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PHUSI: THE BELIEFS AND RELATIONSHIPS IN LUANG PRABANG  
COMMUNITY, LAO PEOPLE'S DEMOCRATIC REPUBLIC

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#### **ABSTRACT**

The study of Phusi: The Beliefs and Relationships in Luang Prabang Community, Lao People's Democratic Republic aimed to study the history of Phusi, Luang Prabang and to study the beliefs and relationships in the community with Phusi in Luang Prabang, Lao PDR. This qualitative research method was employed by collecting document and field data in the Luang Prabang. The target population includes the key informants, the casual informants, and the general informants in Luang Prabang. The research tools consisted of surveys, observation, and interviews. The data were collected and analyzed by Henri Lefebvre's concept who discusses the relationship between human and space, the cultural diffusion, and symbolic interactionism theory, then presented with descriptive analysis.

The study results indicated that the Phusi history can be divided as follows. The Former Lan Xang era: as appears in the legends, chronicles and historical evidence that the Inthakhin pillar was built to be worshiped on the top of Phusi, and then in 1804, the king Aniruttharat ordered to built the temple and Phra That Phusi on top of Phusi mountain, after that the king Wishunrat enshrined his footprint on the mountain. In the New Imagination Policy (1986), the government has revived and created a tradition about Phusi for tourism as the world heritage city in beliefs and location to create the beliefs in the community— nature and the supernatural power, Naga,

Giant, Hermit, Brahmanism, and Buddhism entailed the beliefs combination of traditional beliefs and modern beliefs in nowadays.

Therefore, the study of beliefs and relationships of Phusi in Luang Prabang Community indicated that Phusi is an important area since in the past to the present which reflects the relationship between Phu the community as a physical dimension, mental dimension, and socio-cultural space dimension. This resulted in the relationship between humans and nature, human and supernatural power, and turned to be the local customs and cultures in Lao society.

## INTRODUCTION

Luang Prabang of Lao People's Democratic Republic was under the Chiang Dong - Chiang Thong district: appears in Lan Xang Chronicle, in the past. The city was the capital of the Lan Xang kingdom with outstanding cultural diversity: architecture, art, and, customs, especially the Khmu and Tai – Lao ethnics who mixed with Lawa ethnics, in Luang Prabang (Phothisan, 2015). In addition, Luang Prabang also located in an abundant location resulted in commercial trading and accepted as the economic potential city (Masuhara, 2003). This city registered as the UNESCO as a world heritage city with outstanding traditions, identity, and archeological site, such as the temples, and houses in colonial style along the Mekong and Nam Khan rivers which flows converging amid the city with friendly and beautiful traditions (Kittisan Sruksa, 2015). Importantly, the city has a long culture appears in traditional rituals since the Lan Xang kingdom had established and the king Fah Ngum invited Buddhism into Lan Xang, resulted in the beliefs were mixed and combined into the community along with the most important sacred place named 'Phusi'

The Phusi is located in Luang Prabang, Lao PDR where the Mekong and Khan River flow through the city. The notion of the original legend of Phusi revealed that the hill had related to the Mountains, Giant, and Naga, and considered as the sacred forest. In the Naga legendary, the tales noted that there were Naga 15 tribes and the most powerful named 'Phaya Sri Satthanak' which hibernating inside the hill. In addition, the beliefs of the Two-hermit live in the Phusi, resulted in the beliefs and faith in the local people (Singyabuth, 2010). Later, the coming of Buddhism and the establishment of the temple in the Phusi and Pra That by the king Aniruttharat had increased the strong beliefs in the Phusi from the past to the present (Luang Phra Bang Provincial Department of Information, Culture, and Tourism, 2016). These beliefs encourage the beliefs in Phusi has meaning as the sacred place which the local and Laos respects the Phusi and turned into the fundamental beliefs which embedded in the community toward the spiritual beliefs: Spirit, Gods, and religions which influenced to Laos had combined with the new religion beliefs (Benjamas Pholin, 1981).

From the beliefs towards Phusi which people have been done since the past to the present. The beliefs were the system from individual, community, and society and play an important role in the relationship of the community in various dimensions, including physical dimensions, mental, and socio-cultural. Thus, the Phusi is a place which makes the person has a mental anchor, loyalty, and peace (Kingkaew Atthakorn, 1976). Particularly, to create the relationship

between the human with natural and supernatural powers which resulted in social activities under the notion of Luang Prabang. On the one hand, the city had been registered as the world heritage city which has resulted in the city becoming a city for tourism and the government had to launch policies to respond to the economy to attract tourists, a revival of old beliefs, including creating traditions and rituals to relate to the beliefs in the present (Singyabuth, 2009) such as the New Year Ceremony and the End of Buddhist Lent Ceremony that people from around the world are very interested in. Due to fact that the local people have changed their way of life in tourism and beliefs about Phusi, many have transformed themselves into traders and had caused a leap in the economy of Luang Phra Bang and entailed to the society and culture merged the relationship and activities into the belief and became the unique city.

The above reasons and importance showed a long-term relationship between Phusi and the people pf Luang Phra Bang since the past, until the era where Luang Phra Bang city took on its role as a World Heritage Site. Today, Phusi is considered the center of tourism in terms of the belief where people go to visit with their prayers. It is considered the center of the belief that brought the people of Luang Phra Bang together in unity. This resulted in the study of Phusi: The Beliefs and Relationships in Luang Prabang Community, Lao People's Democratic Republic to investigate the relationships knowledge, and beliefs in the community towards Phusi as the important cultural site for education, especially the cultural dimension Southeast Asia's next.

### ***Research Objectives***

To study the history of Phusi in Luang Prabang, Lao People's Democratic Republic

To study the beliefs and community relations with Phusi in Luang Prabang, Lao People's Democratic Republic

### **RESEARCH METHODOLOGY**

This study aimed to study the history of Phusi of Luang Prabang, Lao PDR, and to study the beliefs and relationships in the community with Phusi. This research was a qualitative research method by collecting documents and field study with the target group consisted of the key informants from a specific type of knowledgeable person about history, beliefs, and relationships in the community. The casual informants from the leader in rituals related to Phusi and the general informant such as people in Luang Prabang. The data collection tools were used surveys, observation, and interviews, then compiled and analyzed by theoretical framework from Henri Lefebvre regards the human and space, the cultural diffusion, and Symbolic interactionism theory, then presented with descriptive analysis.

### **STUDY RESULTS**

#### ***History of Phusi Luang Prabang Lao People's Democratic Republic***

The study of the history Phusi in Luang Prabang, Lao People's Democratic Republic. The researcher used a qualitative research method by collecting information including documents, novels, legends, chronicles and history of the Phusi. The observation and interviews were employed from the key informants,

the casual informants, and the general informants to analyzed the concept Sunet Photisarn (2015) who divided the history of Phusi into three eras: the former Lang Xang, the Lan Xang, and the latest Lan Xang as were follows:

### ***History Of Phusi in The Former Lan Xang Era:***

from the legend of Khun Borom, Luang Prabang Chronicle, from the tales and folklore, who mentioned the city of Luang Prabang. The former name of the city was known as Java city. There was a legend about Giant Nantha from Lanka and his wife named Maha Devi and a daughter named Nang Kang Hee who married Thao Phutthasen: the son of the Pata Nakhon city which later dominated by the Java. The Luang Prabang is embedded with the story of 'Nang Kang Hee' through giving the meaning of the mountain located behind Chiang Mun Tai as 'Phu Nang Kang Hee' or 'Phu Nang'. Next is 'Phu Thao' as the main part of Thao Phutthasen which is surrounded by two mountains along the Mekong River. After the reign had ended, the Naga dynasty has been ruled this city. The Urangkhatatu mentioned that the Naga dynasty related to physical space as appeared in the *Sri Satana Khonhut Uttama Ratchathani* as the greatest mythical Naga name among the 15 tribes of the Sri Satya Naga as the creator of the Mekong River. These beliefs are embedded with the Mekong River about the Naga and in the city.

In the past, the former Lao people worshiped natural spirits and ancestral spirits, such as Ghosts, Devas, Fathane, Sun, Moon, and parental spirits. When Indian fortune-seeker brought the Brahmin (Hindu) religion that respected the guardian, angels, or majesty, sacred city pillars in the style of Brahmins was introduced by the legend of the Two-hermit paid a visit to Phusi and created the Intakil pillars up to four spots—the area East, Nhahai, and *Supahom* in Burmese chronicle, and on the top of Phusi which latter the people had worshiped.

### ***History Of Phusi in The Lan Xang Era:***

this era had occurred in the reign of the king Fah Ngum who gathered Lao into the Lao Lan Xang kingdom (AD 1353) with Nakhon Chiang Thong as the capital and invited the Buddhism into the people to respect. At that time, the Phusi was still a sacred site where people worship and also was a fortress to watch the enemy during the war due to it can see all scenery around the city. During the reign of king Vishunrat, he created a story in the legend of the Chao Liap Lok: a power the lord Buddha that will be prosperous in Buddhism, thus enshrined his footprint in the Phusi.

In the reign of the king Bodhisan (1520) has canceled the Heet customs, Spiritual beliefs, and demolished the Intanin pillars, and builds a temple instead. In the reign of king Anirut has built the temples in the Phusi, Pra That Phusi, Ubsot, and Drum Hall in the city where the Intanin pillars were established in 1804.

### ***History Of Phusi in The Latest Lan Xang Era:***

In this era, the Lao was separated into three kingdoms: Luang Prabang, Vientiane, and Champasak. In 1893, Luang Prabang was colonized by the French and ruled the Luang Prabang as the kingdom under the rule of the north

and maintain the status of the residence of the king of Luang Prabang which was elevated to the king of Laos. At that time, the Phusi remains a sacred area and determined as the central area of the Luang Prabang to social space and the ritual space. When transitioned to socialism under the Lao revolutionary army, Lao turned to the People's Democratic Republic (Lao PDR) on December 2, 1975. The government was strictly maintained the merchants, cultural rituals, and paused the ritual movements to support the socialist approach, but in the end, the Lao government has adjusted the policy to imagine new policies (since 1986). Then, Luang Prabang has revived the rituals of particular beliefs and rituals related to Phusi until in January 1995, the Luang Prabang was registered as the world heritage by UNESCO and turned to be an important tourist attraction. This resulted in the Phusi has been designated as an important area for the travelers have to pay respect and the traditions were invented for tourism objectives, such as New Year merit, Buddhist Lent traditions, etc. The Phusi was therefore an area that has been created new meaning in various ritual traditions, including sightseeing attractions in Luang Prabang.

### ***The Belief of Phusi in Luang Prabang, Lao People's Democratic Republic***

In the study of the beliefs of Phusi in Luang Prabang, the study results indicated that the beliefs in Phusi have existed since in the past, before the Lan Xang kingdom was gathered, to the present. This study employed Kingkaew Attakorn (1976) theoretical framework categorized the beliefs in this study into two stages: the community beliefs and the religious beliefs as were follows:

#### ***Phusi And the Community Beliefs***

The community beliefs in Luang Prabang community originated from the combination of physical space, tales, legends which Luang Prabang people had passed as symbolic interactionism and traditions as follows.

#### ***Community Beliefs in Naga:***

In the past, the people in Luang Prabang believed that Naga is the creator and the nature of the Mekong River which flows through the city. The people had believed that the river was like the body of a Naga named Phaya Si Satnak as the center of Phusi had a deep hole deep to the core of the earth as the habitat of the Naga who protect the mountain. Therefore, the Naga in the belief of Luang Prabang people was sacred, powerful, and inspire good and bad things in the New Year's merit tradition every year. Thus, the Luang Prabang people build a sand pagoda in the middle of the Mekong River to offer to the Buddha and worship to the Naga for good things in life.

#### ***Community Beliefs in The Hermit:***

The people believe that Phusi was a mountain located in the center of Luang Prabang where the giant giants and Nagas come out to disturb people. To protect the people, the hermits who have magical powers on Phusi able to spell the evil giant and the Naga to calm down, after that the hermit built Intanin pillars on the top of Phusi which believe the power of the hermit. Before conducting any

activities, they have to visit Phusi to ask for allowance for good fortune and luck. When success the wishes, the people have to make votive offering called 'Ba' in New Year's merit tradition every year.

### ***Community Beliefs in Giants:***

the people in Luang Prabang believe that the Phusi got being inside from the giant dynasty named 'Kang Hee' who wrath with powerful powers. The people believed that the hermits had imprisoned the giant, they had to play the drums every 3 hours in 24 hours a day. If they do not hit the drums, the giant would come out to attack the people in Luang Prabang, therefore the drumming on Phusi turned to be traditional until the present.

### ***Phusi And the Religious Beliefs***

The religious beliefs in Luang Prabang had spread after the Brahmin - Hindu belief was found through the spread of hermits from India and Buddhism by the king Fa Ngum who was the leader to respect. The beliefs were as follows:

#### ***Beliefs in Brahmanism***

From the Lao chronicles notion about the incoming of the pilgrim, the hermit was the leader of the Brahmin - Hindu religion to spread in Luang Prabang. The Two-hermit lived and build Intanin pillars in North of Phusi, including three points in the city as the belief from ancient India in the Brahmin - Hindu religion, which worships the gods from supernatural powers. These beliefs close to the original belief of Luang Prabang people, therefore, the people had accepted their belief and turned to follow the hermit. The people in Luang Prabang, therefore, go up to worship the Intahin pillars on Phusi as the city pillar.

#### ***Beliefs in Buddhism***

After the king Fa Ngum had compiled Lao into the Lao Lan Xang kingdom (1353) and held the Chiang Thong into the capital. The king Fa Ngum had brought Buddhism into the Lan Xang kingdom and in the reign of king Vishunrat had adjusted the new imagination of Luang Prabang by creating meaning in Phusi to create a story along the Buddha visit to Lan Xang predicted that the city of Chiang Thong would be prosperous with Buddhism and enshrined his footprint with the order to Phra Srisattanak to take care of the Buddha's footprint and under the stone along the Mekong river which is the residence of the Naga named 'Jai Chamnong'. The Naga, thus being the keeper of Buddhism in Phusi and Luang Prabang. In the Anirutharat reign had built the Pra That and Intanin pillars in North of the Phusi with the drum hall in 1804 called 'Phra That Lak Muang' as the heart of the city and symbol of adopted Buddhism from Lanna which characterized from Phra That Phusi pattern with a cement base built to a height before building the relics over. The Pra That was shaped in the octagon with the top was the relic meaning close to Pra That Luang in Vientiane capital.

From the belief of Phusi in Luang Prabang, Lao PDR, the Phusi is located at the heart of the capital which combined the legend, tales, and chronicles the story of Luang Prabang. The beliefs resulted in community beliefs about nature and supernatural worship. The belief system from symbols such as Naga, Giant, and hermits, and Buddhism resulted in the combination of the traditional and new beliefs in Spiritual, Brahmin, and Buddhism in Phusi area.

### **Phusi And the Relationship with Luang Prabang Community.**

The study of Phusi and the relationship in Luang Prabang community employed the theoretical framework by Henri Lefebvre with the notion of the relationship between human and space to reflect on the social and cultural changes from the interaction of landscape, environment, history, economy, socio-cultural in human and linked to the relationship with the nature of people: the fundamental understanding, a behavior thought through the production of space concept which caused by three relationships; Physical Space, Mental Space, Social space. The study results were as follows.

#### ***Phusi and Relationship in Physical Space Dimension***

Phusi is a hill located in the center of Luang Prabang which surrounded by the main river named Mekong River and the secondary river named Khan River. The flow of both rivers has forced the shape of the upper part of the city to look like a jutting point, before the Khan River merged with the Mekong River at an area known as 'Sop Khan', there were many tales, legends, and chronicles about the history of Phus from Khun Borom, Luang Prabang Chronicle, and the Urakhatatu relics related to the belief and relationship in Luang Prabang area and the Phusi. The physical space from the past to the present was consisted of *Sri Satana Khonhut Uttama Ratchathani* as the name of the most important and greatest Naga Phaya Sri Satnak which believes that this Naga lives under Phusi. The legend of the hermits who created Intanin pillars to expel giants and Nagas or the legend of the arrival of the Buddha who enshrined his footprints on Phusi. The legends or tales thus created an important spatial meaning of this mountain for people in the community to respect the natural area. In addition, the historical physical dimension on Phusi was also a guarding area for soldiers when there was a war in the past as it was the highest area in Luang Prabang which can be seen all and around, then there was a drum tower to use to play drums to inform the country when bad things happen or even drumming to inform an enemy invasion which continues to play a role to this day, especially in the holy day. Currently, after Luang Prabang has been considered by UNESCO to be the world heritage site, the people maintain the traditions and identity and the government has launched the policy to promote tourism and make Phusi pay respect to Phra That Phusi and touched the scenery around Luang Prabang every day. Therefore, Phusi's relationship with the Luang Prabang community has changed from a sacred site from the beliefs, legends, chronicles in the past and redefined to fit with nowadays, such as tourism areas which presently combine with the old belief with Phusi.

#### ***Phusi and Relationship in Mental Space Dimension***

Phusi was a hill which has been given meaning through legends, tales, and Lao chronicles as a sacred area based the spiritual belief, Brahmin and Buddhism

which society respect and belief by creating meaning through various belief symbols such as Nagas, Giants, Hermits, etc. These belief symbols have been merged into part of customs and culture of Luang Prabang from the past to the present, particularly the ritual and various traditions on important religious days, such as the New Year's Merit, Buddhist Lents, Thet Mahachart, Nang Sangkan which Luang Prabang people set up a ritual to raise Phusi every year. In addition, the beliefs of votive offering 'Bon' to pray for success. When completed the people have to make a votive offering. Therefore, the people believe that every year they must come to Luang Prabang to join the rituals and traditions to pay respect to Phusi, which is sacred for the prosperity of life. This occurrence was a way for people to interact meaningfully with nature and social context with beliefs in Phusi resulted in the unique rituals in the community group.

### *Phusi and Relationship in Social Space Dimension*

Since the construction of Chom Si temple and Phra That Phusi, the Phusi were used as a social space to supports the customs in Luang Prabang people and become the source of belief, the unique ritual in the community, including the customs, traditions, rituals, people with supernatural. By adopting the physical space and social space and abstract thoughts to connect with giving meaning and relationship to the area. After Luang Prabang was promoted to UNESCO to be a world heritage site and Phusi were given a new meaning to be a cultural tourism attraction and revives the rituals to attract tourists in both Laos and foreigners. This resulted in the people flock to visit to see the beauty and pay respect to Phusi with the legends and beliefs which affected the city to become the largest tourism economic area in Laos and a number of occupations occurred in Luang Prabang and nearby cities. Therefore, Phusi is an important area which tourism has given importance and use as the main areas for important traditions of Luang Prabang to Lao society to build the relationship with Phusi to value the rituals, traditions, and customs to be strong and united in society from the past to the present. The relationship Phusi was individual, community, broader social level of Lao PDR. Therefore, the relationship with Phusi in Luang Prabang was a reflection of the relationship between humans, nature, and the supernatural and became part of the customs in the society and culture in Lao society.

### **CONCLUSION**

The study of the Phusi Beliefs and Relationships in Luang Prabang Community, Lao People's Democratic Republic, the study results were as follows:

#### *The Phusi History Divided into Three Eras:*

**The former Lan Xang;** Began with legends and history about Phusi which is a supernatural belief such as a legend about a giant, which is associated with Phusi as the habitat. The legend of Naga was believed that it was the creator of the Mekong and Khan River as the body of Phaya Sri Satnak, the largest of the 15 Naga legends who live under the Phusi the Lao chronicles mentioned the two-hermit who has created the Intanin pillars with the beliefs of Brahmanism. **The Lan Xang era:** Buddhism played a role in the change's beliefs about Phusi with



legendary God along with the world about the power of the Lord Buddha and Buddha prediction about the prosperity in footprint and built the Phra Phusi in the north. **The latest Lan Xang:** was under the new policy imagination (1986) and Luang Prabang is a world heritage city (1995) and Phusi has been regarded as an important area in Luang Prabang. There were revival and inventing in various traditions and rituals related to Phusi with the tourism objectives.

### *The Beliefs of Phusi in Luang Prabang:*

The Phusi looks like a physical area located in the center of Luang Prabang with a combination of tales, legends, and chronicles which passed on to create beliefs in the community which consisted of **the community beliefs:** the nature beliefs were invisible as the primitive beliefs such as the Naga, Giant, and Hermits with powerful power in the Phusi. When believed to do good things, conscious, and humble, their life would be peaceful. **The religious beliefs:** found that Brahmin beliefs have played an important role in Phusi area to respects gods and built the city pillar the north. Later in the Lan Xang, Buddhism was overlapped between the old beliefs resulted in the creation of Chom Sri temple, Pra That, and Drum hall and created meaning in society, culture, customs, traditions, rituals in Luang Prabang where belief in ghosts, Brahmanism and Buddhism were combined into a belief system about the Phusi.

Phusi is located in the center of Luang Prabang with the combination of tales, legends, and chronicles that the people of Luang Prabang have passed on in the community. From reverence to nature and the supernatural that cannot be seen but with the belief system of the people, they have built their beliefs through various symbols such as Nagas, Giants, Hermits until when Brahmanism and Buddhism have come into the old beliefs, the belief system of the people towards Phusi was the combination of the old and the new beliefs about the Spiritual, Brahmin, and Buddhism into a belief system which has strengthened in Phusi.

### *The Phusi and The Relationship in The Community:*

Indicated that Phusi is an important area based on the beliefs of people, community and society in Laos from the past to the present, which shows the relationship between Phusi, and the community Prabang in three dimensions: **Physical dimension** Phusi is a hill located in the center of Luang Prabang with important rivers, namely the Mekong and the Khan river, there are many tales, legends and chronicles that mention the history of Phusi, such as the Legend of Khun Borom, the Chronicle of Luang Prabang, and the Urangkhatatu with the physical area of Phusi and passed meaning creation process through Giants, Naga, and Hermits, etc. In the present, the beliefs were overlapped by the combination of the old belief about the respects and belief in Phusi with the relationship in the community. **The mental space:** Phusi is a hill which has been given meaning through legends, tales, and Lao chronicles as a sacred area based the spiritual belief, Brahmin and Buddhism which society respect and believe by creating meaning through various belief symbols such as Nagas, Giants, Hermits, etc. These belief symbols have been merged into part of customs and culture of Luang Prabang from the past to the present, particularly the ritual and

various traditions on important religious days, such as the New Year's Merit, Buddhist Lents, Thet Mahachart, Nang Sangkan which Luang Prabang people set up a ritual to raise Phusi every year. In addition, the beliefs of votive offering 'Bon' to pray for success. When completed the people have to make a votive offering. Therefore, the people believe that every year they must come to Luang Prabang to join the rituals and traditions to pay respect to Phusi, which is sacred for the prosperity of life. This occurrence was a way for people to interact meaningfully with nature and social context with beliefs in Phusi resulted in the unique rituals in the community group. **The social dimension:** the Phusi were used as a social space to support the customs in Luang Prabang people and become the source of belief, the unique ritual in the community, including the customs, traditions, rituals, people with supernatural. By adopting the physical space and social space and abstract thoughts to connect with giving meaning and relationship to the area. After Luang Prabang was promoted to UNESCO to be a world heritage site and Phusi were given a new meaning to be a cultural tourism attraction and revives the rituals to attract tourists in both Laos and foreigners. This resulted in the people flock to visit to see the beauty and pay respect to Phusi with the legends and beliefs which affected the city to become the largest tourism economic area in Laos and a number of occupations occurred in Luang Prabang and nearby cities. Therefore, Phusi is an important area which tourism has given importance and use as the main areas for important traditions of Luang Prabang to Lao society to build the relationship with Phusi to value the rituals, traditions, and customs to be strong and united in society from the past to the present. The relationship Phusi was an individual relationship, community, broader social level of Lao PDR. Therefore, the relationship with Phusi in Luang Prabang was a reflection of the relationship between humans, nature, and the supernatural and became part of the customs in the society and culture in Lao society.

## DISCUSSION

The study of the Phusi Beliefs and Relationships in Luang Prabang Community, Lao People's Democratic Republic, the study results indicated that Phusi was a hill which has been given meaning through legends, tales, and Lao chronicles as a sacred area based on the spiritual belief, Brahmin and Buddhism which society respect and believe by creating meaning through various belief symbols such as Nagas, Giants, Hermits, etc. In addition, the legend of the hermits who created Intanin pillars to expel giants and Nagas or the legend of the arrival of the Buddha who enshrined his footprints on Phusi. The legends or tales thus created an important spatial meaning of this mountain for people in the community to respect the natural area and since the Lan Xang kingdom had established and the king Fah Ngum invited Buddhism into Lan Xang, resulted in the beliefs were mixed and combined into the community along with the most important sacred place named 'Phusi' These beliefs have been merged into part of customs and culture of Luang Prabang from the past to the present, particularly the ritual and various traditions on important religious days, such as the New Year's Merit, Buddhist Lents, Thet Mahachart, Nang Sangkan which Luang Prabang people set up a ritual to raise Phusi every year. This occurrence corresponded with the cultural diffusion by Alfred Kroeber ( 1963 ) and Whistler Clark Wissler ( 1923 ) mentioned that a culture or symbol system will spread with the migration by bringing the old culture with borrowing to use which can spread

in all directions from the origin as far as possible with geographical location (Yot Santasombat, 2013 ) which can be clearly seen from the hermits with the city pillar and Buddhism by the king Fa Ngum adaptation to the Lan Xan and turn to be the national religion.

Phusi is located in the center of Luang Prabang with a combination of tales, legends, and chronicles that the people of Luang Prabang have passed on in the community. From reverence to nature and the supernatural that cannot be seen but with the belief system of the people, they have built their beliefs through various symbols such as Nagas, Giants, Hermits until when Brahmanism and Buddhism have come into the old beliefs, the belief system of the people towards Phusi was the combination of the old and the new beliefs about the Spiritual, Brahmin, and Buddhism into a belief system which has strengthened in Phusi. Importantly, the study reveals that the relationship with the Phusi and people in the community in physical space, mental space, and social space similar to the symbolic interaction theory by George Herbert Mead who mentioned that thought, experiences, and behavior influenced to society through a symbolic system—how human interact in a meaningful way with nature and social context resulted in intentional action, from the beliefs in Phusi of the meaning creation to symbolize beliefs and unique rituals in the community. The relationship of Phusi and the community was a reflection between humans and nature toward supernatural power and turned into a part of customs and culture in the present society.

Therefore, the belief and the relationship that the communities have towards Phusi, Luang Phra Bang province, Lao PDR is considered a tool that helped the people of Luang Phra Bang to carry on their livelihood according to the frame of their beliefs and helped maintain the peacefulness within the society from the past to the present.

## **RESEARCH SUGGESTION**

### ***Suggestion For Research Results***

The study of Phusi: Beliefs and Relationships in Luang Prabang community, Lao People's Democratic Republic. The researcher has the following suggestions:

To be knowledge for education about the history and belief of Phusi in Luang Prabang to be useful for students and generally interested people.

To be a knowledge for the government sector or the community, which can be used as a knowledge base on the conservation and dissemination of culture in the Luang Prabang for the development of historical works and tourism and for interested people or tourists to study as a medium for further knowledge of the world heritage city.

### ***Recommendations For Further Research***

The next study should be a study for the history and beliefs in other arts which are important but have not been studied in-depth, especially in Luang Prabang which is a world heritage city for more interesting information and study results.

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