used a historical approach with an aim to analyze the Cremation Volumes of the southern region from 1910s-2010s as a space of thought and emotionally crystallized areas and dreams of hope along with considering the economic, social, and political contexts of local society in the south based on two main groups of evidence:

1. The text and preliminary data that were the main analytical unit such as the Southern Cremation Volumes from 1910s – 2010s.
2. The secondary documents related to the social, economic, political, and historical development contexts in the south in the form of academic papers, researches, thesis, books, and articles.

Results

The data from a study of local Cremation Volumes in the south pointed out that under the conditions of the system of relations between the central state and the local society of the south since the decade of 1897 that carried out through the centralization of the powers of the modern bureaucracy modern education and socio-economic changes show that the custom of publishing books for funeral occasions, which is traditionally practiced among elites in Phra Nakhon (Bangkok) area, it has expanded into a network of “...a noble class...” (Prince Damrong Rajanubhab, 1917) In the southern local society at the latest in the decade of 1917 and it appeared before the printing business in the southern region which occurred in Songkhla around 1926 (Saengthong, 2020) reflected the social ties between the local people and the central that arose during that time.

The characteristics of Cremation Volumes in southern societies from 1910s to the early 1940s showed that the Cremation Volumes in Southern societies that were published by those involved and had connections in Bangkok, there was no story about the deceased appeared. The content that had been published focus on stories, practices, dhamma principles, teachings, and manuals in Buddhism such as the Cognitive Semantics, Translated Praying, , Brahnavihara Dharma (Holy abiding) lectures, Chaturaraksa Preaching, Dhamma Sermon, Sanghipariyaya, Argariyavinaya, whereas funeral books those were social stories or local developments taken the content or tried to link the story to explain the relationship of the south with the nation-state or local stories in the south as part of the nation state, such as the story "The Legend of Phra That Mueang Nakhon Si Thammarat, composed as a prayer poem", the story "History of Phra Rattanathatchamuni, Wat Tha Pho",

the story of title "Memorabilia of Nakhon Si Thammarat Province", the story of title "The Report on Education and Religion Management and Poetry of Chao Khun Phra Rattanathatchamuni", titled "History and Dhamma Practices of Phraya Sophon Phatthalung", "Chronicle of Songkhla City", etc., which contained content in this mentioned manner, as a part, it had contributed to the concept or covered the clarification of the idea of life as a result of the Thai nation state and Buddhism to the local society in the south. Later, when the printing business that originated in the southern region since the early 1920s, it played an important role in the transformation of ideas and concepts of knowledge which made certain types of knowledge especially knowledge of astrology, textbooks of traditional medicine, witchcraft, and other knowledge which at one time was limited to a specific group of people was no longer limited. But it was distributed to the public through Cremation Volumes, everyone possible to have access to such knowledge sets, such as "hoops and legends", " pharmacopoeia", "family textbooks". These knowledge have become public knowledge that can be accessed by literate people without purchasing power. In this meaning, the modernization of the educated group of people with access to printing technology allows ordinary people to present. (Raynolds, 2007) The spread of modern education and printing technology has played an important role in shaping the historical worldview. (Nuchpiam,T.,2009) As the data showed, Cremation Volumes in Southern local societies operated and published by local printing houses began to emerge briefly on the deceased's history, national origin, and family members. As an example in the history of Phrakhru Hemchetiyanurak, (Phra Samuh Dang,1936) who said, "...Previously used name, Rong Kim, nicknamed Wutthingkaro, is the third child of Mr. Yokchin and Mrs. Kua Watthana, who had brothers and sisters of the same mother 4 people, namely Mr. Hud, Mrs. Neo, Phra Kru Hemchetiyanurak, Mrs. Jiu, the former residence of Tha Wang..." (Phra Samuh Dang,1936)

The history and life paths of the deceased through the Cremation Volumes from 1910s to early 1940s showed that they were born and raised through life spans from the 1837, which were subject to under the old

traditions and traditions of education. And more importantly, this group of people had become a “state mechanisms” (bureaucracy) that contributed to the localization of the state (modern nation) while creating a new emotion among these groups. That was the emotion that they had the ability and potential to participate in the creating of the state and being part of the Thai nation-state. Therefore, it was responsible for "...to help each other to help the nation, religion, monarch..." (Kosaikanon, 1933), For this reason, although the main content was the doctrine, moral and ethical principles, at the same time, these materials are taught within context and in accordance with the times as saying “...Buddhism is taught from the legal cases up to the moral cases respectively...” (Prince Phramahasamanachao Kromphraya Vajirananavarorasa, 1924), along with emphasizing the role, the story of the way of life of the local people who are part of the Thai state.

The data from the Cremation Volumes in Southern local societies since the mid 1940s-1960s showed that changes in the system of central and local relations were made through the system, bureaucracy, regulations, and thoughts, feelings of "Thai nationalism" and "Thainess" to create patriotism sacrifice for the nation and acting for the nation contributing to the local mood. The content to be published thus appears the story. But at the same time, there were also a number of Cremation Volumes with local stories or brought a poem or a local literature/accent/local language that used to be popular including the introduction of fiction/opus written/authored by local people or brought the poems written by the deceased to be published for funeral distribution, such as "History of Mahavajiravudh School at Wat Matchimawat", "Respect and Humility of the Southern People", "Khemkanusorn", "Collective Proverbs". "Treasures of good people in poetry" "Book of gratitude and poetry" "Nareelak and correspondence of interactive poems" "Suthikarma Jataka" "Su-ngai Padi poems and poems of Nakhon Si Thammarat people" "My story" "Wiwittawan Malai" "Wan Angkan Story", "Anagatang Poems", etc.

The data from the Cremation Volumes of southern societies in the midst from 1940s-1960s showed that the deceased during this period were born,

then grew up and lived since from 1860s, therefore, the worldview of people under the modern education system began to expand since the early 1890s and more increased, when a local school was established by inviting monks to establish a Thai school in the temple. (Phra Dhammavarodom, 1931) In this reason, people entered into the new education system have emerged as "occupation of civil servants" and when most of the civil servants were people in the southern region, the changes in life thus became "a model" and showed "success" or "looks" that the family and local society were "proud of" and were considered worthy of "commendation" both as an individual (deceased) and family or may be called "lessons of life" of society at that time.

The Cremation Volumes of local southern societies in the mid 1940s–1960s were thus a space for public expressions of honor or identity and most importantly, it showed the emergence of a new class and the change of mood, feelings, and aspirations in a new way in southern society, while creating a "southern life" that was connected to the nation and Thainess.

The attractiveness and character of Cremation Volumes in the southern local society as they entered from 1970s-1980s that was regarded as “the era of diversity of Cremation Volumes”, as was the case with the distributed Cremation Volumes in the center. The point and importance of presenting the lives of the deceased in these two decades of southern Cremation Volumes suggested that this group thrived under the capitalist economic and social structure, therefore, the distinction was to present such as "models", "success", the pace of "Pride" of life that had continued since 1960s and the creation of memories of the deceased included showed the relationship in a new way of fostering that based on economic benefits rather than the traditional patronage system that prevailed in southern local societies in the form of Cremation Volumes that appeared in the mid 1940s – 1960s.

Most importantly, the distinguishing feature of the Cremation Volumes from 1970s-1980s was the death history, although they were considered elites who had a relationship with urban society, but the presentation of the history emphasized the background of "country side-rural people" (be successful one) with a picture of the emotional bonds in the family. The kinship and

relationship related to the temples and religions and created the pride in “southern identity” driven more prominently than the previous period.

The Cremation Volumes in southern local societies from 1970s – 1980s indicated that half of the deceased had been involved in the publishing of Cremation Volumes or were involved in the preparation of important occasions. Thus, the expression of the emotions and criteria that should be felt embedded in the Cremation Volumes from 1970s-1980s emphasized the success, the pride and the lessons of life as “southernism”, establishing knowledge of local history and the presentation of a social ideology of southern local society based on the weaving of foundation “This southern countryside is beautiful” along with creating a new sense of locality.

The Cremation Volumes in southern local society since 1990s, it had been shown that in addition to talking about the story of the deceased as a common feature of Cremation Volumes, whatever emerged during this decade was the diversity of people and the transition from “dead” to “living” areas, and under the changes of socio-economic in the last two decades. The Cremation Volumes illustrated the emotions and ambitions associated with the ideology of the era during which the deceased/publisher lived along with the incorporating social ideals into everyday practice such as “No Drinking, Smoking”, “Living in a Life of Self-sufficiency”, “Self-sacrificing and Volunteer Spirit”, “Nature-loving, Care for the Environment”, “A Sense of Patriotism”, “Care for Local Wisdom” and ideology that emphasized the virtues according to the obligations and responsibility and the most importance was in these two decades as an expression of the honor and placement of the social place of “the living” inserted in the definition of “the dead”.

It also could be said that the Cremation Volumes of local communities in southern of Thailand from 1910s – 2010s were not only historical evidence that provided information about the life history and experiences of the deceased, details of daily life, social behavior of the deceased or bound relationship when the deceased was still alive. But also it showed that as a space of thought and a crystallized space of emotions and aspirations in relation to the social, economic, political, and cultural context. The

Cremation Volumes of southern society revealed the variations of emotions and aspirations of southern people at various levels. From individuals, families, local communities, nations, and religions, which showed the variation of moods and aspirations of local society in the south, it could be divided into four stages, namely:

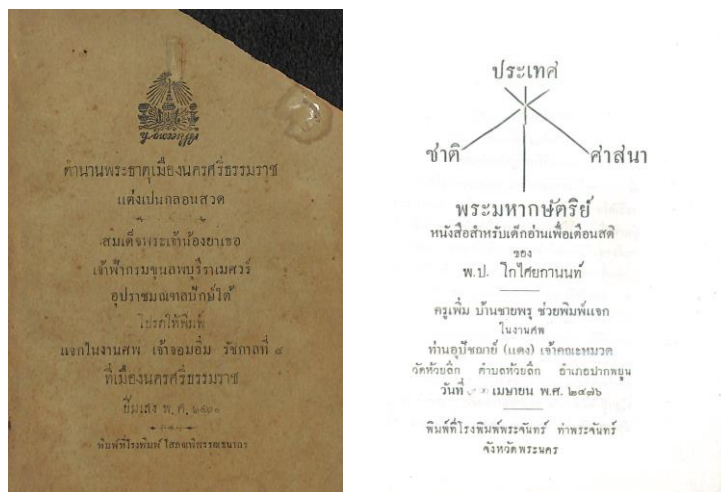


Figure 1 Funeral books during 1918 and 1933

Phase 1: The first period from 1917 to early 1947, the context changes of economic, society, and politics that resulted from the restructuring of the modern bureaucratic state and its association with the new bureaucratic state as the “mechanism” of the modern bureaucratic state had deeply penetrated into the system of values and meanings of people's lives in the local society to be under the same emotion or it was a period of synchronization and association of national-state emotions and aspirations with local consciousness.

The Cremation Volumes in the early phrase showed that the awareness of participating in the modern state was so embedded in emotions that they chose to show in the final moments of the people. The transition from state to modern state was not merely a physical or economic transformation. But it had a profound effect on the value system and the meaning of having/living.

Phase 2: The second period from the mid-1947 to 1967. The continuation of this same set of emotions created a proud “pattern” for a

person's success in creating a model economic position and job that the next generation should follow for progress and success in life, including the emotion of creating "the Southern Life" that connected the homogeneity of southern locality with Thainess.

The pattern of expression of empathy appeared in several dimensions: **the first dimension**, the empathy in personal life, which had to fight, struggle, dream through many obstacles whether it was being orphaned, poverty or difficult to find a way of life. But with the determination to achieve success in the way that the state had refined; **the second dimension**, the sense of family life which was a success that was not just a simple family life. It was a great pride in the lives of parents who have sent their children/grandchildren to study until graduation and family life would focus on love, caring for one another, which was the dimension of "love" that the state had emphasized through education and media expanding more. **The third dimension, the feeling of being connected/joined to the homogeneity of southern locality and Thainess.** Being part of the "Thai nation" has become the standard of feelings that the deceased shared in Cremation Volumes along with expressing a feeling of locality in the south connected to the central Thai state which was clearly expressed in choosing to print literature or stories in Thai with a local southern accent which showed the blending of locality under the central standard Thai that paid an important role in giving space to content that emphasized the status as "local region" and "southern people", which is the starting point for the formation and becoming a local identity in the next decade and **the fourth dimension**, as the sense of unity was common emotions and criteria that should be felt towards the nation and religion which was a combination of various dimensions, whether it was a personal life dimension, family life and the feeling of being connected or connected with the homogeneity of southern locality and Thainess. All dimensions were harmonized under the emotion of loyalty to the nation and demonstrated the criteria that ordinary people should felt about the nation and the national religion.

3rd Phase: The third period from 1977 to 1987. The presentation of the life path which emphasized the background of "countryside people - rural people" , it was able to enter the government system and the modern production system until successful in life as "Being a southerner" led to pride in "southernness" and "This southern countryside is beautiful" feeling of pride. The feeling of love and connection with the local society in the south appeared until the end of his life.

The Cremation Volumes during this period expressed the emotional bounding and creating a new feeling of the locality that pinned the deceased as a social role model and a lesson of life for the people in the local society. Because no matter how successful they were, they still felt loved and connected with the local society until the day they died that would be passed on to the deceased in the Cremation Volumes in later.

Phase 4: the last period started in 1997 and continues to the present. the Cremation Volumes were not only the area of the deceased, but also they had become a space for the expression of honor, dignity, and placement of "the living", it meant a new set of emotions which was the ultimate goal of life such giving the appreciate success and the association with royal power and system of insignia that the King has bestowed.

The presentation need of the deceased life was an example to society still exists, but the people in the southern region had developed in the past, the relationship of the people in the south was more harmonious with the state. The change in the deceased's life-model was to value the success of owning/living a personal life with appropriate state-required behaviors, such as no smoking, not drinking, health care, etc, which had been seriously emphasized in Cremation Volumes since the decade of 1970, was the high value of being associated with the royal powers of His Majesty King Rama IX through system of insignia and through the honor system bestowed by the monarchy, such as the funeral service to government officials giving people the opportunity to admire His Majesty's prestige. As a result, it showed that in the distribution of funeral handout that emphasized one of the deceased's lifetimes. Having the opportunity to meet or attend to receive an

award/honor plaque from His Majesty the King or the royal family was the greatest honor in one's life and family. This also included a funeral handout of a deceased monk that emphasized the honor of receiving a cremation.

Body of Knowledge

The knowledge gained from the research is Funeral giveaways record stories, narratives, experiences, memories, and the content they appear thereby expressing one's self, role model, success, pride. and feeling economic, social, political and cultural changes The time and history dimensions are divided into the first period, the 1917s to the early 1947s, the second period, the mid-1990s - 1967s, the third period, the mid-1990s - 1967s, the current period, since the 1997 decade onwards, which can be presented as a diagram as follows:



Figure 2 Cognitive Diagram

Conclusion

It is important and necessary to understand the dynamics of emotions, feelings, and aspirations of people in society of each era. The various eruptions today are due to variations in moods and different aspirations. Therefore, in the midst of the changes that occur in the local society in the

south. This research is hoped that this new knowledge in the study of emotional history will help explain the possibilities and understand the phenomena that occurred in the present southern society more clearly.

Meanwhile, the hope that follows from this research article is that it needs to open up the debate about "Southern people" to be more extensive to create understanding "Southernness", that is not a stereotype and wants to discuss and enhance knowledge within the framework of emotional history. Because the study of "emotions, feelings, and touches" in the social sciences, humanities in Thai society is still in the early stages. Studying through the use of local Cremation Volumes is one way of opening up a space for studying emotional history and as a guideline for further study of other types of documents.

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