



RESEARCH ARTICLE

Folk Healers' Wisdom about Using Herbs of Na Dun Community, Maha Sarakham of Thailand

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| ARTICLE INFO | ABSTRACT |
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| Received: Oct 15, 2024 | The purpose of this research is to study the folk healers' wisdom about using herbs. The sample used in the study was 37 folk healers in the Na Dun community. The research instrument was a structured interview regarding the wisdom of using herbs among folk healers. The study results found that: 1) Folk healers are motivated by sacrifice, have morality in helping patients it comes from compassion and wanting to help others. Including thoughts, beliefs, and interest in becoming a local doctor and is interested in wanting to study traditional medicine. There is learning through ancestors. And is transmitted by memorization recording the names of medicinal plants, their properties and dosages. 2) Folk healers used only herbs for treatment, 19 people, and used herbs for treatment and magic spells, 18 people. 3) Folk healers use herbs for internal treatment, the method is treated by drinking. The use of herbs for external treatment, method is treated by applying and compressing. 4) Folk healers search for herbs, by planting it yourself in a private garden. The second is finding them in the forest and preserving herbs. Then wrap it in a plain white cloth and place it in the herb cabinet. |
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INTRODUCTION

Maha Sarakham province is a province where a lot of forest areas have been encroached and destroyed. Currently, there is minimal forest area remaining in the northeastern region. There are many types of forests in Maha Sarakham province, such as national reserved forests. Permanent forests and other forests, there are 10 national reserved forests. As a result of the decrease in forest area, villagers in many areas have banded together to form community forest conservation groups to preserve and restore their community forests and connect to a network of community forest conservation groups in Maha Sarakham province. Currently, there are 15 large groups (Wata, U. 2017). These forest areas are related to the way of life of people in communities in Maha Sarakham province. Both are sources of local food, local herbs and construction equipment, including other uses (Promprasit, Ph. et al. 2020).

Wisdom about the use of local herbs for health care is considered knowledge, thoughts, and beliefs that local people have accumulated and passed on from one generation to the next. It is learned from the generations of grandfathers and grandmothers to the generations of children, grandchildren and relatives. Through many methods such as conservation, restoration, application and reconstruction,

this knowledge is beneficial to today's society. In this regard, the ingenuity in using local herbs of the generations of grandparents or ancestors is considered an extremely important tool in preventing and solving health problems of community members very well. In the past people relied on nature in almost every aspect, from food clothing, housing, and medicine. However, medicinal plants are natural products that humans have known to be useful in treating illnesses since ancient times. Therefore, the use of local herbs is considered a valuable local wisdom of Thai society that arises from the ability (National Research Office. 2012).

Nowadays, social trends are increasingly talking about healthcare systems other than modern medicine, including traditional Thai medicine, Chinese medicine or alternative medicine such as music therapy, hydrotherapy, etc. This is because modern medicine is not the only way to thoroughly and efficiently solve the problems of people's illnesses. Therefore, there are quite a few Thai people who choose to use traditional or folk medical treatment methods. This is local wisdom used to take care of another important health science or choose to treat both sciences together. The reason is that it is convenient, economical and effective. It is also consistent with culture and tradition and patients can participate in knowing the methods of treating disease as well. Although traditional medicine is not as popular as modern medicine, it has not yet disappeared from Thai society. The folk healers have always played a role in taking care of the health of the people in the countryside (Yoadsomsuay, P. & Wongtongtair, S. 2009).

Folk healers in Na Dun district, Maha Sarakham province herbs are collected in the community forest and used without affecting the environment or destroying the herbs in the forest (Khumsing, K. 2020). The wisdom of the folk healers is an interdependence of the villagers who rely on their beliefs and faith and rely mainly on local resources. Folk healers pay close attention to sick people. It is both physical and mental treatment at the same time. Healing is a matter of gratitude it is not a request for compensation because, from interviews with folk healers, it is not specified how much the treatment costs, it's up to the patient to give it. In addition, folk healers are moral people who should be trusted and play a role in solving and solving problems within the village. Therefore, folk healers will play an important role in being a connector of relationships among people in the village (Yoadsomsuay, P. & Wongtongtair, S. 2009).

Therefore, the research team recognizes the importance of using herbs for health. Therefore, the researcher was interested in studying the wisdom of using herbs of the folk healers of the Na Dun community, Maha Sarakham province. Preserving and passing on wisdom is also a way to build a career. Create income to increase the value of local herbs and to create a herbal network of communities in Maha Sarakham province.

METHOD

Population and Sample

The population used in the study was folk healers in Na Dun district, Maha Sarakham province, 70 people with names from the Thai Traditional and Alternative Medicine Working Group Na Dun Hospital, year 2021. The sample used in the study consisted of 37 folk healers in the Na Dun community, which were derived from purposive sampling.

The Research Tools and Quality of Tools

- 1) Study basic information about the use of herbs by folk healers of the Na Dun community, Maha Sarakham province from documents, textbooks, books and research.
- 2) Create a structured interview which is an open-ended interview the topic is folk healers who use herbs to treat disease, inspiration, learning, and transmission of folk healers who use herbs and magical spells for treatment. Herbs are used for internal and external treatment finding and preserving herbs.
- 3) Take the created interview form proposed to experts to check accuracy and suitability.
- 4) Take the interview form and revise it according to the experts' recommendations, to collect data with the sample.

Data Collection

- 1) Study secondary data is the study of information from documents, books, textbooks, journals, and research related to the use of herbs by folk healers.
- 2) Plan data collection and process for collecting information on the use of herbs by traditional healers.
- 3) Survey and study the area, population, and sample of the Na Dun community, Maha Sarakham province.
- 4) Contact and coordinate with the Subdistrict Health Promoting Hospital, Na Dun District Public Health and the Thai traditional and alternative medicine working group Na Dun Hospital. To request information about folk healers of the Na Dun community, Maha Sarakham province.
- 5) Create an interview form, including a structured interview form regarding the use of herbs by folk healers, consisting of Part 1, general information of the respondents. Part 2: history of the folk healers, consisting of inspiration for becoming folk healers. Studying herbal medicine and the process of transferring herbal medicine knowledge. Part 3: the use of herbs by folk healers, consisting of traditional herbal healers performing magical spells. and herbalists do not practice magic spells. Information on the use of medicinal plants by local healers finding and storing herbs.
- 6) Visit the area to collect in-depth information about the use of herbs by local healers in the Na Dun district area, Maha Sarakham province with folk healers in Na Dun district, Maha Sarakham province, 70 people with names from the Thai Traditional and Alternative Medicine Working Group Na Dun Hospital, year 2021. Along with recording information, recording audio, and taking photographs to accompany operations.
- 7) Analyze data on the use of herbs by traditional healers of the Na Dun community, Maha Sarakham province obtained from field visits to collect data.
- 8) Summarize the results and prepare a full report.

Data Analysis

Data on the folk healers' wisdom about using herbs in Na Dun community, Maha Sarakham province. Analyze qualitative data descriptively. The researcher took data obtained from studying research documents and data obtained from fieldwork and classified them into issues according to the research questions. Then, the researcher checked the completeness and accuracy of the data to ensure that they were complete and ready for analysis and conclusion. To obtain accurate, reliable data and prevent errors, the researcher checked the consistency of the data, which is triangulation.

RESULTS

1. Inspiration, learning and transfer of folk healers.

- 1) Inspiration of folk healers from the study it was found that inspiration comes from sacrifice. Having morality in helping patients comes from compassion and wanting to help others. Including thoughts, beliefs, and interest in becoming folk healers. It may be caused by personal thoughts or having an interest in wanting to study and is inspired by the perception that each type of herb is beneficial to the body. And it is a herb that is available in the local area, so we are interested in studying it in depth.
- 2) Learning from folk healers from the study it was found that the learning of folk healers is mostly learned through ancestors such as parents, grandfathers and grandfathers, and is learned from teachers, and monks. The learning that is inherited with the use of incantations is through memorization of incantations that are written down and sent under the house. Once memorized, the paper on which the incantation is written is burned to ashes and then brewed with water to drink. Memorization from listening there is also self-learning from being interested in traditional healers. Inspiration is divided into 4 types: inheritance from ancestors it comes from compassion and wanting to help others born from thought personal beliefs and it comes from seeing the benefits of each type of herb that can be found in community areas.
- 3) Transmission of folk healers from the study it was found that folk healers passed it on by memorization. Recording the names of medicinal plants, their properties and dosages.

Including the use of a single type of herb for treatment, medicinal recipes, as well as methods for making medicine. Both studying by yourself and writing down spells and medicine recipes and sending them under the house for successors to learn and memorize.

2. Wisdom of using herbs for treatment with and without spells of folk healers. (Shown in Figure 1)

- 1) Wisdom of using herbs of folk healers. It was found that 19 folk healers who used herbs but did not have magic spells used herbs for treatment. They can be divided into 4 types: groundcover, perennial plant, shrub and climber such as *Antidesma ghaesembilla* Gaertn., *Xylia xylocarpa*, *Piper sarmentosum* Roxb., Barbados lily, *Blumea balsamifera*, *Crinum* lily, *Thunbergia laurifolia* Lindl., *Bauhinia strychnifolia* Craib.
- 2) Wisdom of the use of herbs for healing and magical spells of folk healers. It was found that 18 folk healers used herbs to perform magic spells. Herbs are used for treatment. Can be divided into 4 types: groundcover, perennial plant, shrub and climber such as *Dregea volubilis*, *Streblus asper* Lour., *Litsea glutinosa*, *Ceriscoides turgida*, *Cinnamomum bejolghota*, *Zingiber cassumunar*, *Zingiber officinale*.



Figure 1: Examples of herbal plants used by folk healers in their treatment include : A. *Curcuma comosa* Roxb.; B. *Polygala chinensis* L.; C. *Streblus asper* Lour.

3. Wisdom of using herbs for internal and external treatment by folk healers.

- 1) The wisdom of using herbs for internal treatment by folk healers. It was found that herbs were used for internal treatment. There is a method of treatment by drying herbs and then raining them to mix with water or lemon juice to drink instead of water. Another way is the dried herbs are boiled for about 10 - 15 minutes. The medicinal decoction is usually boiled at a ratio of 3 to 1, that is, add water to 3 parts of the amount used and boil until only 1 part remains. To make various medicines that come out mixed to make the same medicine to drink instead of water.
- 2) The wisdom of using herbs for external treatment by folk healers. It was found that the herbs used for treatment have a method of treatment by applying them. There are a total of 74 types of herbal compresses used for external treatment. The compress is made using a herbal compress that is dried and then tied together in a white cloth to form a compress. Which is often used in conjunction with Thai massage. To reduce body aches and pains make the muscles relax.

4. Wisdom in finding and preserving herbs from folk healers.

- 1) The wisdom of finding herbs from folk healers, found that most of them are grown in private gardens, followed by finding them in the Khok Hin Lat, Nong Khu-Na Dun forest, Na Kha sub-district, Wapi Pathum district, Maha Sarakham province, Pa Dong Kheng, Phra That sub-district, Na Dun district, Maha Sarakham province. The head of the farm at the end of the rice fields and the community area and Po Phan Forest, Moo 6, Phra That sub-district, Na Dun district, Maha Sarakham province. By the way, most foraging and harvesting methods do not choose the time of collection and will harvest in a direction that does not step on your own shadow. Storing each medicine folk healers must have a ceremony to request medicine from the sacred beings who care for the herbs. Nowadays, folk healers bring rare medicinal plants to plant in the gardens or their area for convenience when using medicine. It must be noted that each type of medicinal plant usually occurs only in certain places.
- 2) Wisdom in preserving herbs of folk healers. It was found that folk healers have a method of preserving herbs by drying them in the sun or the wind so that the herbs can dry and be stored for a long time. Then use a plain white cloth, glass bottle, or jar, or use a storage cabinet

to store the herbal medicine. Some people will compress herbs into herbal capsules to preserve them for many years. (Shown in Figure 2.)



Figure 2: Preservation of herbs by Folk healers

DISCUSSION

1. Inspiration, learning and transfer of folk healers.

1) The study inspiration of folk healers, it was found that inspiration comes from sacrifice. Having morality in helping patients comes from compassion and wanting to help others. Including thoughts, beliefs, and interest in becoming folk healers, may be caused by personal thoughts or interest in wanting to study and is inspired by the perception that each type of herb is beneficial to the body and it is an herb that is available in the local area, so we are interested in studying it in depth. Inspiration is divided into 4 types: inheritance from ancestors it comes from compassion and wanting to help others born from thought personal beliefs and it comes from seeing the benefits of each type of herb that can be found in community areas. Folk healers can heal by accumulating experience in continuous practice which has been inherited for a long time. It has the same basis of belief and cultural system as the community in which folk healers live. Including beliefs about health and illness. In addition, choose a treatment method that is appropriate to the cause of each patient. In addition, there is often a combination of concepts that have a connection between nature and the supernatural. In the process of treating illnesses of people in the community using resources, technology, beliefs and rituals within the community as main treatment principles, such as the use of herbal medicine combined with the method of casting spells (Sumungkaset, A. & Nantasri, C. 2019). Folk healers, there is a quest for knowledge by learning about disease treatment from Chinese doctors. The inspiration came from having been sick with diabetes. Then he received treatment from Chinese doctors until he was cured. Therefore, there is a need to treat others. The process of diagnosing and treating disease using herbs consists of 1) taking a history the doctor will take the patient's history about general information and symptoms. and illnesses that receive treatment. 2) The physical examination will consider general characteristics, using hand palpation and a blood pressure measurement device will be used for blood lipid level. 3) Diagnosis. 4) Treating disease using herbs arrangement of each type of medicine used to treat sick people. Each type of medicine that is used to treat people is determined according to the disease or condition of the patient. There are some diseases and some symptoms that require one-to-one medicines. This means that using only one drug is enough, but some diseases require a combination of drugs by mixing this type of medicine with other types of medicine. So it became a two-for-one, three-for-one, etc. formula to raise the standard of medicine to a new type of medicine. To provide new life-saving treatments for people (Phatisena, T., Bureemas, J. & Wongwarissara, P. 2018). Because treatment has been passed on through rituals to ward off bad luck and acupressure treatment from grandpa. If people in the community have health problems, they will come to ask for help regularly. Because the family is a family of doctors, rituals have been held since the grandfather's generation. Including having the opportunity to follow my grandfather in treating villagers since childhood. Therefore, it makes you absorb and have a way of life that requires you to mingle with local healers, and gives inspiration to become a doctor (Hong Siri, A. et al. 2020). Consistent with research of Chuntum, K. & Kamlanglua, K. (2017) was found that most folk healers are eclectic folk healers, such as being both Pao folk healers and herbal folk healers in the same person. Folk healers Isaan have a way of life based on helping with illnesses that occur to people in the community relatives and neighbors. Using various methods a variety of diseases to treat. Each person has different motivations for becoming a traditional healer. Most folk healers have passed on knowledge from their ancestors and belong to the same family. And Noipha, K., et al. (2018) was found that the wisdom of folk healers is the science of treating and caring for the health of the people

based on beliefs and faith. And it is the dependence of the villagers on the treatment of both the body and mind together. Emphasis is placed on medical occult treatment to build morale for patients.

2) The study of the learning of folk healers, it was found that the learning of folk healers is mostly learned through ancestors such as parents, and grandfathers, and is learned from teachers, and monks. The learning that is inherited with the use of incantations is through memorization of incantations that are written down and sent under the house. Once memorized, the paper on which the incantation is written is burned to ashes and then brewed with water to drink and memorization from listening. In addition, some people, if interested, can also learn about traditional healers themselves. Currently, modern medicine is not the only way to thoroughly and efficiently solve the problems of people's illnesses. There are still quite a few people who still choose to use folk remedies, which is another form of local wisdom. For the reason that it is convenient, economical, and effective, folk healers are more likely to play a role in providing primary health care in the community (Yoadsomsuay, P. & Wongtongtair, S. 2009). Different methods according to the environment both directly and indirectly by faith religious beliefs respect for ancestors it is the basis of learning. This may be in the form of non-writing and the transmission of that wisdom. It will be according to the potential of the person's learning connections (Wasi, P. 2002). Consistent with research of Tipchoi, W. (2014) was found that the background aspect of knowledge holy water healers learned bone medicine from their father. He was motivated by experiences helping his father treat patients and a concern that the wisdom of bone medicine would be lost. Subjects can be studied only on days, months, and years that end with the number 5, including the 5th day of the 5th month, year, and year that ends with the number 5. The students must prepare items such as 5 Khandha, Inmon, Khan Mak Ben, and Khaa Khai for use as an offering to the teacher. Method of learning: the teacher who teaches the course will tell you 5 magic spells for students to recite 3 times. Upon completion of the course, the student must recite magical mantras continuously every day for another 2 years, until someone in the family or relative has an accident for the student to try and heal. If cured, you will be able to become holy water healers. And Lunphe, Th. (2019) found that the condition of the wisdom of folk healers medicine practitioners has its roots in inheritance from ancestors. In terms of learning and gaining experience using local wisdom and spells according to different expertise. By taking important local medicinal plants that have medicinal properties through a simple, uncomplicated process. There are also different dosage forms available to cure symptoms or treat physical diseases and spells to treat heart disease, consisting of rain medicine, decoction, bolus, and ointment. And Bhadra A, BT M. (2024) findings highlight the significance of joint efforts to preserve indigenous knowledge and encourage the incorporation of traditional healing techniques into contemporary healthcare.

3) The study of the transmission of folk healers found that folk healers passed it on by memorization inherited from ancestors by helping to prepare herbal medicine. Most are inherited from ancestors, followed by self-study and tunneling under the house. Currently, folk healers are not as popular as modern medicine. There will be problems with access. Because in the present era, it is difficult to find folk healers. In this case, someone will come to receive the transmission from the folk healers but cannot hold the secrets of black magic. There is a ban on doing this or that. This is the reason that there have been no successors until now. Therefore, folk healers keep records in documents, herbal texts, and medicine recipes and disseminate the information to the public. It may make it accessible to people who are interested or want to be able to study, apply, or inherit. Currently, folk healers are inspired to study herbs from having been sick with the disease before. And after taking herbal medicine, the symptoms of the disease disappeared. Therefore, he is interested in studying treatment and herbal medicine. Including inheriting knowledge from ancestors who were folk healers and continuously studying and learning by yourself (Phatisena, T., Bureemas, J. & Wongwarissara, P. 2018). The transmission is divided into 2 groups: Group 1 is folk healers. This type of healer has deep knowledge of herbal medicine and lets the medicine directly treat the patient. However, some herbalists may use their knowledge and abilities in magic spells and various rituals themselves in the use of herbal medicines that they have selected to nourish the body, take care of treatment, and restore the physical and mental health of the patients. The second group is folk healers who use magic spells, that is, folk healers who have magical spells that have been passed down from their ancestors or from a teacher who has acquired knowledge and magical spells through passing it down from generation to generation. The folk healers will use magic spells or chants and there are small black magic rituals. Magic spells will affect maintaining the physical health and mental effects of the patient

(Prapawicha, S. et al. 2003). Learning is 1) the process of learning to become a folk healers is a closed system, that is, the folk healer's teacher will accept only "disciples" who are members of the family or relatives. It will consider character traits, intelligence, and sacrifice first. If you are talented enough to go, I will teach you. In the case of someone else (not a family member) will not teach or accept students until the teacher is sure that the person is appropriate to study. Therefore, he agreed to pass on his knowledge and then performed a ceremony of raising the five aggregates to pay respects to the teacher and commit himself to being a disciple. 2) The folk healers knowledge transfer system will transfer knowledge one-on-one between teachers and students. They will consider spending a long time learning. Part of his knowledge came from famous folk healers whom he had studied with from royal texts or from additional research of each doctor or from experience following teachers to collect medicine and treat patients (Phonsiripong, S. et al. 1996). Consistent with research of Chunta, S. & Wannawong, N. (2020) found that the majority of the causes came from the lifestyle habits of the patients and it was believed that the disease was caused by the four elements of being disabled. Det Omkaew learned about herbal medicine from his father when he was 15 years old and learned more from folk healers, in Kanchanaburi Province. And used to care for people with health problems unable to travel to receive services at the hospital. Because transportation in the past was not convenient and no money for treatment. Therefore, villagers had to rely on folk healers available in the village to initially relieve symptoms. And Mumanajit, W. & Nuim, B. (2016) found that folk healers have knowledge but do not dare to disseminate it for fear of breaking the law. Inheritance within the family and outside the family has social and economic factors involved. This results in an obstacle in rehabilitation and inheritance. The Thai traditional medicine health system is recognized as having links to the primary care level. There has been an effort to bring Thai traditional medicine into mainstream medicine. In the area there is self-reliance. There is innovation in Thai wisdom. A prototype of traditional Thai medicine has emerged in the government, local, and educational institutions. Lessons have been extracted to record the wisdom of folk healer's inheritance. Develop learning resources through the power of the community, resulting in inheritance and relationships among people of different ages in the community. And Chumchuen, S. (2019) found that most of the reasons for being folk healers were passed down from ancestors. The treatment is divided into 5 types: 1) eating herbal decoction, 2) massaging with lead oil and chanting mantras, 3) bathing, 4) poulticing, and 5) wiping the body with herbal water. There were 8 herbal medicine recipes used. And Adnan. et al. (2022) traditional knowledge related to the use of herbs and spices as traditional medicine was obtained from their families/friends/neighbors. Traditional knowledge is thought to decline among generations. It is supposedly due to lifestyle changes as a result of modernization.

2. Wisdom of using herbs for treatment with and without spells of folk healers.

1) The study of the wisdom of using herbs for treatment, it was found that there are many methods of using herbs for treatment by folk healers. Treatment is divided into internal and external and there is also the use of spells for healing. The use of herbs to treat disease is a treatment for common people's diseases or symptoms, such as the common cold, limb pain, body nourishment, etc. The method of making medicine involves the use of many herbs combined type then it becomes a medicine. In the matter of diagnosing a patient's illness, it is said that it is due to differences in beliefs about the cause of the disease. As a result, folk healers have methods for diagnosing diseases and providing various treatments. The results of the study of disease diagnosis patterns of folk healers mostly used physical examination combined with history taking (Chuntum, K. & Kamlanglua, K. 2017). Successful treatment of disease requires both physical and mental treatment. Patients therefore need folk healers who understand more than folk healers who will only treat them. Folk healers have a lifestyle and culture that is similar to that of the villagers. Therefore, they understand and communicate with patients well and in a friendly manner. Therefore, it is an important point that makes the villagers accept and popular to go for treatment. Another important role of folk healers is a person who connect people in the village because it is a dependent treatment. Take care of each other closely, talk and give encouragement to both patients and relatives at the same time. Therefore, folk healers are highly important in connecting people in that village (Chamarat, O. 2002). Nowadays, there are more people interested in and using herbal medicine by the Ministry of Public Health. There is a policy to promote the use of herbs in public health and medicinal plants are widely grown. Because folk healers are a resource that can be found locally. Safer than using modern medicine and can promote production as an industry in households and community businesses. Consistent with

research of Thammaporn, Ch. (2014) found that different wisdoms in treating liver disease have been passed down and from experience, resulting in different medicine recipes depending on the treatment process. However, these wisdoms are based on folk healers in folk healers focus on holistic treatment. Therefore, each prescription contains a variety of drugs to help adjust the elements to be in balance. Some herbs are reused in the preparation of medicinal recipes. And Rahmawaty. et al. (2019) predominant part of plants utilized for medicinal purposes were leaves. The distribution of medicinal plants was mostly clustered and uneven.

2) The study of the wisdom of using herbs in the treatment of spells, it was found that in the treatment of some patients who were treated with folk healers alone, they would not be able to recover from their disease. Due to beliefs or mechanisms of disease occurrence, for example in the case of shingles some folk healers who do not use spells to treat patients will not be cured or it may disappear and then come back again. But it's the other way around with folk healers who use spells to heal. Such patients who cannot be cured had treatment with folk healers who used magic spells to cure the fever and it didn't come back again. When compared, it shows that sick people and their relatives may have different beliefs about the mechanism of disease than doctors at hospitals or folk healers who do not use spells to treat things such as bad luck or being infected with things. This is why there are folk healers who use spells for healing (Kujareewanich, S. 1992). Folk healers are people with knowledge and expertise and are respected by the community. Folk healers should have the following qualifications: 1) most of them will be men. Passed ordination rarely will you find a woman who is interested in becoming folk healers. Because women don't know spells. which is very necessary for the folk healers (Even if there is a spell, the sacredness of the spell will disappear because some villagers believe that women are impure gender). 2) Be a good person, have morals, be kind, and be willing to help others. Have a lot of patience and a passion for being a doctor. 3) He is intelligent, witty, and intelligent, so he can memorize medical texts. Observe disease symptoms and prepare medicine to suit the disease (Phonsiripong, S. et al. 1996). Consistent with research of Songnok, Th. & Channete, N. (2018) found that folk healers' knowledge in treating diseases included learning skills from their ancestors. Folk healer teachers who are not related to monks and laypeople are selected for inheritance from the bloodline or people who are interested in and love treating disease, are diligent, patient in memorizing spells, and have good morals. The treatment method uses mostly herbs in traditional massage therapy, and bone treatment with oil. And Marknuan, P. (2014) found that from the study of spells and healing rituals of folk healers at Ban Nong Khao from the perspective of folklore in the field of communication and performance. It allows for the analysis of folk healers healing rituals as "performances" and "communications", showing the elements and processes that make behavior and objects differently. In the ritual, meaning can be conveyed in terms of healing. At the same time, it allows for the analysis of various elements. Connect more clearly to the social and cultural context that surrounds the communication context. And Sumungkaset, A. & Nantasri, C. (2019) found that the knowledge and wisdom regarding the use of herbs to treat disease was divided into 10 groups of diseases/symptoms. The healing process uses community beliefs and rituals. The treatment style uses herbs, a combination of herbs and spells. And only for casting magical spells, there are 41 types of herbs used to treat disease. Knowledge and wisdom regarding the use of herbs to treat diseases that every household uses are: 1) internal bleeding and bruising using the fire-roasting method. By bringing the Zingiber cassumunar head, Blumea balsamifera leaves, and dried dog excrement. And 2) headaches by boiling the tubers of aloe vera in a flat pan, placing it under the bed or drinking. It is believed that when collecting herbs, you must collect them according to the date and time and chant the chants before collecting them. Herbal forms used include pots or decoctions, infusions, ointments, bolus medicines, and compresses. And Calyd T. Cerio. (2020) These diseases are generally classified as naturalistic and personalistic in terms of etiology and are diagnosed and treated through a variety of cultural, spiritual, and ritual procedures. In addition, the practice of ethnobotany is evident among the Albularyos. And Khairunzahidah Kamsani. et al. (2020) healers believe that combining medicinal plants can produce a synergistic effect. Our study found that traditional knowledge related to healing practices is mostly transmitted vertically from parents to children. We also show that a ritual gift (pikaras) and invocations characteristic of the beliefs of the healers play an important role in facilitating healing.

3. Wisdom of using herbs for internal and external treatment by folk healers.

1) The study of the wisdom of using herbs for internal treatment, it was found that herbs are used for internal treatment. There is a treatment method: by pounding it into powder and shaping it into balls, grinding it, extracting it, and fermenting it by dripping it with water to drink and use. The method of treatment includes decoction of herbs. There are different methods of treatment, such as internal treatment and external treatment. The internal and external treatment has different methods or processes for producing medicine, such as boiling, raining, grinding, and pickling liquor. Most internal treatments are consumed. This is because the symptoms to be treated are symptoms that are not expressed externally, such as coughing, etc. Using herbs to treat both internally and externally. It is still popularly used in treatment until today. As for the method of making medicine and using herbs for treatment. It is also an important part of folk healers treatment. The use of herbs is still necessary for treatment. Because herbs are important components in today's medicine production and the past until the present. There are still some patients who have not been completely cured using medicine and scientific procedures. Therefore, you must rely on herbalists who use herbs directly. Having folk healers it is also the belief of people in the community and patients who want treatment. The use of folk healers also helps in saving money on treatment costs. Treatment results are similar to modern medicine and provide greater safety to users than current plans are less toxic, and can be treated effectively. Many herbs used as daily food can be easily found in the local area. Because most of it comes from plants that are everywhere in both cities and rural areas (Prapasapong, B., et al. 2004). Certain methods are also used in the preparation and preparation of modern medicines. Preparing herbs for personal use gives the cook confidence in the quality and cleanliness of the medicine. But sometimes some medicines are not prepared as ready-made medicines for sale. Due to being stuck with regulations of some laws, there is a marketing necessity or the instability of substances in that plant. Therefore, it is easy to learn how to make your own medicine. It will help to have more people using herbs, Thai wisdom in the process of making medicine or preparing herbal medicine (Kerddonfaek, J. 1990). Consistent with research of Pattarapothi Wong, K., et al. (2021) found that tourist attractions in the Yai Cha community include rice fields as learning centers. There is a learning resource for self-reliant agriculture. It is an agricultural tourism destination that connects wisdom. Use wisdom about maintaining health by using Thai herbs to make drinks. Promote the wisdom of Thai massage Applying available natural resources together with wisdom passed down from ancestors to maintain health and prevent disease. And PhramahaWutthirithikai Vuddhiyano (wongmud), et al. (2021) found that taking care of health with folk wisdom It is used to treat with herbs that have been learned for basic treatment. He brought seedlings of medicinal plants and planted them himself bought them from the drug store and mixed them himself. A study of knowledge and methods for taking care of your health according to buddhist principles according to folk healers wisdom in the use of herbs. Methods for taking care of your health using folk wisdom include boiling herbs to eat yourself and using spells to put them on sick spots. And folk healers take care of themselves as they were taught by their grandparents. A form of buddhist health care based on folk healers wisdom from observing symptoms and folk healers analyzing the symptoms before finding herbal medicines to boil and using herbal medicines that provide treatment between herbs and modern medicine. Folk healers usually do not demand treatment fees it is accepted by the people in the village. Herbs are safe but should be used along with current medicine. The folk healers must be just the right amount, not too much or too little. And Pikulthong, V. et al. (2022) the leaves of herbaceous plants had the highest frequency of use. A remedy, Ko-Klan, was found and prepared using a boiling method that could relieve pain. The surveyed herbs were used to treat 4 main symptoms which were body pain, stomachache, headache, and toothache. It was found that 36 species of herbs, or a majority of them, were used to directly relieve the pain. And Mohd Raznan Ramli. et al. (2021) the most frequently utilized plant parts were the leaves followed by roots, fruits, rhizomes, whole plants, flowers, seeds, and barks. Gastrointestinal disorders including stomach ache, diarrhea, dysentery, indigestion, flatulence, worm infestation in children. And Neamsuvan, O. et al. (2018) the medicinal plants containing hot and mild tastes, which had the potential for treating problems in the wind element, were applied. A total of 62 species were used for hypertension treatment. And Kanhupriya Behera. et al. (2021) it is concluded that many people in the studied area still depend on medicinal plants for their treatment of different diseases like urinary tract infections, gastrointestinal tract infections, piles, tumors, asthma, diabetes, etc.

2) The study of the wisdom of using herbs for external treatment, it was found that herbs used for external treatment. There are methods of treatment, namely applying and compressing, which folk healers have different methods of making medicine. The process of preparing medicine is a textbook of medical education which is an important textbook of Thai traditional medicine and the Ministry of Public Health. There are 24 methods of preparing medicine in Thai traditional medicine, such as pounding the medicine into powder and forming it into a bolus, grinding it thoroughly, dissolving it in different kinds of water, and extracting the karma with oil. Pickled in liquor or alcohol or soaked in medicine drops into water for drinking and use. There are two types of wisdom in the use of herbs used in treatment: internal and external treatment. Different herbs and treatments are used. As for external treatment, it is treatment outside the body through the body and skin by applying and compressing. From the above mentioned using herbs for both external and internal treatment. Most have methods for making medicine, including pounding into powder and shaping into balls, grinding, extracting, fermenting liquor, and dripping with water to drink and use. As for the treatment methods, it includes boiling herbs to eat, pouring herbs, applying herbs, and applying compresses. Consistent with research of Thongtammachat, P., et al. (2021) found that knee pain relief is most commonly used for massage therapy. Compress with a compress using knee poultices in the form of herbal hydrogel patches which have anti-inflammatory effects, relieving knee pain in patients. And Sakwilaisakul, S. et al. (2016) found that folk healers can be divided according to the method of treatment blow therapy oil treatment herbal treatment ritual healing and supernatural healing methods. The folk healers have no medical license. And Suksin, T. (2016) found that folk healers who were experts in treating symptoms of paralysis knew. Experience in diagnosing, treating, promoting and rehabilitating symptoms of paralysis, various paralysis. There is a method of treatment with massage. Stepping on red iron herbal compress steaming herbal medicine and taking herbal medicine. And Bachir Benarba (2016) results showed that 83 medicinal plants species belonging to 38 families are used by traditional healers from South-west of Algeria to treat several ailments.

4. Wisdom in finding and preserving herbs from folk healers.

1) The study of the wisdom of finding herbs among folk healers, it was found that folk healers used herbs to treat disease. They find medicinal herbs for treatment in forest areas in their communities, such as Khok Hin Nong Khu forest and grow them themselves in a private area. But they did not plant them in sufficient quantities to sell. There is a way to collect herbs without letting their shadow overlap with the herbs. Because it is believed that if you pick herbs with your shadow on them, the potency of the herbal medicine will decrease. And for some doctors, they collect them every Tuesday finding and preserving herbs means using them while they are still fresh. It is considered a convenient and easy to use method, but the effects of the medicines contained in medicinal plants may not be stable. Sometimes it works well, but sometimes it doesn't work very well. Herbal plants are used fresh, there are many types together. But most herbs are used in the dried form. Because the value of the drug will be stable pick the herbs you want according to the season you pick them. Then processed by going through the appropriate process to keep the medicine for a long time. Proper processing of herbs is usually done using heat to dry them for ease of storage. Herbal processing methods vary according to the type of plant. The part used as medicine includes the familiarity of each locality. Methods for processing roots and underground parts first, you must select the same size. Keep it together to facilitate further transformation. After that, wash off the stuck dirt and grime first take out all the fibrous roots. If the plant is not healthy, it can be put through a heating process according to the type of plant. Plants that use tubers and roots contain protein, starch, and enzymes. If they are heated by boiling or steaming, they will be more convenient for drying. After going through the heat process, it is then cut or cut into pieces. Then dry it at the appropriate temperature (Buaphan, Ch. 2005). Ancient folk healers believed in collecting herbs in the following directions: Monday and Saturday collect the medicine to the west. Wednesday and Friday collect the medicine to the south. Sunday and Tuesday pick up the potion in the east. Thursday, pick up the potion in the north. When collecting medicine in this direction, consider the residence of the local medicine man who collects the medicine as the center (Thai Traditional Medicine Rehabilitation and Promotion Foundation. 2004). Folk healers used as medicine are obtained from natural sources such as sparse forests and groves near the house. Sometimes they will collect it from dry evergreen forests, humid evergreen forests, or red forests, which are natural (Atthasit, R. et al. 1990). Consistent with research of Saichomphu, S. et al. (2020) found that folk healers were found in the area of Khung Bang

Kachao, it is a folk healers that land plot owners plant for 1) economic benefit, namely for sale, 2) medicinal use for the health of family members and neighbors, 3) use as food, and 4) as a medicinal plant that occurs naturally. Most of them are found growing around the house. Grow a small amount and make it easier to collect for cooking. Most of them are vegetable medicinal plants and some folk healers are grown for their medicinal benefits in maintaining health. And Cherdgotha, P. (2020) found that Nong Sang sub-district has a plain area and a plateau area of sandy gravel soil. There is public land in the subdistrict suitable for raising animals. The soil conditions in the plains are suitable for rice farming and gardening, while the highlands are suitable for planting crops, oil fields, and sugar cane fields. Because Sa Kaeo province has a sugar factory, communities are encouraged to grow sugarcane in large numbers. Therefore, the community is not interested in growing medicinal plants. This is different from when in the past the country's public health was not as developed as it should have been. When villagers were sick, they used medicinal plants to treat them. Going to the local medicine man to help treat the medicine, medicine men in the past were very important in the community. And Hannarong, A. (2018) found that most of the folk healers plants were grown around the house and find them in natural sources, such as forests, mountains, canals, roadsides, etc. But sometimes the desired herbs may not be available or difficult to find. It is necessary to buy it from an herbal drugstore. When the folk healers obtained plants, they would process them by drying them and using them fresh. But in most cases, it is often used both fresh and dried. When the processing process is complete, the folk healers will take the herbs mentioned above. It is produced as folk healers for treating patients in two forms: a decoction and a powder.

2) The study of the wisdom of preserving herbs of folk healers, it was found that folk healers have a method of using white cloth to preserve folk healers because white cloth is thin. It is easily available and therefore widely used by folk healers. Which is not preserved by keeping it in packaging like modern medicine or stored in a jar storing medicinal plants for long-term use herbs are often moldy or worm-infested. A change in color and smell causes the herb to deteriorate in quality. When used to treat disease, it will not be as effective as expected. There must be a good method of storage, which traditional medicinalists have to do as follows: 1) Dry it to prevent it from becoming moldy and oxidizing. Medicines that mold easily must be exposed to the sun all the time. The storage location must be dry, cool, and the ventilation must be good storage should be divided into proportions. 2) Poisonous medicines or medicines with aromatic odors should be kept completely separated to prevent confusion and mix-up you have to keep taking care of it. Do not let worms, rats, and insects disturb you. 3) Be careful about the heat if it is too hot or too hot, it may change the effect of the herb (Thai Traditional Medicine Rehabilitation and Promotion Foundation. 2004). How to harvest herbs to make medicine will have a direct effect on the chemical properties and medicinal effects. Herbs should be stored on dry days. In the stage when the plant is fully grown or when the plant has accumulated a relatively high amount of the drug. After collecting herbs, they should be dried as quickly as possible by drying or baking. When the herbs are dry, they should be stored well to maintain their medicinal quality (Sapcharoen, P. 1994). Preserving herbs so that they remain in good condition without losing important substances after harvest and safety in use must be considered in important steps. After harvesting, which is different, namely 1) selecting foreign or unwanted contaminants from the herbs. Herbs that are plant parts that are underground often have more contaminants than plant parts that are above ground. All contaminants must be removed from herbs before cleaning. 2) Cleaning herbs most need to be cleaned immediately after harvest and dried as soon as possible. To prevent the destruction of microorganisms and insect pests of herbs some herbs cannot be cleaned with water (Chaemae, R., Kaewtathip, W. & Rueangpaen, W. 2015). Consistent with research of Rongsawat, P. (2018) found that there are 47 species of plants in 28 families that the community uses. The community has guidelines for managing and conserving medicinal plants in the community. By bringing medicinal plants to create an herbal garden to be used as a herbal learning center in the community and the use of local wisdom in the use of herbs medicinal plants in the area can be used as a source for breeding and conserving medicinal plant genetics for the community. And Patsin, Th. (2020) found that Ban Chiang Hian had the following methods of collecting: felling, digging, cutting or picking plucking and plucking for making herbal medicine in the Ban Chiang Hian community by cutting the medicine into slices, drying it in the sun, then measuring, weighing, and finding the amount of the medicine.

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