



ประเพณีลอยเรือสะเดาะเคราะห์ของชาวมอญในพื้นที่ชายแดนไทย

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บทคัดย่อ

บทความนี้สำรวจความเกี่ยวข้องทางวัฒนธรรมของประเพณีมอญในการ "ลอยเรือสะเดาะเคราะห์" ในพื้นที่ชายแดนของประเทศไทยโดยเฉพาะในอำเภอ สังขละบุรี จังหวัดกาญจนบุรี พิธีกรรมนี้ซึ่งมีรากฐานมาจากความเชื่อของชาวมอญและอุดมคติของพุทธศาสนานิกายเถรวาท เป็นตัวแทนของการฟื้นฟูจิตวิญญาณ การชำระล้าง และการปล่อยพลังงานเชิงลบ การศึกษาครั้งนี้เน้นถึงผลกระทบของชาวมอญต่อวัฒนธรรมไทยในภูมิภาค ซึ่งรวมถึงศาสนา สถาปัตยกรรม ดนตรี และเทศกาลที่เกี่ยวข้องกับน้ำ ผ่านการตรวจสอบทางประวัติศาสตร์และมานุษยวิทยา นัยเชิงเปรียบเทียบสิ่งที่คล้ายคลึงกันของความเชื่อเรื่องน้ำในวัฒนธรรมเอเชียตะวันออกเฉียงใต้และเอเชียตะวันออก โดยวางประเพณีนี้ไว้ในบริบทของเอเชียที่กว้างขึ้นตามการศึกษา วัฒนธรรมมอญมีอิทธิพลยาวนานต่อเอกลักษณ์และประเพณีข้ามวัฒนธรรมของชุมชนชายแดนไทย ส่งเสริมการแสดงออกทางจิตวิญญาณ ความต่อเนื่องทางวัฒนธรรม และวัฒนธรรมในสังคม

คำสำคัญ: วัฒนธรรมมอญ ประเพณีชายแดนไทย พิธีลอยเรือสะเดาะเคราะห์ ความเชื่อ อิทธิพลข้ามวัฒนธรรม



The Mon tradition of floating a boat to dispel bad luck In the Thai border region

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Abstract

This article studies the Mon culture of “floating boats to ward off bad luck” in the Thai border area, especially in Sangkhla Buri, Kanchanaburi Province. This ritual has roots in Mon beliefs and Theravada Buddhist ideals, symbolizing spiritual renewal, mental purification, and the release of negative energy. This research emphasizes the impact of the Mon on Thai culture and emphasizes the Mon belief rituals, covering religion, architecture, music, and how the Mon beliefs about water affect the Thai border, including the origins of the Mon beliefs about water through historical and anthropological studies. The similar metaphorical implications of water in Southeast Asian and East Asian cultures are also emphasized, linking this tradition to the broader Asian context. The results of the study reveal that Mon culture has had a lasting influence on the identity and intercultural traditions of Thai border communities, promoting spiritual expression and cultural continuity.

Keywords: Mon culture, Theravada Buddhism, floating boat ritual, Cultural purification, Intercultural influence

1. Introduction

The Mon people, who have a long cultural history and have lived along the Thai border for a long time, are particularly familiar with this tradition. This tradition involves building small boats, often made of wood or banana leaves, and throwing them into the water to make them float. Symbolic offerings are often placed inside these boats, especially in border areas such as Sangkhla Buri, which is near the Thai-Burmese border. Mon traditions have a great influence on Thai culture in many ways. Therefore, this report will explore why the Mon people have such a strong influence on Thai culture, traditions, and customs, with deep roots in local Mon beliefs, cultures, or customs. In addition, the Mon people play an important role in demonstrating the similarities and differences of the religious culture. Beliefs that are influenced by the same ancient roots, which is the belief in water, are therefore a link for studying water culture in the Asian region. Aung, N., Nyo Me, N., & Nwe Nwe Yi, N. (2016) [1]

2. Literature review

2.1 History of the Mon

The Mon people are thought to have been among the earliest inhabitants of Indochina. As previously said, they established some of the earliest civilizations during that era and propagated Theravada Buddhism throughout the neighboring nations. However, the Mon's fortunes began to deteriorate around the year 1000. With invasions coming from all sides, the group was under continual pressure. While the Khmer invaded from the east, the Tai moved from the north. As a result, many Mon were either killed, taken as prisoners, or forced to adapt to new cultures, which was the safest course of action. Agbisit, J. B. 2024 [2], Gray, D. 2023 [3]

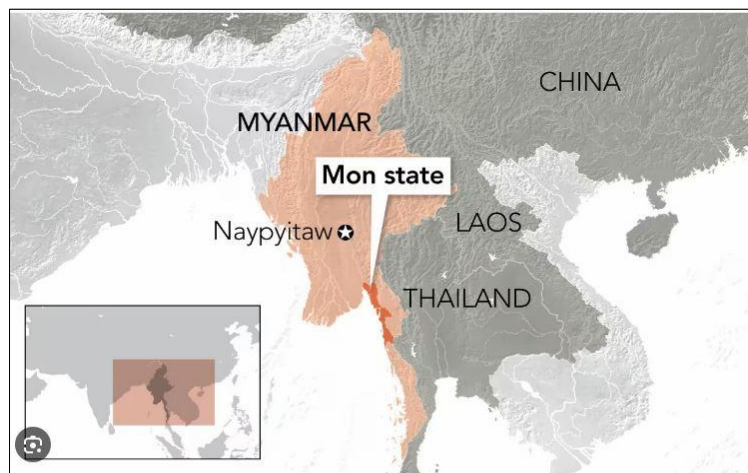


Figure 1 Mon State on the world map From Gray, D. 2023 <https://asia.nikkei.com> [3]

The Mon people still do not have a nation of their own, but are scattered throughout Thailand and Myanmar, with small populations in the United States, Australia, and Canada. Although the minority group living in Thailand also faces hardships, many have been able to adapt and live in their villages. The Mon minority in Myanmar, or Thailand, they still maintain their culture, traditions, and beliefs from the past to the present. Not only that, the culture of the Mon people also influences the traditions and beliefs of

border communities. For example, in Sangkhla Buri, it is clear that the traditions and cultures are a mix of Thai, Mon, and Myanmar, creating a unique identity for the Mon people. In particular, this article focuses on an important tradition of the Mon people that influences the Sangkhla Buri community, namely the tradition of floating boats to ward off bad luck, which shows the past beliefs of the Mon people that are still preserved today and are related to water beliefs in the Asian region in many ways. Manideep. 2023 [4]

2.2 The influence of Mon culture on Thailand

Mon culture has had a great influence on Southeast Asia, especially Kanchanaburi, due to its historical links with the Mon Kingdom of Hariphunchai, the former Mon king. Traces of its original traditions still remain. This fusion has influenced the art of local celebrations such as Songkran and Loi Krathong, which blend Mon and Burmese traditions. Kanchanaburi's unique identity reflects the fusion of Thai, Burmese and Mon traditions in religious ceremonies, temple construction, food and festivals. Tourism Authority of Thailand. 2018 [5]

Traditional Thai and Burmese/Mon-inspired ceramics, textiles, and paintings are produced by a large number of Kanchanaburi craftspeople. Both Burmese and Mon customs may be incorporated into local celebrations like Songkran and Loy Krathong. Versions of these holidays that are influenced by Burma, for instance, can feature particular prayers, songs, or offerings that honor the area's diverse cultural past. Minority Rights Group International. 2018 [6]

Kanchanaburi proximity to Burma and its historical connections to the Mon kingdoms (Hariphunchai and others) made it a melting pot for different cultural influences over the centuries. This is reflected in the shared practices, traditions, and even social structures found in Kanchanaburi today.

Kanchanaburi distinct identity has been shaped in part by the Burmese and Mon cultural influences. The province displays a fusion of regional Thai, Burmese, and Mon Customs in everything from religious ceremonies and temple building to cuisine and celebrations.

The Mon people have had a significant cultural and historical influence on the region surrounding Sangkhlaburi, particularly in western Thailand and parts of Myanmar. The Mon are one of the oldest ethnic groups in Southeast Asia, and their traditions, customs, and beliefs have shaped the local cultures in this area over centuries. Here are some key aspects of the Mon influence in Sangkhlaburi and its surrounding region: (Minority Rights Group International.2018) Bangkok Post. 2016 [7]

2.2.1 Religion and Buddhism

In Southeast Asia, the Mon people were among the first to embrace Theravada Buddhism, and they also contributed to the religion's expansion into Thailand. Their early Buddhist adoption was crucial to the growth of Buddhist practices in the area, especially with regard to temple design and rites.

Strong Buddhist traditions have been upheld by Mon populations in Thailand, and local temples there, particularly in western Thailand (where many Mon people still live, such as Kanchanaburi and Sangkhlaburi), reflect their influence.] Phramaha Nantakorn Piyabhani. 2019 [8]

Local festivities in these areas have been impacted by the Mon New Year

2.2.2 Architecture

Thai temple architecture, especially in central and western Thailand, has been greatly influenced by monastic architecture. The Mon architectural legacy is reflected in the design of temples (wat) and stupas (religious monuments) in areas like Kanchanaburi and Sangkhlaburi.



Figure 2 Mon temple architecture From <https://www.sabaiatkan.com> [9]

For instance, the well-known Mon-influenced temple Wat Wang Wiwekaram in Sangkhlaburi blends Mon design with regional architectural elements, like curved stupas and elaborate woodwork.

The architecture of monasteries and temple halls (ubosot), which exhibit a distinctive blending of Burmese, Mon, and Siamese forms, are further examples of the Mon influence Thailand. Go. 2023 [10]

2.2.3 Festivals and Rituals

Thailand's local festival schedule has been impacted by Mon festivals. In Thailand, Mon villages celebrate the Mon New Year (usually in April, at the same time as Thailand's Songkran holiday) and other water purifying ceremonies. The customs of the Songkran Festival and other water-based festivities in Thailand have been influenced by the Mon people's behaviors during these festivals, which include offering offerings to spirits, performing water-based cleansing procedures, and using floating boats to ward off ill luck. The Float House River Kwai [11]



Figure 3 Traditional Burmese dance From PonJi. (2022, March 15) [12]

2.2.4 Mon Influence on local Thai Music

Both traditional instruments and vocal styles are part of the Mon's unique musical style, which has affected regional Thai music in various ways.

In western Thailand, particularly in Sangkhlaburi and Kanchanaburi, local Thai folk music has incorporated Mon musical elements, such as melodies and xylophone and drumming. (River Kwai Jungle Rafts, n.d.). [13]



Figure 4 Piphat mon From] River Kwai Jungle Rafts. (2015.). [13]

3. Beliefs and Cultural

3.1 Mon tradition in Thai border

Given that the Mon people have lived in Kanchanaburi for long time, the Mon tradition there plays a vital role in the cultural fabric of the area. By fusing their customs with the local Thai culture, the Mon, an old ethnic group from Southeast Asia, have made significant contributions to Kanchanaburi's cultural, religious, and historical landscape. Kanchanaburi is home to several important Mon customs and influences, including the following: PonJi. 2022 [12], Thailand Foundation. 2015 [14].

3.2 Mon Buddhism and Temples

Theravada Buddhists make up the majority of the Mon population in Kanchanaburi, and they have been instrumental in the expansion of Buddhism in the area. Wat Wang Wiwekaram and other Mon Buddhist temples in Kanchanaburi are examples of their elaborate spiritual rituals. Sangkhlaburi's Wat Wang Wiwekaram is one of the most well-known temples with Mon influences. Buddhist statues that resemble those from ancient Mon countries and stupas (reliquary towers) are among the characteristic Mon architectural features. The temple represents the Mon people's contribution to Thai Buddhism and is a significant hub for the local Mon population.

Life in these communities is fundamentally shaped by monastic customs and religious activities, including chanting, offerings, and rituals. A significant aspect of the local spiritual life, these customs have been carried down through the years. Thailand. Go. 2023 [10]

3.3 Water Purification Rituals

Floating boats or tiny leaf boats in rivers or lakes to transport away bad luck is one of the water rituals performed on Mondays during the Mon-New Year. By purifying people, groups, and the environment, the custom is supposed to bring luck into the New Year.

This water cleaning habit, which originated in Mon culture, is now shared with other Thai and regional traditions, especially during the Songkran celebration, when water is also used for blessing and cleansing. Bangkok Post. 2015 [15]



Figure 5 Songkran Festival in Sangkhlaburi From <https://www.thailandfoundation.or.th> [14]

3.4 Influence of Mon culture on local festivals

Local celebrations like the Songkran Festival (Thai New Year), which has some parallels to the Mon New Year celebration, such as water cleaning customs, are clear examples of the Mon influence. Thailand Foundation. 2015 [14]

The custom of offering boats on rivers is still practiced in Kanchanaburi, and some local Thai celebrations have embraced the idea of floating boats to release bad luck during the Mon New Year. Thailand. Go. 2023 [10]



Figure 6 the tradition of floating boat away bad luck From <https://www.thebangkoktimes.com> [16]

3.5 Mon Communities in Sangkhlaburi

The center of Mon culture in the area is Sangkhlaburi, a district in Kanchanaburi with a sizable Mon community. In Sangkhlaburi, the Mon people coexist with Thai and Burmese groups while preserving their customs. Tabwiset, A. 2003 [17]

While the majority of younger generations now speak Thai, the Mon language is still used in Sangkhlaburi. Through festivals, cultural events, and the preservation of ancient customs, the Mon population in Sangkhlaburi honors their Mon ancestry. Kapook. [25], Komchadluek. 2018. [19]



Figure 7 Mon Communities in Sangkhlaburi From <https://travel.kapook.com> [18]

Mon culture has a great impact on the beliefs and traditions of people in the border areas, especially in Kanchanaburi Province and Sangkhlaburi District, which have architecture, food, music, and festivals. Feng Shui [20]

4. Floating boat away bad luck in Thai border (Kanchanaburi Sangkhlaburi)

The Mon people, with their rich cultural heritage, have had a profound influence on Thailand's border areas, particularly in Sangkhla Buri District, Kanchanaburi Province. This influence is evident in many aspects of local Thai culture, including religion, architecture, music, and festivals. One prominent Mon tradition in these areas is the “Loy Ruea Sa-at Kreua” (Floating Boats to Dispel Bad Luck), a ritual deeply rooted in Mon beliefs and Theravada Buddhist ideals. Similar to other Southeast Asian civilizations, Myanmar has a tradition of using floating boats to ward off ill luck. The most well-known occasion for this custom is the Thingyan Festival, which marks the beginning of the Burmese New Year. In order to rid oneself of ill luck and begin the New Year fresh, individuals participate in a range of activities during this festival. One such custom is the “Kabaung” (little boat floating) of rivers and lakes. Discovery Thailand. 2017 [21], Giunca, G. 2014[22]

Usually constructed from natural materials like paper or banana leaves, these boats are loaded with offerings like flowers, incense, and small symbolic objects. In order to ensure that the individual is cleaned and blessed for the New Year, the goal is to allow the river to sweep away bad energy, disasters, and past mistakes. The boats, which are softly swept away by the water's flow, symbolize the belief that the river or water removes all bad influences from a person's life and gives them a new beginning.



The custom is based on the fundamental idea that water is the ideal medium for this ritual since it contains cleansing and purifying properties. It is a spiritual as well as cultural tradition that is supposed to bring luck, prosperity, and tranquility.

These boats are released as a symbol of letting rid of negative energy, bad luck, and misfortune. Invoking blessings for the upcoming year is another use for it. During festivals or special events, like the customary Mon New Year celebration, this practice is very important. Feng Shui [20]

Visitors can see a large bamboo boat decorated with flowers and flags, which will be towed to the middle of the river on the final day. There also will be rituals to worship the deva (guardian spirits) to cast away bad luck and bring longevity to worshippers. There will be prayers, lighting of candles and releasing of floating lanterns into the sky. The Bangkok Times. 2016 [16]

In Sangkhla Buri district, Kanchanaburi province, the Thai-Mon people will celebrate their "Floating Boats to Drive Away Bad Luck" custom from September 15–17 in front of a life-size model of Bodh Gaya,

Similar to the Thai Loi Krathong tradition, the Myanmar people see water as a way to purify the soul, and as the boats float down the river, participants believe they are washing away their suffering. The tradition is deeply connected to Buddhist beliefs, as it is seen as a way to promote good karma and bring happiness in the future. Diphadung, S., & Damsa-at, P. 2002 [23]

5. The reason for the tradition of floating boat away bad luck

The Mon people have a long-standing notion that boats should float, particularly during festivals or ceremonies, to fend off disaster or bad luck. Known as "floating boats to drive away bad luck," this custom is frequently connected to religious occasions like the Mon Water Festival.

5.1 Water and purification symbolism

Water is seen as a purifying power in many Southeast Asian cultures, including the Mon. It is said that one can purge oneself of sins, ill luck, or negative energy by floating a boat or an offering on water. The boat is a metaphor for a vessel that purges the individual or group involved by bringing away any bad luck.

Sending a boat afloat on the water represents the purification of the bad luck and calamities of the previous year. It is similar to letting go of any flaws or errors, as the water serves as a natural purifier, removing them.

5.2 Connection to the Mon's Buddhist Beliefs

The Mon people, like many other Southeast Asian groups, practice Theravada Buddhism, which involves rituals for cleansing, making merit, and seeking good fortune. The tradition of floating boats may also be seen as a way to ask for blessings from the spirits and to ensure a good, prosperous year ahead. The floating boat could also be seen as an offering to the spirits or to Buddha, asking for protection and well-being, while simultaneously sending away negative forces. Joshua Project. 2018 [24]

5.3 Water Festival Tradition

Communities construct little boats, frequently out of banana leaves or other natural materials, for the Mon Water Festival or other events. They adorn these vessels with candles, flowers, and incense before launching them into rivers or streams. The purpose of this ritual is to represent the expulsion of evil spirits, bad luck, or disaster. [4] Since the celebration signifies the end of the previous year and the beginning of a new one, boats floating is a symbolic act of rebirth, fresh starts, and good fortune.

5.4 Historical and Cultural Roots

Like other Southeast Asian ethnic groups, the Mon people historically resided near rivers and other sources of water. Since water was necessary for their survival, it inevitably influenced their spiritual and cultural customs. Sending a boat out on the water represented a sacrifice to the natural world and a means of seeking refuge from life's uncertainties.

According to some beliefs, the practice of floating boats can also be a type of ceremonial sacrifice, in which the boat is a symbolic offering that floats away as a sign of supplication or devotion. Feng Shui [20]

5.5 Cultural Continuation

Even today, among the Mon communities, this tradition is a way to maintain a connection with their cultural and spiritual heritage. It serves as both a personal and communal practice, reminding them of their ancestors' beliefs and practices related to purification, renewal, and the importance of water.

The study found that beliefs about water are not limited to the Mon and Thai people only. But the Asian continent has had beliefs about water for a long time and are widespread in many countries. Each area has its beliefs about water, whether it is tradition, festival, or belief. Feng Shui [20]

6. Asian water culture

Asian water culture is a comprehensive term that includes the different ways that water has impacted Asian communities, customs, rituals, and way of life. Numerous Asian societies have long regarded water as a precious and essential resource, influencing everything from festivals to architectural styles, spiritual beliefs, and agricultural methods.

6.1 Spirituality and Water

Many Asian cultures attach great spiritual and theological significance to water. Hinduism: Many ceremonies are connected to water, which is seen to be purifying. Bathing in the Ganges River, which is regarded as one of the holiest rivers in India, is thought to atone for sins.

Buddhism: The movement of life and purification are represented by water. In order to represent the serenity and flow of mindfulness, some Buddhist temples are constructed next to bodies of water, and Buddhist ceremonies sometimes include water offerings. Phramaha Nantakorn Piyabhani. 2019 [8]



Shinto: In Japanese purification rites, water is an essential component. In order to symbolize the division between the sacred and the secular, torii gates are frequently seen close to bodies of water. Shinto rituals are profoundly rooted in the idea of mizu, or water. Dix, M. 2017 [25]

India: The Ganges River is a representation of vitality and purity and is considered one of the holiest rivers in Hinduism. In order to cleanse their souls and atone for their sins, pilgrims come from all over the nation to take a dip in its waters. Religious rites are practiced in major riverfront cities like Varanasi, where daily aartis (ceremonial prayers) are held. Salguero, C. P. 2017 [26]

Ritual Cleaning: Purification rites in Hinduism frequently involve the use of water. Snana (ritual bathing) and Achaman (drinking water during a ritual) are essential components of many religious ceremonies, signifying the purifying of the body and the soul. Agbisit, J. B. 2024 [2]

Water Deities: Hindu ceremonies honor deities such as Ganga, the river goddess. Invoking blessings through prayers and offering water is a common practice in these rituals. Minority Rights Group International. 2017 [17]

China Water in Feng Shui: According to Feng Shui, water is a symbol of abundance, prosperity, and fortune. The flow of good energy (qi) is thought to depend on the presence of water in the environment, such as in rivers, streams, or fountains. Water has historically been positioned thoughtfully in gardens and homes to promote luck and balance. Salguero, C. P. 2017 [26]

Taoist Principles: Water is valued in Taoism for its suppleness and suppleness, which represent cleanliness and the capacity to surrender and adjust. In the well-known Taoist scripture Tao Te Ching, water is compared to the ideal state of being, which is modest and flowing rather than inflexible.

Vietnam Water Puppetry: Múa rối nước: In the distinctive Vietnamese art style known as "Water Puppetry," puppets act on water. The practice has its roots in the rice paddies, when farmers would perform puppet plays using water during harvest seasons. Skits about Vietnamese mythology, folklore, and daily life are performed by the puppets. Vietnam Tourism. [27]

6.2 Festivals of water are observed in several Asian nations

Songkran Festival (Thailand): Thailand's Songkran Festival is known for its water fights and celebrates the Thai New Year. In addition to being a time for purification, rejuvenation, and honoring elders, water is also a sign of good fortune and purification. Thailand Foundation. 2015 [14]

Loy Krathong (Thailand): In order to honor Phra Mae Khongkha, the water goddess, and to beg for forgiveness for contaminating the waters, people in Thailand celebrate Loy Krathong by floating tiny, ornamented boats, or krathongs, on rivers. Thailand Foundation. 2015 [14]

Monsoon Festivals: The monsoon rains are commemorated with a variety of regional celebrations in regions like India and Southeast Asia. Since the monsoon season represents fertility and rebirth, many tribes commemorate this vital water supply with festivals. Agbisit, J. B. 2024 [2]



6.3 Water in Asian Myths and Folklore

A common symbol in Asian mythology, folklore, and folktales is water. It has a strong connection to the elements and powers of nature and frequently symbolizes life, death, and change.

India: The Ganges River plays a major role in numerous Hindu mythology. One tradition states that a king's petition caused the goddess Ganga to descend from the skies to the Earth. In order to save her from destruction, Lord Shiva had to catch her in his hair because of how strong her descent was. This tale emphasizes the holy and cleansing qualities of the Ganga. Numerous Indian rivers have been personified as deities. For example, the Saraswati River is prized for its connection to wisdom and knowledge, and the Yamuna River, which flows across northern India, is worshipped as a goddess. Minority Rights Group International. 2017 [28]

China: The Yellow River: It is believed that Chinese civilization originated on the Yellow River (Huang He). Its floods have, nevertheless, also been linked to sorrow and devastation. In many old Chinese philosophies, the river is sometimes seen as a force that simultaneously creates and destroys.

The Dragon Kings' Legend: The Dragon Kings are water deities connected to lakes, rivers, and seas in Chinese mythology. These deities, who regulate rainfall, are revered to guarantee bountiful crops and avert floods. To commemorate the Dragon King and promote prosperity, dragon boat races are held throughout China. Sabaiatkan [9]

Japan: Kawa-no-kami, or water spirits, are river gods or water spirits in Japanese mythology. Rivers and other bodies of water are protected by these gods. Offerings to these spirits are frequently made by people in an effort to safeguard water supplies and stave off droughts and floods.

Mythology around the Tama River: According to ancient Shinto rituals, the Tama River near Tokyo is sacred, and its waters are cherished. Prayers for water protection and river spirit blessings are common at local celebrations. Sakuraco. 2023 [29]

Thailand: In Thai culture, the naga is strongly associated with the Buddha. Buddhist legend states that Mucalinda, the Naga King, wrapped his body around the Buddha and covered him with his hood to protect him from a storm while he was meditating. This myth represents the Naga's guardianship of holy sites and creatures, particularly those associated with water. Nikkei Asia. 2016 [30]

6.4 Water as a Symbol of Life and Renewal

Water is a metaphor of fertility, rebirth, and the life-death cycle in many Asian civilizations. It also symbolizes both physical and spiritual life. India: Since rains are essential to agriculture, Indian villages celebrate the monsoon season with festivals and rituals that ask for abundant rainfall. Two celebrations of the rainy season are Teej and Raksha Bandhan.

Nepal: Celebrated at the end of the monsoon season, the Tihar festival, also called the Festival of Lights, honors the return of bountiful crops following the rains.

Thailand: Showing respect for life or death in Thai Buddhism, such as pouring water on the corpse, is one of the rituals of Thai Buddhism, showing respect and farewell.

7. Conclusion

Cultural fusion has existed since ancient times, perhaps as a result of trade, migration, war or colonization. Time has shaped these cultures to form and blend together between countries, whether it be food, traditions, music or especially deep-rooted beliefs in each country. Studies have found that Asian countries have similar cultures, traditions and beliefs in many countries, such as beliefs about water, Thailand, India or Laos, which differ in each country, such as food, festivals or beliefs. Even geography itself has an effect on cultural changes as well. This can be seen from the influence of the Mon people on the deep-rooted Thai border culture that has been passed down from generation to generation, including traditions and festivals. Although this belief has been around for a long time, today we still see traditions that are still passed down from generation to generation in the border area of Sangkhlaburi. This tradition also shows the beauty of the fusion of Thai, Mon and Burmese cultures and shows similar beliefs, which are found to be based on the same Asian culture and beliefs in the past, which is the belief about water. McCormick, P. (2011) [31] Riverkwaiaresotel. (2015). [32]

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