



ศูนย์ส่งเสริมศิลปาชีพ  
ระหว่งประเทศ  
(องค์การมหาชน)



## Types of Handicrafts

# Pha Sin Teen Daeng





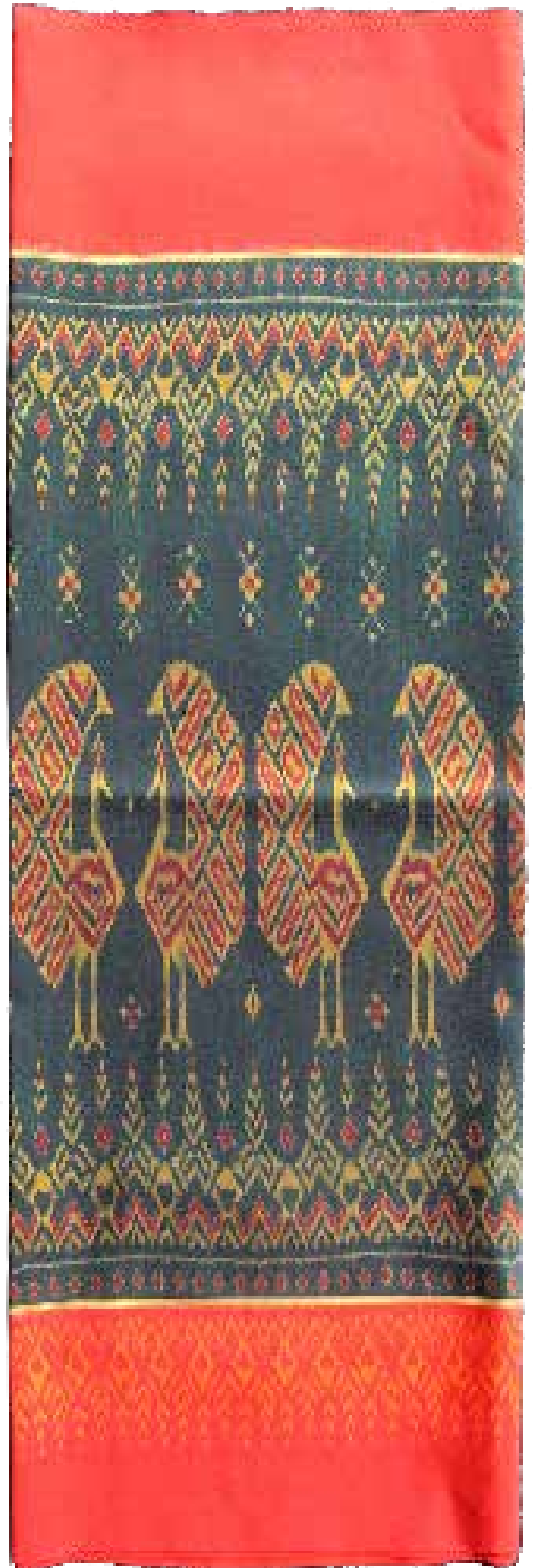
**Pha Sin Teen Daeng** is the traditional woven fabric which is a local identity of a group of people settling down at Phutthaisong District and Napho District, Buriram Province. It is called in a local dialect as “Sin Hua Teen Daeng”. It is a wraparound skirt of an ethnic group deriving from their Laotian ancestors. Its outstanding feature is a bright red header and footer part. Previously, its body part was made of Mat Mii fabric in dark or chestnut color, featuring traditional patterns. Its distinctive beauty has been popular up to the present time.



## Identity that reflects wisdom and knowledge

Pha Sin Teen Daeng's outstanding characteristic is featured in its waistband and hem band (Hua Sin and Teen Sin), which is a plain bright red piece of cloth. Some Teen Sin is woven into stripes using Khit technique to showcase its beauty and skill of a weaver.

A body part features Mat Mii patterns commonly made with main colors, such as yellow, green and red. In the past, weaving was made merely for a header and a footer part before connecting with a body part. At present, a whole piece of a wraparound skirt is continuously woven.







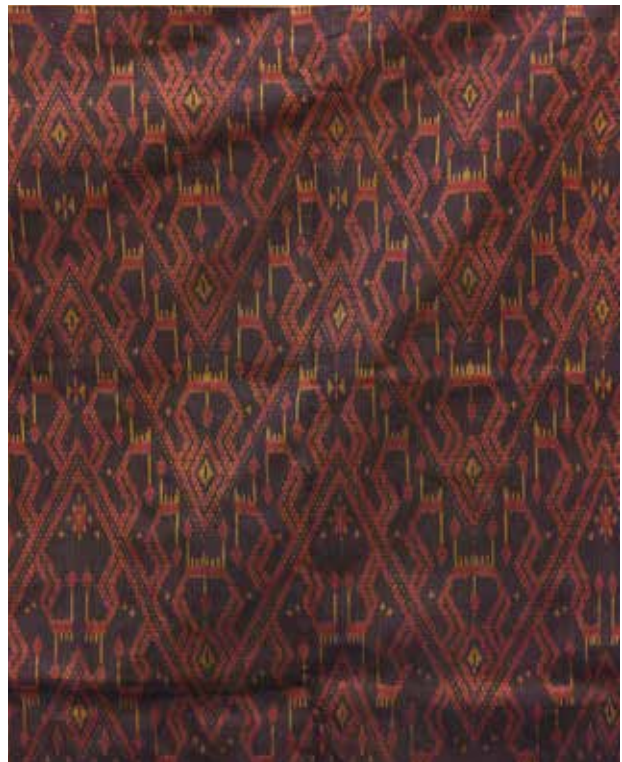
Weaving of Pha Sin Teen Daeng is similar to Mat Mii weaving of Southern Isaan people. Patterns around a body of Sin are as same as those of initial Southern Isaan Mat Mii. However, it is commonly woven in bright color to be contrast with bright red of Teen Sin.

Nowadays, Pha Sin Teen Daeng is woven with a 2-heddle, a 3-heddle and a 5-heddle technique, each rendering different texture.

A 2-heddle weaving technique provides a normal plain weave fabric, rendering the same color on both sides. Easy patterns are commonly woven, such as Mak Jab pattern.

A 3-heddle weaving technique renders chintz of two different colors, namely the dark one on one side and the light one on the other side.

A 5-heddle weaving technique creates a pattern on the cloth, such as Sam Liam Look Kaew pattern.





“Sin” is composed of three parts; Hua Sin (top part), Tua Sin (middle part), and Teen Sin (bottom part or hem band). In the past, a body part was commonly made in dark color, such as black. It was woven into easy patterns, such as Mak Jab Sam Lam, Maeng Si Siad, Bandai Sawan, and Mhii Nak. Nowadays, development has been made on color and patterns of a body part of a sarong, such as light blue, dark blue and red color according to market demand. Both traditional

and new patterns are still applied, such as Kom Ha, Mak Jab Noi and Laud Nam.

Popular patterns include Pratuwang (a palace gate) and Bandai Sawan (a ladder to heaven) which are believed that those possessing these patterns will go to heaven. It is also considered as cloth of a house. This fabric is believed to generate good fortune to family members.





Important knowledge and craftsmanship of Sin Teen Daeng weaving is to tie silk threads that are dyed already with a plastic rope or banana tree fiber to create patterns. Start off with dyeing a header and a footer part of a sarong in red color. Then, proceed with dyeing in black or other colors as desired. This tying process requires meticulous skill. If it is done with insufficient skill, upon dyeing, the color will flow and mix with red color, resulting in poor pattern upon weaving.

In the past, natural colors were used in silk threads dyeing, such as lac and indigo. A dyeing process was also done in a traditional way. Even though chemical color might be used, dyeing with natural colors has been still maintained up to the present time.





## Background of Pha Sin Teen Daeng

It has been told that initially Pha Sin Teen Daeng was made at an official residence of a governor during the time of Phraya Senanarongsongkram, a governor of Phutthaisong around 200 years ago. Phraya Senanarongsongkram ordered a women group in his residence to weave Pha Sin Teen Daeng for his wife. While there was any ceremony, a wife of Phraya Senanarongsongkram ordered women in the residence to wear Sin Teen Daeng all the same and that helped promote this kind of tube skirt to be widely known.

Later on, Chaophraya Trakulsoathaisong, a descendant of Phrayasenasongkram brought the knowledge of Pha Sin Teen Daeng weaving to share to his descendants. Pha Sin Teen Daeng weaving was also spread to nearby villages, including Ban Na Pho, Buriram Province. It has then become the most famous production source of Pha Sin Teen Daeng craft.

In the past, the main occupation of villagers was farming. There was no machine to help facilitate a farming process. Once they were free from the main occupation, they turned to weave fabric with various manual methods. It took a long time to get one piece of cloth, causing the cloth in the past to be pricey. Therefore, Pha Sin Teen Daeng at that time was used to indicate social status. It was normally given as a



gift to civil servants in special occasions, such as when they got promoted.

In the old days, it was commonly woven for children and young people thanks to its bright colors. It was also considered as auspicious cloth. Young people normally wore it in religious ceremony and a wedding ceremony. A bride used this kind of cloth to present to her parents-in-law. Then, the knowledge of Pha Sin Teen Daeng weaving has been continued, it is then introduced among adults as well to wear it in religious ceremony, such as on Buddhist Lent day, Kathin ceremony, a rocket festival, or in traditional ceremony, such as Songkran, Loi Krathong, wedding ceremony, house-warming party or any traditional ceremony in a village. At present, this kind of cloth has been a must-have item at all households.





## Belief and Stories Associated with Way of Life

In the past, Pha Sin Teen Daeng did not look like the one at present time. It was commonly woven as a long piece of cloth to wear as loincloth. It was featured in a front pleated skirt (Mii Na Nang), at 4 meters long with a frame on top and below. A cone-shaped design was laid out at the edge of the cloth on both sides. It could be worn on both sides as it was woven with a 2-heddle technique. It requires high expertise in weaving. With insufficient weaving skill, a pattern between a footer part and a header part will not converge because it requires up to 3 hong mii (an equipment to tie threads) to tie threads into 3 patterns in the same cloth.

The first pattern was featured at a body part, the second one is a khan pattern within a body part and the third one is a pattern in the middle. When wearing in a front pleated style, the pattern would be right at a cone-shaped design.

Apart from its beauty, people in a community also believe that Pha Sin Teen Daeng is auspicious. Those who have it in possession will be fortunate. It has been associated throughout a complete life cycle of a person from birth until death. For example, it is used to invite the protecting spirit for a new born baby. It is believed to help obviate evil and wraith and help bring in auspiciousness to a new born baby. It is also worn in religious and auspicious ceremony such as a merit making ceremony, ordination ceremony, wedding ceremony, wrist-binding ceremony, and house-warming party.



## Pha Sin Teen Daeng Making Process

Pha Sin Teen Daeng is crucial to way of life so it must be woven meticulously in every step, ranging from sericulture, disease control, Mat Mii and dyeing process, all is coupled with skill of a weaver. Traditional Pha Sin Teen Daeng was woven with the narrow reed of a loom. Then, it is connected with a header and a footer part. At present, the reed of a loom is extended to weave the cloth continuously to make it in a single piece of cloth. A weaving process takes 1 month.

### Equipment

Silk threads

Hong Mat Mii is used to tie threads into patterns as desired.

A spinning wheel is used to roll and spin silk threads

A loom to weave the cloth



A beater is used to push the weft and warp yarn securely into place.

A folding stick is now replaced with steel instead of wood. It is used to fold silk threads to pull silk threads out of warp yarns so that silk threads will not get loose

while weaving and all threads are tight.

Mai Yeab Hook is used to thread on alternately in order to insert a shuttle while weaving.

A shuttle is used to keep silk threads for weaving.





## Weaving Process

It starts off with sericulture. Once it passes around 25 days, silk worm will get ripe. Leave cocoons for 3-5 days. Then, boil them to draw them into threads. 1 cocoon provides a 250-meter-long thread. Draw silk threads and classify them into 3 layers.



Silk 1 is called outermost silk, it is from the outermost part of a cocoon. Its threads are not even.

Silk 2 is Mai Noi. It is the finest and the most expensive silk. It renders smooth and shiny silk. It is commonly used in Mat Mii silk weaving.

Silk 3 is chrysalis silk which is toughest, most durable and softest. It is normally used to weave as a shawl or a scarf. This kind of silk is required in foreign countries which are normally used to make a blanket and a bedspread.



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Then, silk threads are washed to remove gum. They are twisted and put into a skein. Then, they are dyed into yellow threads. To get plain white color, do not have them dyed. Dry them in the sun. Then, spin them into a spinning wheel to proceed with Mat Mii process.

A Mat Mii process is to put the yellow colored silk threads into Hong Mat Mii. Tie them with a plastic rope or banana tree fiber to block color not to leak in silk threads while dyeing. Tie them into patterns as desired before proceeding with dyeing in green color. Tie them with green color. If green color is not required, proceed with red dyeing. Tie them with red color on both sides. Then, proceed with black, brown or blue to make plain color. Once tying process is over, untie a plastic rope. As for a warp yarn, silk threads dyed in a desired color are used without tying.

Then, proceed with Kwak Mai process and spin them into a tube. After that, proceed with weaving on a loom.





## Development of Pha Sin Teen Daeng

At present, a machine is introduced to expedite farming. Therefore, weavers have more free time to work on weaving. Mulberry has been modified to provide bigger leaf. Cloth that was once used to be exclusively for well-to-do civil servants has become accessible for common people.

Moreover, cloth is woven specifically for dressmaking, to make a bag, a key ring, a pillow case and quality development. New patterns are also created such as the Great Wall of China and Naga gate.

Pha Sin Teen Daeng making process is complicated, requiring skill and expertise which is difficult to find successors. Moreover, it requires attention in every

single step starting right from sericulture, causing Pha Sin Teen Daeng not to be that famous at present time. However, it still can be found in Buriram Province, where villagers, apart from their main farming occupation, still work on Pha Sin Teen Daeng weaving. They have transferred their knowledge from generation to generation in order to preserve this cultural heritage to survive in Thai society.

Pha Sin Teen Daeng is the traditional woven fabric which becomes a local identity of Phutthaisong District and Napho District, Buriram Province. This is not only to preserve traditional knowledge but quality, pattern, dyeing and production process are also developed to a higher standard to align more with the current situation.



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