

The Role of “Betel Nut” in Local Literature of Southern Thailand

Phatchalin Jeennoon, Tanapat Temrattanakul*, Kunaj Somchanakit,
Alisa Khumkhiam and Samitcha Pumma

Humanities and Social sciences, Thaksin University, Songkhla 90000, Thailand

(*Corresponding author's e-mail: tanapat@tsu.ac.th)

Received: 12 June 2025, Revised: 11 September 2025, Accepted: 15 September 2025, Published: 28 October 2025

Abstract

The eating of betel nuts has been a part of southern society for a long time, and it also appears in southern local literature. This article aims to analyze the role of “betel nuts” in southern local literature. The results of the study found five roles of betel nuts: 1. The use of betel nuts to express love and courtship among young men and women; 2. The use of kinship and the creation of social networks; 3. The use in various rituals, such as witchcraft, weddings, and life traditions; and 4. The use of betel nuts to express financial wealth; and 5. The use of idioms to teach or warn people. The eating and use of betel nuts mostly appear in local literature written before 1977. Currently, young people, even the elderly, do not like to eat betel nuts very much, but they still use them in various rituals, perhaps because betel nuts still play a role in the local way of life.

Keywords: Betel nut, Southern Thai's local literature, Thai folklore

Introduction

The culture of chewing betel in Thailand has evidence since ancient times. According to Chinese documents, it was mentioned about the black-toothed people, which means people who chew betel. About 200 years ago, it was assumed that this black-toothed people lived in the southern part of China, which is assumed to mean Thai and Lao people. Therefore, the culture of chewing betel has existed since the Sukhothai period and continued to the Ayutthaya and Rattanakosin periods, as appears in various Thai literary works, such as the story of Khun Chang Khun Phaen and Inao. In addition, Thai people in the past believed that people with black teeth were beautiful. Therefore, Thai people in the past always carried betel leaves and betel nuts with them, folded them into envelopes and bags (Chindawatthanaphum, 2018, p.1130-1140).

“Cheian Mak” is an equipment used to put betel and other items such as lime containers, betel nut drums, tobacco, betel scissors, betel sachets, betel wax to coat the lips to prevent tightness, etc. In chewing betel, there are the following components: 1) Betel nuts, which are

astringent-tasting seeds, including raw or young betel nuts and raw betel nuts that are ripe. 2) Betel nuts are vines or creepers that are quite spicy and pungent, and come in many varieties. 3) Lime, which is made from limestone or seashells that have been burned until ashes are reduced, then finely ground and stirred with water until sticky. Then add turmeric powder and stir until it turns red. Turmeric can reduce the concentration of acid in lime. 4) Tobacco, which is made from local tobacco leaves.

Eating betel starts with scooping lime from the lime container and spreading it on a betel leaf, followed by thin pieces of betel nuts, which can be fresh or dried betel nuts. Then start rolling the betel leaves into small cones and put them in your mouth to chew continuously until the betel tastes bland and the astringent taste is gone, then spit it out and start rolling new betel leaves. Some people have to carry the betel nut that was used to pound betel because the betel nut is quite hard and needs to be pounded first. In the beginning of chewing, they will spit out the betel juice 2-3 times to reduce the

concentration of betel nut resin and lime. After that, they will swallow some of the betel juice. As for the tobacco, they will roll it into a small piece and use it to wipe and brush their teeth. This is to remove the betel nut resin from the gaps between the teeth before placing it under the upper lip. Some people may have beeswax that they use to apply to their lips to help prevent tight and cracked lips. In the past, people believed that people with black teeth were a symbol of beauty. Interestingly, betel nuts also represent the networking of local people in the southern region, emphasizing the bonding between insiders and outsiders.

Although the consumption of betel nuts in society has declined, evidence of betel nuts consumption can be found in many southern local literatures, which reflect the way of life of the villagers, both through oral tradition and written form. In the case of written literature, it is usually written in verse with alliteration. The authors are local people, mostly living in the Songkhla Lake basin, in the provinces of Songkhla, Phatthalung, and Nakhon Si Thammarat. They use simple language, emphasize popular local rhymes, and present content that emphasizes the identity of the southern locals. The literature has been written since the Ayutthaya period until the Rattanakosin period. In the early period, the authors were often not identified because they were written to benefit religion. Later, they began to identify themselves more because they were heavily influenced by Western capitalist culture. This identity began to unfold after the 1970s because authors preferred to write using more universal forms and content, not focusing on responding to the southern people like before. There are many types of southern local literature written in the following forms: 1) Bud

manuscripts or Khoi manuscripts (Books made from bark of the Khoi tree or Eagle wood). Some provinces, such as Phatthalung and Nakhon Si Thammarat, prefer to use thick grid tape or yan. Some call it yan parid na, so this type of book is called “thick grid books” or “thick parid books”. They are more than a hundred years old and some are copied from older originals, but the original copy has not been found. 2) Palm leaf scriptures (Scriptures made from other materials, made from the palm tree, similar to the palm tree but with longer leaves and paths than the palm tree. Palm leaves are yellowish white, similar to ivory. They can be used instead of writing paper. 3) “Samut Farang” a type of document used to record various stories written by hand. During the reigns of King Rama III to King Rama V, Thailand began to accept printing technology and paper from western countries. And 4) “Booklets Format” (Small books from the printing era, printed using ink, printed on proof paper, sewn into a 16-page folio or 7x5 inch book, with 10- 64 pages, printed in line like prose printing. The original documents collected by the Institute of Southern Thai Studies at Thaksin University, Nakhon Si Thammarat Rajabhat University, Suratthani Rajabhat University, Phuket Rajabhat University, Satri Phatthalung School Samanmitwitthaya school (Narathiwat Province), National Museum, Local history museum, various temples, and stored in the Local Literature Room.). Studying local literature helps to know the context of local society, beliefs, values, customs, laws, social history, local languages, and social dynamics. It also creates pride in culture, love and understanding of one's locality, awareness of its value and jealousy, good understanding of each other, and development (Jeennoon, 2019, p.1-2).



“Bud Manuscripts” (1)



“Booklets Format” (2)



“Palm Leaf Scripture” (3)



“Samut Farang” (4)

Figure 1 (1-4) Types of document Ancient Southern Thai
Source: Photo by author (2023)



Figure 2 document Ancient Southern Thai stored in the various places

Source: Photo by author (2023)

Local literature in the southern region shows the eating and using of betel in general, from the upper class to the common people. Readers will imagine betel in vario

us activities and betel is a snack that is always kept in the house to welcome visitors. Giving betel to others shows an interesting and important role



Figure 3 Betel leaf

Source: Photo by author (2023)

The role of “Betel Nut” in Southern local literature

Literature is important as a food record. The raw material from the social culture in literature that is used in cooking is “food culture”. In the literary text, vocabulary and eating, or food values and eating behaviors of people from different groups and eras can be found (Suchaya, 2005, p.32-38). As for the southern

local literary text, it clearly presents the betel nut eating culture of the southern people of Thailand before the 1970s. This shows the role of betel nut which is quite important to the southern people, as detailed below.

1. The use of betel to express love and courtship among young men and women. Betel is used to express the meaning of courtship or the expression of

love between young men and women. In literature, it is mentioned about “Jim Lim”, a young woman who feeds betel to young men to express love, as in the story of *woman fed up with a man's love*, which says: *Some feed betel with wax, some give money, five hundred baht, not a little. Jim Lim flirts, smiles, and rests her hand on the mark. Whoever talks to tease and flirts is not afraid of anyone* (Sriphanang, 1959, p.149).

2. Expressing kinship and creating social networks. Southern society is fond of “Sao Yan Nap Yot” or living in a large family. People in the community like to form relationships, but when it comes to the generation of children, it has begun to disappear. Teaching people to make friends with people in the society is a way to preserve the long-standing values. As Busarat (2010, p.91-93) said, the South is a community that is connected to other ethnic groups. Village society still has an agricultural system as the main system. Southern people still rely on each other between gardeners and farmers, using waterways as an important route of communication. They still give importance to “groups” or “friends”, which are relationships similar to relatives that are deeper than just friends. This meaning is the existence of the community amidst change.

In the past, Southern people liked to create relationships through the use of betel leaves to communicate the close relationship between the giver and the receiver, such as using betel leaves to welcome friends or relatives, such as the story of *Phra Rot Meri Kham Kap*, which says, “*Waving your hand to say, ‘Come inside, sit close to me.’ ‘Come and eat betel and areca nuts’*” (Phongpaiboon, 2004, p.322-323). The story of *woman fed up with a man's love* says that “*She called out to invite him to come and sit here. She took out a pack of cigarettes and raw betel nuts and put them in*” (Sriphanang, 1959, p.32). And another part says that “*Both red and raw betel nuts were picked up in reserve, put in a brass bowl, inviting friends to eat*” (Sriphanang, 1959, p.5). The host of the house would bring betel and areca nuts to welcome them at the veranda, like in the story of the *Four Friends* which says that: *The beloved wife greeted him and invited him to come and sit down. The husband's friends came up and filled the house. She picked up betel and areca nuts and took them to the kitchen to cook food immediately.* (Sriphanang, 1954, p.17). When there is an important party, such as a

wedding, funeral, housewarming, etc., there is always betel as a part of the party to show the generosity of the host and to create social networks because some guests are famous in society. For example, at a wedding, the host prepares all the necessary items, including food and drink, without fail. There is betel in a box to welcome the guests so that the guests do not feel offended because there is no betel to eat. This shows the lifestyle of people who generally like to chew betel, such as in the story of *Woman fed up with a man's love* to eat betel. “*Buy betel and betel mortar in a box. Whoever comes to sit, I will give them to eat*” (Sriphanang, 1959, p.143). Even when there is no party, when people in the community see members from other areas passing through their village, they will call them to chew betel with them to make friends, such as in the story of *Muang Sid (Khun Klaew) Maewe* that says, “*When asked who you are and where you have been, stop smoking betel nut first, sir*” (Wongsa-ard & Semmad, 1960, p.30-31).

3. Use in various ceremonial traditions Betel, in addition to playing a role in responding to consumers of various ages and genders for living together in society, also plays a role in various ceremonial traditions, as detailed below.

3.1 Witchcraft rituals

Betel nuts and betel leaves are used as ingredients in witchcraft rituals. In the story of *Woman fed up with a man's love* say that characters will cast spells on betel nuts for the other person to eat in order to cure various illnesses. For example, if someone behaves as if they are possessed by a spirit, when the character eats the betel, the possessed spirit will leave the body, as stated in the saying, “*As for women who are close, it is not difficult. Just eat betel and apply the powder of the flowing Ganga*” (Sriphanang, 1959, p.184). This is because the ghost may be a grandfather who only wants “offerings” or “vows” that are betel nuts. In the story of *Klin Krob Kaew*, the characters use betel nuts as ingredients in a love potion to make people close to them love and affection, as stated in the saying, “*Another betel, betel, rice, and flower garland, he took it and arranged it to be completed*” (Chamnanphakdi, 2481, p.240). As for the manuscript, Wat Khuan Phraekha in Phatthalung Province, it is written, “*If you wish for this yantra for a woman, take a betel leaf and put it in the yantra, then*

put that person's name on it. Then put your name on the back. Then take a black, white and red thread and tie it in three places. Then take it and bury it along the path.

It will cross our love, my lord." (Samut Farang, n.d., p.10).



Figure 4 Charming Yantra

Source: Wat Prasitchai (n.d.)

Kaewprom (n.d.) said that the “betel leaf” which has a shape that splits into two at the tip is believed to have the power of loving-kindness and charm. If anyone carries it with them, they will be loved by anyone who sees them. It can be used for charm and sorcery. If someone secretly likes the opposite sex, write the name of the person they like on the two ends of the betel leaf and fold it into a “Yant Nip” and keep it under the pillow or under the mattress. Chant the incantation every night. It is believed that the owner of the name that they want will love and be crazy about that person. Or performing a witchcraft ceremony at Wat Khao Or, Phatthalung Province, which is considered a famous source of witchcraft knowledge since ancient times. The monks who continue to study witchcraft are all the people who are respected and believed in. In the ceremony, betel nuts will be used as offerings, such as the ceremony of blessing raw sesame oil that helps one to be invulnerable

and have great mercy and popularity. The offerings to the teacher are 9 betel nuts, 9 flowers, followed by other ingredients such as 1 candle, 3 incense sticks, sacred thread, tiger skin, and bear skin, etc. Or the medicinal herb soaking ceremony, the participants will lie down in medicinal herb water in a medicine chamber that has been blessed according to the principles of black magic by a master monk with magic to make themselves invulnerable. The essential offerings to the teacher are betel nuts, followed by a pig's head, a large Bai Sri, the top of the Bai Sri, incense, candles, flowers, a bear skin book, steel, etc. When it is time to leave the medicine chamber, the master teacher will bring them up one at a time until they are all gone. Then, the incense, candles, flowers, betel nuts, and various fruits are used to worship the teacher again to complete the ceremony completely.



Figure 5 The medicinal herb soaking ceremony

Source: Content Writer (2020)

3.2 Wedding ceremony

When a man and a woman agree to get married, there will be a tradition of a procession of the groom's basket at the wedding. The groom's basket used in the procession consists of both "Khan Mak Ek" and "Khan Mak Tho", followed by the groom's basket attendants. In the groom's basket, betel nuts are placed in even numbers, such as pairs of 4 or pairs of 8, arranged beautifully. Each tray has 8 betel nuts and 4 betel nuts in a row, 8 leaves per row. The reason for placing betel nuts in the groom's basket is because in the past, people liked to chew betel nuts, so they were used as a welcoming tool to show friendliness and to mean a friendly welcome with friendliness. In addition to the main groom's basket, there are other trays that the groom's side must prepare in order to parade in the groom's basket procession. The use of betel nuts in a wedding is like the young man in the story *Woman fed up with a man's love*, which says, "Find an old man, rice, betel nuts, along with a pig's head, liquor, and a pillow-arranging party" (Sriphanang, 1959, p.14).

In the story, *My Hometown That I Love*, which says, "Both are decorated in a bowl used to betroth a young woman." When the time comes to have a partner, it's funny to think about it" (Petchyoi, 2014, p.15-16) or the story of *woman fed up with a man's love* that says:

The person who came to help, picked beautiful betel leaves and put them in the tray. As well as bananas, sugarcane, and custard apples, they helped arrange them on a clean tray" (Sriphanang, 1959, p.139).

3.3 Other rituals

In traditional ceremonies, life relies on betel nuts to perform rituals, such as birth, illness, death, teacher worship, ordination, offerings to spirits or ghosts. For these auspicious ceremonies, the host must always prepare a set of betel nuts, 9 betel nuts, and one candle. If it is a vow fulfillment ceremony, 9 betel nuts are used, as in the example of the story *My Hometown That I Love*, which says, "Some people put them on a tray to pay homage to teachers and the Dharma, so that they can bring knowledge to themselves" (Petchyoi, 2014, p. 15-16). "Or for the ordination ceremony of a monk, please go straight to Tha Klong, so that you will get more things, which are betel nuts" (Petchyoi, 2014, p.15).

Birth, aging, illness, and death must definitely be used, both to pay homage to evil spirits and for disciple ceremonies. Young and old men chew betel nuts regularly. This is like to use betel nuts all the time as in the example of the story *My Hometown That I Love* (Petchyoi, 2014, p.15).



Figure 6 Betel arrangement at a Thai Muslim engagement ceremony in Satun Province

Source: Wattana (2024)

According to the legend of Toh Pitong, when going out to sea, the sea people will perform a ceremony to pay homage to Toh Pikong, the ancestors of the sea people who help those who are in trouble in the water. The sea people believe that Toh Pitong is a god who helps those who are in trouble in the water. It is held on the 11th-13th waxing moon day by using betel nuts, betel, and rice grains in the water for the Toh Pikong sharks to eat before setting off. In the astrology textbook, there is a mention of a ceremony to pay homage to the local spirits, which is considered a way to pay respect to the spirits of the original owners of the area. Proper worship will bring prosperity. In addition to the offerings and the shrine where the offerings are placed, there are also important offerings such as incense, candles, popped rice, flowers, and betel nuts. It is believed that the local spirits are very old, but they should be swung first. The homeowner will remember

the kindness of the local spirits who provided them with a place to live, ask them to accept the offerings, and help protect the homeowner so that they can live happily. Example: *The astrology of Bud Manuscripts*, Wat Prasitchai, Trang Province,

Red sweets, sesame bean curry, other savory and fatty foods, vegetables, fruits, fish heads, and tails, everything is complete with offerings. Another is the fish, another is the incense and candles for worship, betel nuts and fragrant things, put candles around for decoration, set your mind to worship, according to the true Dharma, do as you please”

(Astrology of Bud Manuscripts, n.d., p.1-2).

In addition, there are other deity worship ceremonies that also use betel nuts, such as worshipping the deities of the fields to pray for the rice to grow well,

not letting birds and mice destroy the plants, so that there will be plenty of produce, worshiping the deities of the animal pens to pray for the animals to be free from epidemics and thieves. In the literature of Karosdong, there is also a mention of the shadow puppet show that the banana leaves used to hold the puppets are usually pierced and embedded with betel nuts and betel nuts inside to prevent being hit by black magic and to win the hearts of the audience.

4. Use as a symbol of financial wealth

Planting betel nuts can also show the financial status of the planter, as in the story of proverbs “Supasit

Roi Pad” teaches that if you want to be rich, build a betel nut garden. *“If you have love, build a betel nut garden. If you love hard, raise two wives”* (Southern Proverbs and Teachings, 2545, p.12). The story of *My Hometown That I Love* talks about the planting of betel nuts by the people of Tha Kae Subdistrict, Mueang Phatthalung District, Phatthalung Province, which makes them live happily: *This betel product must be good. The people of Tha Kae will have good results if they maintain it. If betel nuts are expensive, if they are good, they will not be poor. Everyone will have a comfortable life.* (Petchyoi, 2014, p. 15-16).



Worshipping the Doctor Teachers Ceremony (1)



Shrine worship ceremony, Tenth month ceremony (2)

Figure 7 (1-2) Arrangement of betel leaves in various ceremonies

Source: Photo by author (2023)



Figure 8 Phlu Tha Khae, Phatthalung

Source: Shopee.co.th (n.d.)

In addition, the author also shows that southern people like to grow areca nuts and coconut plantations, which are both very important plants. Most authors agree that when there is a party, the party will be filled with coconuts that do not need to be bought. Betel nuts are often used to welcome guests or in other events, as in the story of *Klin Krob Kaew*, which says:

Is that a betel nut plantation on the side of the road? There are so many coconuts and areca nuts. Next to that, the city hall of Sam-ang Ta, the general government advisor (Chamnanphakdi, 2481, p.14).

The factors that make growing betel nuts help you earn money are not only because eating betel nuts is not only in Thai culture, but also in Asian countries. For example, foreign workers who come to Thailand all consume betel nuts, such as Burma, Laos, Cambodia, etc. Moreover, betel nuts are an ingredient in various rituals that are commonly seen. People buy them to make vows, pray to the shrine, ask for blessings from sacred objects, or other things that people rely on mentally. Therefore, growing betel nuts can generate good income for growers. Importantly, it is easy to grow, a single tree can grow in clumps quickly, grows quickly, creates sustainable income for a long time, and does not require special care like other plants.

5. Use as an idiom to remind people

From the study of literature, it was found that different parts of betel nuts were used to remind people, such as the *moral poems* that says “*Old betel nuts, old coconut nuts, old people who are lazy*” (Nuansri, 1968,

p.4). This means being old but having no sense or acting without substance, like coconut trees, areca palms, and papaya trees that have no core wood, so they cannot be used for anything. Even if they live for a long time, they are useless. They will only annoy their children and grandchildren.

The above idiom comes from the beliefs of southern people who see the importance of self-discipline. They will despise those who behave inappropriately according to their gender, age, and status. In particular, they despise the behavior of the elderly who behave inappropriately (Phongpaiboon, 1978, p.9-12).

The story of Proverbs “Supasit Roi Pad” says “*If you slip up, you can eat betel nuts, if you slip up, you will scold your mother*” (Academic Affairs, Ministry of Education, 2002, p. 105). This means that a humble person will be loved. Adults will be kind (e.g. give betel nuts as compensation), but if you speak carelessly, they will scold you. Or in southern proverbs, there is often an expression that says “*as good as Bang Klam betel, Mak U Phao*” (Srirat, 2014, p.125). It comes from the praise of the source of good things of the people of Songkhla Province, namely Bang Klam District, Songkhla Province, which is famous for having good quality betel leaves, and the betel nuts at Ban U Phao, Hat Yai District, Songkhla Province are also of good quality. Therefore, it is used as an expression to compare with giving a gift of good quality, “as good as Bang Klam betel, Mak U Phao”.

Conclusion

Betel appears in many southern local literatures. The writers of the literature show that betel is a household item that must be present in various areas, both in the house and in outdoor activities. Betel is used as a snack, used to welcome guests to show friendship, used to flirt to show love, used in witchcraft, and used in various ceremonies. Betel is consumed at all levels, from the common people to the upper class. In the local area, it is grown in large quantities, resulting in wealth. Eating in the house area communicates friendliness and intimacy. Eating in the party area communicates social connection. Eating in the ritual area shows the elimination of various disasters, especially disasters from witchcraft. Eating in the area of young men and women communicates the expression of love for each other. This clearly shows the role of betel in literature, which is consistent with what Dechasuwan (2013, p.28-48) said that betel is considered a snack both in terms of personal and social culture. When guests come to visit or visit, the host will bring out the “betel set” to welcome them to show their friendship to each other. Chewing betel is considered to be a group of people who are close and trust each other. Betel is used as a medium to express love. A woman who is interested in a man will give betel to a man as a symbol that she loves him back. It is considered a sacred promise that both will be loyal to each other. Betel is also a medium of witchcraft. And the finding of the identity of the use of betel leaves by people in the southern part of Thailand is that the use of betel in southern Thai literature is linked to the use of betel in Thai culture in general. However, what is interesting is that the use of betel in southern Thai literature is not limited to the Thai Buddhist group. But it also covers the Thai- Chinese and Thai- Muslim groups, which shows the close and harmonious connection of a multicultural society through the betel nut culture.

In addition, it is consistent with the research article of Chindawatthanabhumi (2018, p. 1130- 1140) who stated that chewing betel are sacred. They are used in Brahman religious ceremonies to indicate status and titles. They are used to show love and friendship. However, in 1939, during the government of Field Marshal P. Phibunsongkhram, people were banned from growing betel trees. They were ordered to cut down betel trees because they saw that the betel nut swirling

in the government would make the floor dirty. And having black teeth makes it look bad. They should behave according to Western practices. It is seen that chewing betel is dirty and unclean. The culture of chewing betel is gradually fading away as only the elderly in the provinces still chew betel. However, considering benefits of chewing betel, it should be conserved and maintained as betel is not only a food item for the elderly and young people in southern society, but it is also a symbol of closeness, a good culture, and a famous local economic crop.

Declaration of Generative AI in Scientific Writing

- Generative AI tools were used only to improve the readability and language of a manuscript.
- Such tools were applied with human oversight and control. Authors remain fully responsible for the content.
- AI tools were not be listed as authors or co-authors.

CRedit author statement

Phatchalin Jeennoon: Conceptualization, Methodology, Investigation, Writing - Original Draft, Supervision. **Tanapat Temrattanakul:** Project administration, Investigation, Writing - Review & Editing, Visualization. **Kunaj Somchanakit:** Software, Funding acquisition. **Alisa Khumkhiam:** Validation, Resources. **Samitcha Pumma:** Data Curation, Resources.

References

- Academic Affairs, Ministry of Education. (2002). *Southern Proverbs and Teachings, Volume 1*. Bangkok, Thailand: Thai Language Institute, Department of Academic Affairs, Ministry of Education.
- Busarat, P. (1999). *Worshipping the spirits*. In *Encyclopedia of Southern Thai Culture*. Bangkok, Thailand: Thai Cultural Encyclopedia Foundation, Siam Commercial Bank.
- Busarat, P. (2010). *Drama of Songkhla lake basin*. Bangkok, Thailand: Thailand Research Fund.
- Chamnanphakdi, S. (2481). *Klin Krob Kaew*. Songkha, Thailand: Somboon Printing House and Thai Pradit Printing House.

- Content Writer. (2020). *Bathing in Aloe Vera, the Secret of Invincibility*. Retrieved from <https://lekruaythai.com/lekruaythai-believe/%E0%B8%AD%E0%B8%B2%E0%B8%9A%E0%B8%99%E0%B9%8D%E0%B9%89%E0%B8%B2%E0%B8%A7%E0%B9%88%E0%B8%B2%E0%B8%99>
- Dechasuwan, T. (2013). "Betel culture". *Nakhon Si Thammarat Journal*, 43(2), 28-48.
- Jeennoon, P. (2019). *Knowledge and research direction of southern local literature in two decades (1997-2017)*. Research report. Songkha, Thailand: Thaksin University.
- Jindawatthanabhun, S. (2018). *Betel-Chewing culture in ancient thai society* (pp. 1130-1140). In Proceedings of the 10th National Academic Conference. Nakhon Pathom, Thailand: Nakhon Pathom Rajabhat University.
- Kaewprom, K. (n.d.). *Yant Nip and rituals according to the principles of Lanna magic*. Retrieved from <http://www.siammontra999.com/article/tag/%E0%B8%A2%E0%B8%B1%E0%B8%99%E0%B8%95%E0%B9%8C%E0%B8%AB%E0%B8>
- Khuan Praek Ha Temple. (n.d.) *Witchcraft of Samut Farang code SS-PLG-001-N02*, Phatthalung, Thailand: Khuan Praek Ha Temple.
- Nuansri, T. (1968). *Moral poems* (13th eds). S Songkha, Thailand: Songkhla City Printing House.
- Petchyoi, W. (2014). *My hometown that I love*. Phatthalung, Thailand: Phatthalung Printing House.
- Phongpaiboon, S. (1978). *Southern Thai Worldview*. Bangkok, Thailand: Thai Nam Printing House.
- Phongpaiboon, S. (2004). *Phra Rot Meri Kham Kap*. In *Southern Literature: Selected Literature, Volume 8*. Bangkok, Thailand: Thailand Research Fund (TRF).
- Prasitchai Temple. (n.d.). *Astrology of Bud Manuscripts code SS-TRG-001-N04*. Trang, Thailand: Prasitchai Temple.
- Shopee (n.d.). *Phlu Tha Khae, Phatthalung*. Retrieved from <https://shopee.co.th>.
- Sriphanang, K. (1954). *Four friends*. Nakhonsithammarst, Thailand: Rattanasophon Printing House.
- Sriphanang, K. (1959). *Woman fed up with a man's love*. Nakhonsithammarst, Thailand: Krachang Phasit Printing House.
- Srirat, S. (2014). Local Thai Idioms: Regional Diversity, Cultural Diversity. *Journal of Literature*, 14(2014), 58-82.
- Suchaya, S. (2005). *Language and food in food: Ddimension of science and art*. Bangkok, Thailand: Chulalongkorn University.
- Wattana, S. (2024). *Betel arrangement at a Thai Muslim engagement ceremony in Satun Province*. Songkhla, Thailand: Thaksin University.
- Wongsa-ard, S, & Semmad, C. (1960). *Muang Sid (Khun Klaew) Maewe*. Phatthalung, Thailand: Udomphanitkij Printing House.