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of the war, as Cit said, is tranquility (ASU). We talked with the abbot (and only monk in the vol).

He said that although there are no other parks, there are 5 rivers. One of these rivers is the son of Luc's parents, has finished PD, ~~but~~ it is now thin. There are also many Luc's friends who live in villages below who come to make meat at this point. There was apparently another much during last in this area.

The monk himself is a native of B. Phũ-phũ. He spent 3 years in the wat in that village, 2 years at Wat Mẽ-hũn, and 3 years at this wat. He is a khonmyan.

Imp. ceremonies of this fest include Đón ông Tản Viên (tân bát châu sấn) on the 15-16th of Dec. At this time the Thê-t makh-chut is presented. Other imp. ceremonies include the 'Entering of Lord' and the ~~fest~~ Ritual Bathing of the Thut on the 8th day of the ~~waxing~~ waning of the moon in the 8th lunar month.

Don't know anything of the hist. of the wat, but the monk knows it is over 100 yrs. old. It says he thinks it is older than wat Es-m E²ng, but the monk thinks they were built about the same time. However, he says that the 2 che-di (in Burmese - or Shan - style) and a, now ruined, brick wihān were here before the wat was officially established.

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THÔ T PHÂN PÁ. BÝ PHÁP ASIT G.:

Today the Phrasit Co. sponsored a thi:pha:pa: ceremony at Wát Cañham-wát (Wát Mandalay) - a Burmese wát. Although Tho:ng:son (1922215), the mgr. of the Co., had already presented a Kathin at this wát, at Wát Cag Sing, $\frac{1}{2}$ Wát Cag Kham, This event was being sponsored by the Co. as a whole (at Tho:ng:son instigation). The purpose is to raise money to complete the bldg. of the new wikhin.

411 of the employees were asked to contribute. Yesterday I saw the process of collecting contributions at the tobacco str. Ćit mentioned to a subordinate that the collecting & 'accounting' must be done. Actually, the tobacco workers & workmen on the buildings contributed very little - a total of 170 (52-3 per head) from everyone except the officials. Ćit said "it won't reach 200" from this station & the southern station (in B. Phā. phā.). But everyone gave something.

Thompson says that the Karen employees have been particularly generous in donations.

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Some Karens have given 100-200 \$ + totally for all 300+ Karen employees and for other Karens who work as contract labor w/ elephants the sum received approaches 5-6000 \$. The Headman of B.M.E. H.N. who ~~was~~ contracts elephant work w/ the Co. & his br., a rich town Karen who is the fr. of the w. of Nari Wichien (see below), each gave \$500 "because they like to make merit". TO said that even the "protestants" (i.e. Baptists) from M.E. Tied village who work for the Co. gave several hundred baht. In the evening, ~~the~~ several town groups joined in giving to the event. L. H. H. - C. it says the total donations may reach \$10,000.

At about 11:00 various groups of people collected at the Phrasait Co. to prepare things for the evening ceremony. Male employees were making food in huge cauldrons owned by the Co. & were also making the frame of the 'money tree'. Women were on the 2nd floor of the Co. bldg. making paper decorations & the 'branches' of the money tree. I noted that a number of these women were not wives of Phrasait Co. employees. TO said that there were women who belong to the congregation of West Maudslayi and/or "like to make merit".

At noon, a meal was served to those working (men & women) and to a group of Karen employees who had arrived to bring their donations. In the evening, another meal was served to employees (Karen & non-Karen) who came to participate.

Actually, there were only about 8-10 Karens present in the evening. They included the HM of M.E. H.N. & others from M.E. H.N. or a neighboring village. They seemed to be elders of a sat. 2 or 3 carried silver phans with khuying ba. che. & bottles of water for the ritual r. in ceremony.

~~At about 8:00~~ At the Phrasait Co. during the evening, the Burmese orchestra played & several men danced in the 'Burmese' style. C. it said that all of the dancers as well as a number of orchestra members were Mon.

There were a few high-status guests - the new head of the area forestry division ~~at~~ (U. S. R. V. N.) who had just arrived ~~two~~ a week ago and his wife, a Palet Amphur, & at the west, the mgr. of the Govt. Savings Bank & his wife.

At about 8:30-9:00 ~~am~~ a procession arrived from ~~the~~ Co. m. c. y. with another 'money tree'. Then about 9:30, the procession began from the Phrasait Co. & went down ~~to~~ M.S. Rd. about 1/2 of the way to our house, turned down a side street and returned on L. g. Phrasait Rd. Then it pulled

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picked up two smaller processions, also with 'money trees', which were composed of townspeople. The whole procession went up Lé-g Phosit to Wai Syksu. Rd where it turned left. It turned left again off of Wai Syksu. Back onto M.S. Rd. Then it proceeded directly to the Wat.

The actual ceremony was brief - no more than 15-20 min. Only one monk was present, the Burmese abbot's ~~presence~~ in the congregation. Several members of the congregation (all men), including several Karens, went up on the platform behind the monk where the altar was and lit candles in front of it. Also, ^{a number} ~~some~~ members of the congregation gave ~~the water to~~, again including several Karens, gave their water to the monk for the trist nain instead of pouring it themselves. The water was poured into a single glass which the monk turned during the chant. The whole service was in the Burmese style. I noted that 10 or several of the Karen seemed to know the Burmese style of chanting.

At the wat we met an old woman who says her fa. was Mon & her Mo Khommyang. She speaks Khommyang, Thai, Mon, & Burmese. When asked by the other women present how she learned Burmese, she said that before the war most traders used to come from Burma rather than from the Thai side & she picked up Burmese in the mkt. [Thus, suggesting that once Burmese was the trade lang. in M.S.].

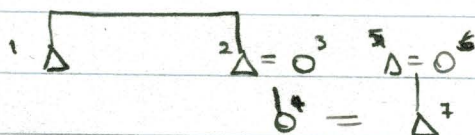
INTERVIEW WITH THONG Q.N. MON. OF PHANASIT:

June 4!

A longtime ~~that~~ had a long talk ~~with~~ of T.O., the mgt. of the Phanavit Co. From him I gained considerable idea of the personalities involved in the commercial life of M.S.

The presence of the HM. of Mō-Hān, who was said by women present to be the wife of the wife of Nai Wichien, the owner of the ~~the~~ O. Mue-ri Store, led me to discuss the following, presently schematically.

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- 1) Ka. Wong or Wog [Si-wachai] (กา Wong or วอ [กา Wong]) - headman of ~~the~~ the (กา Wong) of B.M.E. Hain. [The first spelling of the name comes from the way I heard to pronounce it; the 2nd from the list of village headmen in the Dist. office]. He is a S'kaw Karen whose name used to be Tuna. (7. sp.). He is a very wealthy man, owner of many lowland rice fields & of elephants who are contracted to the Promisit Co. He has the reputation for being a very devout Buddhist.
- 2) Sansa (Karen name; sp.?) - very wealthy town Karen who has a store across from the liquor co. Started with elephants as basic capital. Was very Thai-ized. Also has reputation as devout Buddhist. Currently unwell because he was in an auto accident.
- 3) Name? - Shan wife of Sansa.
- 4) Name? D of 2 & 3 - runs name Omme-ri shop. Does not speak Karen - "is Khonmyay."
- 5) Name? - Hainanese Chinese.
- 6) Name? - Shan [note not sure if originally thought].
- 7) Wichian 2. omme-ri (กา Wong ~~Wichian~~) - owner of shop's other enterprises - visited Hainan when boy - ~~but~~ understands Chinese but doesn't speak it.

I also asked ~~about~~ TO about 'mines' ~~the~~ (กา Wong) in M.S. He says that there are 6 owned by the following people:

- 1) Somchai (the owner of the hotel) - owns 2 & has requested to open another one but has not yet done so.
- Teochiu Chinese.
- 2) Wichian - owns 1. (see above)
- 3) Thian (man who recently died) - owned 1. Hainanese Chinese. Not a local person. Orig. a govt. civil servant, but had much money & opened mine. Wi & younger Br. now managing mine.
- 4) Thian Ying-ke (กา Wong Ying-ke) - owns one. Hainan Chinese.

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5) Phanasit Co. owns one.

Post one is brought out by boats. No roads into the mines.

TO's own family is 'Burmese' by his identification (Sanya says that Fa was half-Burmese, half-~~Si~~ Mgr
= Fa was Burmese). However, he speaks very little Burmese, but does speak Thai & MT fluently.

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THS-T PHA-PA. AT WAT KIRIWARO:

Today was the ths-t pha-pa. by the group from Suk. Jan & I went to the welcoming ceremonies at
the wat. The group arrived about 3:30 - they were welcomed by a ^{so music} ts'in lep & ts'in kum bS. khing dancing.
The speeches were made & the gifts brought into the Si-la. Thui.

At both the Welcoming Ceremony & evening affairs, less elite types were present because of
competing demands. The Amphoe sponsored a football game (Locals vs. group from CM) in the
afternoon & dance music (Regional Court, Savings Bank Orchestra) in the evening in order to raise
money for an ~~new~~ x-ray machine at the health station. On the tickets to these events were expensive
(\$50 for both), only those who could afford it went.

In the evening there was movie dancing by the 'Sulawin Butterfly', music by the Burmese
orchestra, & music by the group from Suk. Although I didn't stay for the whole affair, Sanya said
that the presentation had not taken place by midnight.

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MISSIONARIES:

I noticed a Parang moving into a house next to the telegraph station on M.S. Road. Later I had a chance to
ask the 'cater' about him. Apparently, he is Mr. Hudsboth, currently of H.S.T. Pat Coats said that they
Hudsboth's were moving over here because (1) they hadn't had much success evangelizing in H.S.T. (They have been
there for 10 yrs.) and (2) because there were now more P'wo Karen (with whom the Hudsboth's work) on this
side of the mtns.

There is now quite a complement of missionaries here: (1) Baptists working ~~mainly~~ with 54' low Karen,

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Running the hospital include the Costa, a ~~man~~ single woman doctor, & a single woman nurse; (2) The New Tribes Mission working with the Lema? include the Slaters and one ^{woman} single nurse living in M.S.; (3) 2 single men living in Kang Loo; (4) The Overseas Missionary Fellowship working with Pao Kuen include the Hudebaths; and (5) the Catholics working with the S'Kaw Karen include Father Milko. We have also heard from Larry Ladd & from the Couls that the Church of Christ in Thailand (Presbyterian) will be starting a missionary family here beginning in March/April.

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KING'S BIRTHDAY CELEBRATIONS:

Today was the King's (official) birthday & the officials in town, plus a few others, met at the District Assembly Hall to hold a celebration in honor of the King. On a platform were nine (I believe) monks (no novices). ^{was} Senior monks of the monk from Wat Si-bunray (the Cao Khua? Cangwat having gone to Bangkok), next to him was the abbot of Wat Sittthi Mongkhon. Also represented were Wats Chaiyad'lip, Kitti Wong, & Amnara-wat (plus several monks I did not know). On the floor of the hall were ~~several~~ arm chairs (front row), hard back chairs, and benches. Women (almost exclusively, if not entirely & school teachers) sat on the right (so one faced the stage) & men on the ~~to~~ left. A few ^{and} officials (those who could afford it) were dressed in ~~white~~ formal uniform (white jacket, black trousers) while the rest of male officials were in the usual khaki & military uniforms & the women primarily, but not completely, in navy blue skirts & white blouses (the "uniform" of the town). Intermingled among the officials were several men (no more than half a dozen) in suits. These included Nai Than, the lawyer, a father of a teacher (who is, ~~also~~ according to Mark, running for ^{the} Provincial assembly), and several others I didn't know. In the front row were the Nai Amphoe, the ~~ant.~~ ~~The Governor~~ Nai Amphoe (chief assistant), the deputy ~~Public~~ Public Prosecutor, the Chief Judge, the Chief forestry officer, the forest judge, and the Public Prosecutor. Conspicuously absent were the chief of police & such town notables as Wichian, Thong-on, & Som-bat. Students in uniform stood outside the back entrance.

The ceremony: The Nai Amphoe first lit the candles on the to'mu: which were placed next to a picture of the King & on the stage. Then an official whom I didn't know came forward & requested the presents. Everyone stood in ~~the~~ position & received the five presents from the chief monk. Then the

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monks chanted a very long chant (which changed pace during one part). [I noted, incidentally, that the monk from Wát Sommará-wát was able to chant this whole ceremony which was in Thai style.] During the chanting the chief monk first lit a three-rand candleabra (what he did with it, I couldn't see) & then a sacred thread was first attached to the picture of the king & then passed along from monk to monk. Before the ~~ceremony~~ chanting was finished, the sacred thread was passed back, being rolled up as it was passed, to the head monk.

After the chanting was finished, during which the audience had sat, for the most part in the wái position [exception: a Muslim teacher, one other official in the front area, & all of the junior officials], the monks retired backstage where they were fed a noon meal by a few very high officials. When they had finished eating, the monks resumed their position. Then the Nai Amphoe gave a speech, which he read from a sheet of paper. This finished, the national anthem was played on a tape recorder simultaneously with another chant by the monks. At the start of the national anthem, the audience stood up & at its finish, they all shouted chai yô, 3 times, raising their right arms each time. Then 9 people, including Mark Anderson, presented gifts to the monks. This finished the monks chanted huet ré-m (with only the Nai Amphoe pouring water) & hái phon.

Mark Anderson, with whom we sat, said the ceremony was much less impressive than last year when many more people showed up & some officials even wore ceremonial swords.

After the ceremony was over, about 20 to two dozen of the most senior officials adjourned to the house of the Public Prosecutor. There they had their pictures taken by myself & the daughter of the P.P. After which, ~~people~~ they relaxed & ate an informal "sukiyaki" meal with beer & ~~with~~ whiskey (several people were very drunk). During the ~~the~~ ^{evening} the Nai Amphoe, however, did not stay, claiming he had business at Mě-lá-kóng. During the course of this story of the evening, a young local girl, whom I think to be a local prostitute, joined the group. A couple of men played up to her, even putting their arms about her.

During the event, I had a chance to talk with several officials. The new Public Prosecutor who has been here 3 months, was transferred from Buriram. He is a native of Amphoe Sa-lá-phun, i. e. Bait-Et. The new District Amphoe This is a Commune in the Navy. According to Mark he was once known

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between the Thai and American marines. He was sent recently to Roi-Et where he had been posted in 1956 & knows Mr. Chason who had been Patat Amphoe. tho. in MK when we lived there. He has been here 6 mos. (same as the Nai Amphoe.)

The new Chief of the Border Police (whose 3 stars Mark says indicates a Captain) was transferred here about a month ago from Chiangmai. He says that he is head of the police for all Mue-Hong-Son province. Finally, the lawyer says that although he isn't running for the prov. assembly, he plans to run for the National Assembly.

Thot Pha-pa. at Wat SY. Bunnayag:

This morning we received an invitation to attend a Thot pha-pa. ceremony at Wat SY. Bunnayag. It read as follows (typewritten):

"Owing to the fact that I will be making merit by Thot pha-pa. at Wat SY. Bunnayag in order to find capital for building a Wat water tank, I would like to invite you to join in making merit on the following day at the times:

5th December 1967 6 p.m. donation [of the pha-pa. offering] at home 10 p.m. take [the offering] to present at Wat SY. Bunnayag. Police Sergeant Maj.

(Signed) ~~Ch. S.~~ Banphop Wagnoi Sarnon

(9750 01529)

We gave the donation but didn't attend.

Visit to MS. Thawon's Garden:

In the evening we took Jane & me to MS. Thawon's 'garden' where we were given a tour & then 'refreshment' in a lovely little cottage on the edge of the rice fields. During the course of the conversation I learned that Nitiya, the "Miss Mue-Surong" who represented both the district & province in the 'Miss Thailand' contest is a Muslim. Her mother, according to MS. Thawon's wife is Hs-Chinese & her father Indian. They are separated & divorced.

I also learned that some of the rice fields in the town are owned by absentee landlords who rent the

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land out.

Samān

June learned from Samān, my assistant, that he has relatives in Mē-Hōng Sōn.

Two are prison guards (ခံစားသူ) & one is a teacher. Samān himself has spent several months in MHS when he went there to take the exam for being a policeman (he failed).

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A THAI-IZED KAREN:

This afternoon we were visited by a young man, ~~whose~~ whose family background is S'kaw Karen, who wanted to know if I was interested in hiring him as an assistant. He had worked for Dave Marlane for a while & heard from Samān that I wanted an assistant who could speak Karen. His name is Chatri Khānkēō (စာထြိ ကျန်းကျော်) & lives 2 doors down from the Christian hospital. His family is Christian.

He says that his father is a clerk in the court. He has 6 brothers & sisters, 1 of whom is a midwife, another an Interior clerk (in the district office?), and the others still students. He himself studied to, but did not complete, MB - partially in govt. schools in Chiangmai. He has visited MHS (when he met Lehman's) but didn't work there. He has been out of school for 8 years & has been working primarily in construction (roads mainly). He speaks fluent Central Thai & claims to know Northern Thai & some Shan.

He says that most Karen Christians in town live around the hosp.

KAREN PROBLEMS:

Mark Anderson said today that Sergeant Tawit of the Border Patrol Police who ~~was~~ was one of the few govt. who could speak Karen was transferred to the civil police in Chachangsoo because of something to do with George Po. Mark said he learned this from Rudissan, his roommate, who is ~~not~~ a regular, as "copy" in officials in regards to smuggling.

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MURDER OF SOMBAT

Upon returning from a brief trip to Chiangmai last night, we learned that Sombat had been murdered in front of his hotel on the evening of the 5th. In the Chiangmai newspaper, Khonmyag (คหณมย) for the 15th of December (pages 7 and 26), the following account of the shooting occurred (trans. from Thai):

OWNER OF MINE ATTACKED IN HOTEL

SON ENTERS TO HELP, GRABS GUN, CHASES AFTER CRIMINAL

Mé. Sariang, Mé. Hô. Sô. n

On the 5th of this month, at about 7:00 p.m. Nai Sombat or Siang. Chu-wát-tháná-kun (นายสมบัติ ชูวัฒธานากัน), aged 38, owner of Mäik Tapháo Forest (ป่าตะผ้อ) (ไม้ตะผ้อ) wolfram and lead mine, Mé. Sariang District, Mé. Hô. Sô. n province, was standing smoking a cigarette in front of the "Sombat" hotel, 158 Wiang Mäi Road, Mé. Sariang, which is his own hotel.

At that time, three men entered asking for Nai Sombat. When they met ~~Sombat~~ Nai Sombat, one evildoer drew a revolver from a holster, thrust it in Nai Sombat's right side, and fired a shot. The bullet tore into the heart [causing] immediate death.

During the shooting, Pái Chu-wát-tháná-kun (ไ้ ชูวัฒธานากัน), aged 14, son of Nai Sombat was sitting in the hotel and saw the whole occurrence. Thus, he ran into a room, grabbed his father's 38 revolver, and ran out shooting at the evildoers. But the shots fell short and the evildoers fled from the hotel.

At the same moment, Pukimman Prädit Panya-phun (ปุกิมมาน ปราดิต ปณยานุพน) (ปุกิมมาน ปราดิต), patrolman on duty, happened accidentally [on the scene] and gave chase to the evildoers. He seized upon one of them and got him in a neck lock. But the evildoer shook him off, pulled a knife, and stabbed Pukimman Prädit in the back. He had a violent appearance. Then the evildoers fled.

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Let the Police Lt. Thong Usa-rit (สม. นอ. ๗๗๖๖๖),
divisional commander, ~~for~~ M2. Sarang district ~~pro~~ provincial police station,
promptly went to corroborate [the events] and to [order] an autopsy. According to the
assumptions of the police chief, this [incident] is likely to be mixed up with the more
concession and [with the fact that] Nari Sornbat had registered as a candidate for M2. Sarang
(no. 15) for ^{the} M2. Hong Sorn provincial assembly. He was popular in trade circles and
good society.

In any event, the chief of the police is going to follow [the investigation] of
this mysterious shooting to its conclusion.

The Bangkok Post also carried a garbled version of the story on the front page of its December
12th issue.

CANDIDATE KILLED

The December 23 municipal election in Thailand have apparently cost their first life, police
reported here last night.

The slaying of wealthy Maehongson province businessman Sornbat Choowathakul,
shot dead in front of his house in Mae ~~Sarung~~ Sarieang town Friday, had been
reported earlier, but first reports failed to mention he was a candidate for his
local town council.

Police are investigating the possibility, a police source said, that local politics
may have been connected with the shooting.

The rumors we have heard is that Sornbat's killers were 'hind guns' & were young men. 2
suspects were arrested a few days later at M2. Lu-nor &, according to Bob Coates, police had
their eye on a third, but hadn't arrested him. Also, while not discounting ~~the~~ political motives,

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people were inclined to think that his business venture provided the reason for the murder.

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VISIT TO BÂN PHẠ PHÀ & B. MÃI

Today I drove the VW down the Phumvit lumbered to the South as far as Bân Mãi (U. 215).
Cit, M.S. Thawon, his wife Son, & 2 of their teenage children (1 male, studying at school in Lampang
where his grandparents live & 1 female, studying at a nun's school in Chiang Mai).

We stopped first at the tobacco drying str. near Wat Com Thong & then at the other station near
B. Phũ-phà. At the latter, nursery fields were being planted by Phumvit employees. From the tobacco str., there
is a branch road, currently under construction, which travels West. M.S. Thawon says that eventually this
road will be built to the Salween, although not this year. The Phumvit Co. owns a caterpillar tractor
(called a cót krét in Thai) which is used for making the roads. They also employ elephants for
moving the logs into the river & for the bridges. The first bridge is about 3 km. outside of
MÊ-Sariang. It is reached by passing through a Phumvit camp where Phumvit trucks & vehicles obtain
gas. Although other vehicles than those belonging to the Phumvit Co. & villagers use this road, it
is nonetheless private with a gate across the entrance to the first bridge in the Phumvit Co.
The main road is about 50 km. long, leading to the Phumvit mine. The road also is used by
lumber trucks which pick up teak logs from drying areas where they have been dragged by
elephants. Thus, the road serves the purposes of the tobacco, lumbering, & mining interests of the Co.
The road is almost exclusively through forested area, probably as a result of its being private.
Small side roads lead off into various villages along the way. The first bridge is across the
MÊ-Sariang river, while the 2nd, on the new road, is across the MÊ-Yuon R.

We did meet a few other vehicles on the ^{main} road. In B. Phũ-phà we met a ~~R.S.D.~~ E.T.O. truck
with Chiang Mai license plates which was being used by Nai Wichian. In B. Mãi we ran into a
Phumvit truck carrying such a fore & a landrover with Lampang license plates.

In B. Phũ-phà. Cit took me to meet the headmaster, a relatively young man, whom he
thought could help me in my investigations. ~~At the house of the headmaster was another teacher,~~

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The headmaster of a school in a lowland Karen village some 6 km. or so away (~~in P. M. 4 km.~~)
I will report the talk with this last teacher first.

B. Mĕ. Thá lú² (ᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃ)

- It is located in Tambon Mĕ-Yuan, contains only Karen. I wasn't very successful in trying to get the precise identity of these Karens for the teacher was led into an ~~approximate~~ explanation of Karen identity as follows: that Karen refer to lowland Karen as Ya'ng dōi (ᐃᐃᐃ ᐃᐃᐃ) - i.e. 'mountain Karen' and themselves as Ya'ng Bān (ᐃᐃᐃ ᐃᐃᐃ) - 'village Karen'; lowland Karen use the reverse designation (!).

I asked about the religion of the people in B. Mĕ. Thá lú². The headmaster said that it is a 'mixture' of Buddhism, Brahmanism, & spirit worship. However, when Ćit asked specifically about the Brahmanism aspect, he found that they don't aware Śiva, etc. so I am uncertain why the Brahmanism designation is used.

There are two teachers at this school, both of whom are apparently Khommyang. Neither speaks Karen & the headmaster says that it is difficult in the first two years where the students know very little Thai of any kind. But by the 3rd grade, the students are fairly good at Thai. The students, of which there are 48, apparently are all from the village. No Khommyang or Lua² attending the school. The school was founded in ~~2507~~ 1964.

SCHOOL AT BĀN PHĀ. PHĀ.

The headmaster of B. Phā-phā school says that all the students at the school are Khommyang (with the slight modification mentioned below). The school was founded in ~~2476~~ 1933. It has 6 teachers.

~~Old woman~~ INTERVIEW WITH OLD WOMAN:

The headmaster of B. Phā-phā took us to talk with an old woman whom he said could answer my questions about the hist. of the village. This woman, Mĕ. thāo Sĕ. (ᐃᐃᐃ ᐃᐃᐃ ᐃᐃᐃ) claimed to be over 50 yrs. old.

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In addition to her age, she was also an excellent informant for two other reasons: (1) she was the elder sister of a famous monk who was head of the local wát and (2) she is a member of the family which has traditionally been responsible for care of the communal spirits.

I asked about the age of the village. She said she had no idea, but when pressed she said that her grandparents had lived here. When I asked if this village formerly had people besides Khomuang living here, she said that the village was formerly Luc?

This led me to ask about the preservation of Luc? customs. She said that every 3 years, the villagers must offer a pig to the rice spirit known as phý-dò-k-kháo (ผัดดอกระ). She says that there is a communal spirit known as čáo nai (เจ้านาย) which lives in a shrine referred to as hó-phý (หอผี). Each year the people feed the spirit at the hó-phý. However, if the spirit ever wishes to communicate with the villagers, it will come down and possess a male member of the household in which the old woman lives. The spirit can only possess someone in this household because they are its descendants. It is propitiated especially at 'new year' (wan song kra-n) at both the shrine ^{at} Sýawát ^{at this house} (เจ้าวัด) and hó-phý (หอผี).

There is another spirit, again of Luc? provenance (?) known as phý-dò-k-kháo (ผัดดอกระ). In B.Dh.k-phú, this spirit is said to possess no shrine, but lives in the forest near the wát. If a person moves into the village, he must take flowers, incense, and candles to wát-sýawát. wát-sýawát. wát-sýawát.

If a person is leaving the village more or less permanently he is supposed to take the name of persons wát čáo nai. At pí-nai 'new year's' wan song kra-n there is the ceremony of tám húa, ceremonial bathing of heads.

I asked about practitioners connected with these spirits. Formerly, the woman said, there used to be two mediums (called thi-nay tá-nay - thi - lit. 'sect' in the local language) who were called phaya-húa-sýa (พระหู่ยา) and čá-o-sý-n há-n (เจ้าโศนหัน). Now only the former exists. There also exist two people who can invite the spirit called locally tý-kháo (ตั๊กกระ).

Some historical miscellany that she recalled included the fact that formerly the mé-yuan flowed much closer to the village. She also said that the wát used to be located in a diff. place than at present & that the hó-phý (interestingly called by the more formal term u-bó-sót - อุโบสถ in the local lang.) is still in the old place (although recently reconstructed). The transfer took place when the woman

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woman was about 10 yrs. old. She doesn't have any idea when the old wát was built.

I asked about the story I had heard about ya.g.dz.g attacking villages in this area about 150 yrs. ago. She ~~must~~ confirmed the story saying that the attack had occurred ~~at~~ before she was born. She said that when M^{re}. Khatuan was attacked, people from this village fled.

She then gave me the history of her brother, the Panna Phéa² Khru Banya. Wóráwát (Wí²á² Wí²á² Wí²á² Wí²á²). He was the 2nd of 4 children (3 boys 1 girl), all of whom (except the old woman) are dead. He was ordained ~~at~~ at 15-16 as a novice, ~~at~~ at 20 as a monk. He was a monk 68 yrs. (then making him 88 when he died). The old woman said that he never (nearly never) left the wát ^é was a lú.k.sít.wát. He never, after being ordained, entered his parental home again. Even when his parents died, he didn't enter the house but waited for the corpses at the cremation grounds. He would only go elsewhere when invited ^é, he did found wát Sittimongkhon in M.S. town. He never went to Chongmae.

He was very revered by Khaus who used to throw to the wát for ~~at~~ 'New Year's' (Songkran). They came to tám.thú. They once, at his request, brought in many teak logs which were used to build ~~as~~ a large school in the village. At least 2 Khaus, ~~at~~ from B^{an} M^{re}. Káma. (U. 11210:257) were ordained as novices under him.

He also made small votive tablets (the kind people wear around their neck) which he distributed. I received one of them in the wát. The temple presently has 4 monks & many novices (the village is approaching 100 households in size).

Chiang Mai: Ph^{re} & Visit to Sites

Ph^{re} ~~thaw~~

Visit to 'Sights' of B. Ph^{re}.phá.

After leaving the old woman, we paid a visit to the various 'sights' of B. Ph^{re}.phá. First we went to the wát, having seen the woods where the siá.wát lives before. We went into the wát ^é looked at a collection of 'natural' stone phenomena in strange shapes which are 'worshipped' here. ~~There~~ I have seen several others of these stones, worn away in strange shapes, which are kept as

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being of some 'sacred' significance by people in M.S. (M.S. Thawon, the lawyer) & in nearby villages (B.Nám Dì.p). We also went into the khut to see a picture of the Phuá Khru. & to get one of the stone amulets that he made (in huaade under his direction).

Then we went into the forest to see the boi, a very small structure which was surrounded by weeds. ~~But~~ Although it had only recently been built (within the last 10 yrs.), it was built on the site of the much older boi.

Finally, we climbed up the hill above the village, known as ~~doiphá-lái~~ (ดอiphá-lái) (ดอiphá-lái). This name lit. means 'hill (cont.) of the flowering stones'. There is at the top of the ~~mountain~~ hill a big ditch, or erosion cut, which gives the hill its name. The village's name, which means 'the village - stone - split/new', is associated with this hill.

Bân Mái

After leaving B. Phá-phá, we took the ~~two~~ headmaster & travelled on to B. Mái (ไม้) where we stopped at the house of the headmaster of B. Mái school. This HM is originally from M. S. Siang. He invited over two old men to answer my queries.

The first, Nai Kura. Suk-sam-thon (นายสุกสมทอง), a man 76, was Headman of the village until 2 yrs. ago. He was born in B. Hoi & came to the village about 40-50 yrs. ago to sell things. He married & settled down here. He was HM from 1931 to about 1965 (34 yrs.).

He says the village was orig. luá?. Its orig. name was Bân Să-n pū-lai (บ้านปูนไล). But in the time of Āo Nōi Khumkang (เจ้าพ่อขุนคำคง) (เจ้าพ่อขุนคำคง), as he is locally called, ~~the~~ ruler of Chiangmai Shams (not Yang-dong) attacked the village & burnt it down. When it was rebuilt, it took its new name indicating the fire which had destroyed the village.

At this junction another old man joined us who said that he was 85 yrs. old. He said that the village was founded as B. Mái before his birth - i.e. at least over 100 yrs. ago. He says that B. M. Khut was used to be Shan but now there are none left.

He says that the village still retains some luá customs & they still fear some luá spirits. Before marriage, for example there must be a [bride price] of 3 rupees (1170 as it is locally

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called) placed on the back of a pig (which is also part of the bride price) and one bottle of liquor. He also said that this custom was special to Bân Mái. After marriage ceremony, miang is taken and distributed to all villagers.

The following major spirits exist in the village: (1) Cáo nai (จ้าวน้ำ) which lives in a sân cào (ศาลเจ้า), (2) Sư wat (สุวรรณ) and (3) mít bân (มิตรบัน). The latter is 'fed' at weddings while the 2nd is fed a wat ceremony.

After lunch at the teacher's house (we brought our own), I asked the teacher a few things about local custom.

- After marriage a man comes to live in his wife's parents household. They continue to live there ~~but land is divided equally~~ until they build their own home — an indefinite period of time later. The last daughter remains with parents until their death, but the others yê-k khro-phroa (โยกครอบครัว) - lit. 'to go apart [from] the family'.
- Inheritance of land is equal amongst all children regardless of sex.

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CEREMONY OF PRESENTING PADDY OFFERINGS AT WAT COM THONG:

Several days ago a man came while I was out to extend an invitation to attend a ceremony of 'presenting paddy alms' (พิธีถวายข้าว) at Wat Com Thong. This is not an annual ceremony, but one held especially to raise money for building a new wiharn at the wat. The man inviting us left behind a sack, with the schedule of events, etc. printed on it, in which the offering was to be placed, an envelope (inside the sack) in which monetary donations could be made, a picture of Phra Khru. S.Y. Wichai (the standard picture), the famous monks of Chiangmai, and a printed 'sermon' (?) or khâ-o (คำ) - lit. 'poetical composition' in D. Thai (but in C. Thai script) on the "Four Noble Truths". Panga gave me back for the picture & we later donated 3 liters of rice and 50 baht at the ceremony itself.

The following are translations of the first two of these items:

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1) Schedule of Events, etc. on Sat

Side I:

Distributing of Merit [through] Subscribing for
Buddhist Temple Fund

Presentation of Paddy Offerings and 'Great Life' Sermon [Vessantara]
at Wat Com Thong, M^é. Sàriang District, M^é. Hôg Sôin Province

May merit come to each generous Buddhist.

Wat Com Thong, one of the oldest wats in M^é. Sàriang, had since its beginning a Vihara. But over 10 years ago it burned down, leaving only those remains we see today. For this reason the abbot and all members of the Wat Com Thong temple committee have decided to erect a new vihara to replace the old one. However, since the wat yet lacks funds for the ~~buildin~~ construction, it was decided to [arrange] for merit-making ~~through~~ donation of paddy ~~offering~~ ~~giving~~ and the 'Great Life' Sermon in order to find the income for building a new Vihara. The schedule of events [associated with this merit-making] is as follows:

On the 14th of December, 1967 ^{13th} — That is, the ~~14th~~ day of the waning of the moon in the 3rd lunar month (northern reckoning) — the opening day of the festival, the 'Great Life' Sermon [will be preached] throughout the day. In the evening, a movie will be shown [on the wat grounds].

On the 15th of December, 1967, there will be the sermon and movie as the day before. In addition, this will be the day for receiving the paddy offerings from those who will join in ~~the ceremony~~ this merit-making.

On the 16th of December, 1967 — that is, the 15th day of the waning of the moon in the 3rd lunar month (northern reckoning) — the presenting of paddy ~~also~~ will occur at 9:30 a.m. [At this presentation] nine monks will chant & when finished —

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will be a sermon. At 11 a.m. there will be the presentation of a new meal for the clergy and the presentation of paddy for the che-di. The monks will chant their formal gratitude at the end of the ceremony.

Therefore, [we would like] to inform and to invite every generous person to join in making merit by ~~presenting~~ presenting paddy also and listening to the 'Great Life' sermon at the time and place which has been spoken of [above].

[Signed]

Abbot Intha Te-cháwáro.	Chairman
Mr. Kê-o Intà ²	Committee member
Mr. To. Niyom	" "
Mr. Pankham Tàlà hà ²	" "
Wat Committee of Wat Com Thong, Sponsors	

Also on this side, in the left-hand corner opposite of the names of the sponsors, was an ~~stamp~~ ecclesiastical stamp superimposed in the following printing:

This has been approved by
Phrá² Khru Ànúson sà-t kiát.
District Abbot
Stamped [with] the regulus [symbol].

Finally, there was also a picture of the abbot of the wat on the sack.

SIDE II:

SACK TO BE FILLED WITH PADDY

As part of the capital for building a Vihara at Wat Com Thong
Mê-Sáing District, Mê-Hsing Ssín Province

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~~_____~~
Name _____

Address _____

No. of liters ~~intended~~ of Paddy intended as offering _____

May the merit [thus made] be dedicated to _____

_____ who has already passed away.

May the ~~merit~~ results of this merit bring happiness and
prosperity to me and my family.

(Filled, [holds] 3 liters)

[at bottom given name of printer in Chiang Mai].

2) Offering envelope:

Additional Envelope for Making-merit at [the ceremonies of] presenting paddy
alms and 'Great Life' Sermon [held to raise capital] for building a Vihara
at Wat Com Thong, MÊ. Sàriang District, MÊ. HSY Sŏn Province.

~~_____~~
Name _____

Address _____

Amount of donation _____ Baht

This envelope also bears the superimposed stamp of Wat Com Thong (it shows two
che-di.)

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We didn't attend the ceremonies of the 14th & 15th. However, Sanga, who climbed up the mt. to the wát on the 14th, said that nothing was happening on that day. We did attend (in Jan 61), along with Ōt & Sāmān, in the morning of the 3rd day (the 16th).

The ceremony did not get underway until after 10:30 because so few people had arrived to take part. Even then very few people, compared to other major ceremonies, were present. Those that were, were mainly from B. Cōm Tēg, B. Thūg Phrāo, i.e. directly below the wát. However, many more donations came (including many from B. Phā-phā which I had seen the day before) from people who didn't attend the ceremony.

According to the 'program' there should have been 9 monks present at the ceremony. However, afterwards Sāmān and I could remember only 8, ~~which was from Wát Sittimongkhon~~ (H^{is} monks) including the abbot of Wát Sittimongkhon (1st monk), The abbot of Wát Cōm Tēg (2nd monk), and monks from ^{Wát} B. Māi, Sēn Thōg, S. bunnag, Chaiyā-lāp, and Kitti Wong as well as the abbot from ^{Wát} Cōm Thōg. There were also present, but not participating in the chanting, one or more novices from Wát Cōm Thōg. Note, there was no representation from any of the Burmese or Shan wats.

[I have type recorded the ceremony and Sāmān transcribed it. A detailed version of the ceremony will appear later.]

The monks were fed during the ceremony, after which the people present also ate. The food was made by the villagers from the villages below the wát.

Which of the ceremony, I observed several other things not directly related to the ceremony proper.

1) Karen and Lua' presence at Wát Cōm Thōg

In one of the Sūta. at the back of the wát, one end has been crudely partitioned off. Here resides an old hill Karen who swears that he has been living there for 10 years (?). He speaks N. Thai well. He said he came because he was not well.

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At the ceremony itself there were a number of Lue² from the villages below. Čit, in overhearing some of these Lue² speak Lue², remarked how similar it is to Mo:n (which he knows since Lue is originally a Mo:n).

After the ceremony of presenting paddy alms was over, some Lue² from ^{Cam Cui} ~~Thị Pháo~~ announced a gift-giving to the monks in honor of the dead. The offering was more elaborate than others I have seen and included such things as a harp stick, a mattress, and other utensils as well as food.

2) Abbot from Sittimongkhon:

I mentioned to the abbot from Wát Sittimongkhon that I had heard that the Phrá Khru from Wát B. Phá-phá had founded Wát Sittimongkhon. He said this was true and that he himself was from B. Phá-phá.

He called the shrine in the wát grounds at Cam Doy, the shrine for syawut. Čit mentioned that yesterday the teacher in B. Phá-phá had said that there was no shrine for this spirit, but that it lived in the forest near the wát. The abbot said that the spirit without a shrine should be called syabán.

3) Old City of Mě-Siang:

Standing in the wát grounds one can overlook a large portion of the Yuem valley. Čit & Saimán pointed to a site, further down the Yuem river, which they said was the old site of the town. It was moved because the location wasn't good (flooding?). Apparently, one can still see remnants of a wát there.

THE KAMMAN OF T. BÂN KĀT:

This afternoon the Kamman of T. Bân Kāt (in which we live) visited us. He came to solicit a donation from us to buy food for feeding a large group of monks and novices at Wát Sī-bungray on the 20th of this month. He said that there would be 120 monks & novices present because they would be coming from all over the district to take the annual nātham exams. They will be here for five days. For each of the days, the various tuhan men from ~~B. Kāt, Mě-Siang,~~ Mě-Siang, Mě-phá will arrange to feed the monks. The 20th is the day for T. Bân

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Kant to feed the clergy.

He requests monetary donation, or, if a family be too poor, donation of rice. The food will be prepared in the evening of the 19th & morning of the 20th at B. Pong school. The food will be taken to the wats for the 11:00 meal (the monks will still go out on their normal rounds in the morning).

I asked the Kamnan, whose name is Liam Suvannalop or Suvannawop (ลิ้มสุวรรณอุป / ลิ้มสุวรรณ), about himself. He is a Central Thai, born in Chumot, who has lived in M². Saring for 30 yrs. He came here as a govt. civil servant, although not in the police. He married a local girl. He left govt. service & became a trader. He has been Kamnan for 22 years.

Old Names For Northern Cities:

Āt was over this afternoon & in looking at an issue of นิตยสาร. He noticed some words which led him to give me the old names of some northern cities:

หริภุญไชย	/Hārīphunchai/	=	ลำพูน	/Lamphu-n/
เขลางค์นคร	/Khē-laṅ Nakhon/	=	ลำปาง	/Lampang/
เชียงใหม่	/Chai-na-rai/	=	เชียงราย	/Chiang Rai/
โกสุม	/Ko-sai/	=	แพร่	/Phrē/
เวียงพางคำ	/Wiang Phing/	=	เชียงม่วน	/Chiang Mai/

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Misc:

Āt gave me the following misc. information today in connection with questions I asked:

- 1) The Kamnan of M². Saring is from Ayuthaya.
- 2) A policeman has been arrested in connection with Sombot's death.
- 3) There have been notices of cars travelling by all during the day & into the evening for the last few days. Āt says that ~~they~~ farmers are bringing the rice into the landlaks.

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who live in the city. P't says that ~~90%~~ 80% of the land in the vicinity of M.S. is farmed by those who do not own it.

Mons

This evening talked at length with Sanga & Phan (latter servants) about Mons. Phan's native lang. is Mon (Sanga tells her about how her Thai is not 'clean'). She is from a village near Kanchanaburi (called Myag Kan by Phan & Sanga). Phan says that there are many Mons in Kanchanaburi, & in Ratburi, Nakhon Pathom, & Phetburi as well. Paklat, ~~near~~ near Banghet, seems to be a center for Mons & Mon Buddhism.

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P'WO KAREN

Ever since we returned from the N.E., we have been plagued by a Karen man who has come to beg money or to sell us things (food, Karen handicraft, orchids, etc.). Today he visited us while Pete and Sally were here & we interviewed him (Pete doing most of the interviewing).

He says he lives in Bân Hui Pakut (? Bân Hui phak k'at ?), as it is known in Thai or (P.)
Thia Li, ~~as it known in Karen~~ [name, according to district records, is B. Hui pla. K'ay -
U. H'ao 1075]. It is located in Amphoe & Tambon Mò-Sung, about 6 hours walk from Mò-Hò.
It has about 30 households. Village No. 36.

In trying to ascertain his ethnic identity. He calls himself in N. Thai ^{ngay bân} ~~ngay bân~~, & in Karen shin - that is, what we call P'wo. What we call S'kaw he calls ngay pà in N. Thai & shia in Karen.

The village in which he lives, he claims, ^{comprise} ~~is~~ descendants of Lua² mixed with P'wo Karen. They still worship some Lua² spirits. He specifically mentioned phī. Lamag & said, in answer to Pete's questions, that they worshipped 2 other Lua² spirits as well.

The village is entirely animistic. A school building was built this year, but no teacher yet. A teacher will come from M.S. No police or BPP have visited the village, but District & officials have visited.

The headman is called k'è. (headman) gān in Thai & k'oi in Karen [ကိုင်ခိုင်]

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according to District records J. This man receives a govt. stipend.

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FEEDING MONKS AT WAT SI BAW BAW:

This morning we helped

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DINNER WITH DR. BINNAH SAWYER & MISS PEGGY SMITH:

This evening we had Dr. Binnah Sawyer & Miss Peggy Smith, a Baptist nurse, over for dinner. Binnah had spent 9 years as a Dr. in a Baptist hospital in Moulmein. Peggy had been born in Burma, returned to the States for her education, and returned to Burma as a missionary-nurse in 1949. Both left Burma in 1965 in consequence of the rescinding of all Protestant missionary visas by the Burmese govt. (There are still some Catholic priests & nuns in Burma).

Peggy had been most recently in Kengtung, Eastern Shan State. She commented that the biggest celebration of the year in Kengtung was the Thai King's Birthday celebration sponsored by the Thai Consulate. She also said that the Thai consulate bldg. (or chancery?) was rented from an ex-Baw Bawa of Kengtung who is now in exile in Chiangmai where he runs the Tada Siker shop [Kris Lohman says that he isn't really an ex-Baw Bawa, but just a younger son of a former Shan prince]. She also mentioned in passing meeting a monk trained in Thailand [Kris L. says that the monks of Kengtung are primarily Khien or Lii, the former of which are the name sacerdotal ~~are~~ writing as the northern Thai and are contrasted with the Shans elsewhere].

The mention of monks led me to ask if monks ever came to missionary hospitals in Burma or here. Binnah said that there was a monk in Moulmein who finally left the monkhood because he couldn't be both monk & patient. He was in the hosp. below the maternity ward & was cared for by nurses. In Kengtung, Peggy said, the chief abbot was once treated in the missionary hospital, but he brought along advisers ~~to~~ to act as nurses. The royal family of Kengtung paid for his bills. Here, Binnah said, a couple of monks have been

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to the hospital - a fact which surprised me since it would require their being touched by a woman - i.e. Binmah.

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FEEDING MONKS AT WAT SI. BUN RYANG:

This morning we helped people in B. Pong take food to present to the clergy who had gathered at Wat Si. Bunryang for the nak thum examination (the Dist. abbot said that about 90 clergy were present). The group that appeared at the wat included the B. Pong schoolteachers, a few other residents of B. Pong, and a few elderly people (mainly women). Not more than 20-25 lay people gathered at the wat.

The presentation was relatively simple, with the king ~~main~~ requesting the precepts, receiving them, & then, led by a leader, making the declaration of presentation. The monks then ate (they were seated at low tables &, in the case of novices, on the floor, in order of rank - at least roughly so). When they had finished eating, they chanted the hăi phon & then the laygate.

TEACHER FROM KAREN VILLAGE OF MÊ-TÔP:

One of the young women residing at the Lăng phrê was a school teacher who teaches in the lowland Karen village of MÊ-TÔP. There are 2 teachers at the school (both female & Khommyay). The inhabitants of the village are wet rice farmers. Some speak kammyay. Part are Christian and part Buddhist. The school has existed for 2 years.

Wat Si. Bunryang:

Wat Si. Bunryang is a very interesting wat in that it is built in the Burmese style even though it is a Northern Thai wat. The Dist. Abbot says that the people in the neighborhood of the wat were Burmese/Shan & wanted a Burmese style wat. The Bôit has a date on it of 2482 (1939) & none of the buildings look very old although the ~~chedis~~, chedis, also in Burmese style, look much older. The wat is by far the largest in town with many clerical residences, sa-la, etc.

Inside the bldg. which in Burmese-type wats serves as both a Wihān & a clerical

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residence, there are 3 large Buddha images in white plaster (?). The central one is from Burma, according to the Dist. Abbot, & is in the Burmese style. The 2 outer ones were made by an artisan in Mě. Sàriang (still living) & show Thai influence (length of ears, eyebrows, etc.). These were pointed out to me by the Dist. Abbot.

DEATH OF Sŏmbāt:

Khommyag, the newspaper from Chiang Mai, had more on the Sŏmbāt murder ~~in~~ in today's edition (20 Dec., 1967) ~~on page one~~. The following is a translation of the story as taken from pp. 1 & 44 of the newspaper:

MÊ. HŌNG SŌN POLICE NCO ARRESTED

CHARGED WITH HIRING KILLERS TO MURDER MINE OWNER

A police NCO was arrested and charged in the murder of "Siangj". [He is] accused of having hired the killers. A gun found in his house [was taken] as evidence.

The case [concerns] Nai Sŏmbāt or Siangj. Chu-wát tháná-kun, aged 38, owner of the màk tà phào forest wolfram and lead mine in Mě. Sàriang district, Mě. Hŏng Sŏn province, [who] was shot dead by three criminals in front of the Sŏmbāt hotel on a Chiang Mai highway, Mě. Sàriang — his own hotel. When the three assailants were fleeing from the hotel, Pái Chu-wát tháná-kun, aged 14, son of Nai Sŏmbāt, shot after them but without success. The criminals were fleeing easily when patrolman Pàdīt Pōringya-phun appeared on the scene. He jumped on one criminal and got him in a neck lock. But the criminal struck patrolman Pàdīt who was seriously wounded. These events occurred on the 8th of this month at about 7 p.m.

Later the head of the Mě. Sàriang provincial police station arrested two suspects — Nai Sŏmbun Sŏmbāt and Nai Pàdīt Pēng-chai,

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residents of Phre. province when they were trying to flee across the border into Burma.

Later news is that on the 12th of this month Police Maj. Khámit Wínit Khètkhamnuan (หม่อม. พลโท วิวัฒน์ เข้มขนิณานนท์), chief of the Mě. Hōng Sōn provincial police, together with 1st Lt. Krasē. Sīrīwanlēt (ร.ต. ม.ร.ล. ศิริวันเลิศ) obtained a clue that Corporal Tháwi. Sūpanya., head of the police station in Mě. la. nōi sub-district was the person who had hired Nāi Sōmbun, Nāi Prāsīt and their follower who fled to kill Nāi Sōmbūt (Slag.).

Thus, the police chief placed Corporal Tháwi. Sūpanya. under supervision & simultaneously searched Corporal Tháwi.'s house. A revolver and a knife with dried blood on the tip of the blade were found secreted in the house.

Furthermore, pathologist Prāsīt who had been stabbed by one of the criminals was able to point to Nāi ~~Prāsīt~~ Sōmbun & Nāi Prāsīt and to confirm that they were the criminals concerned.

When the person in charge of the investigation has questioned the suspects, he will continue to search for the criminal still at large.

The major cause ⁱⁿ of this case seems to be connected with trade.

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HONORING OF ABBOT OF WAT SY. BUN RUANG FOR BEING RAISED TO PHRĀI KHU: STATUS:

At Wát SY. bunryang on the 20th the dist. abbot told me that the abbot of Wát SY. bunryang had recently been raised to the status of Phrāi Khu. (พรือ=พรือ) & had just returned from Bangkok where he had been presented with his fan & certificate by the Supreme Patriarch. The dist. ~~phra~~ abbot said that there were only 200 monks of the same level of Phrāi Khu. (I don't quite understand the different levels) in the whole kingdom. The ~~abbot~~ dist. abbot said that a celebration would be held to honor the abbot of Wát SY. bunryang and later ~~in the~~ he distributed the following announcement of the celebration:

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SCHEDULE OF EVENTS

CELEBRATION IN HONOR OF THE ~~PRESENTING~~ OF THE CERTIFICATE
OF CONFERRED RANK SIGNED BY THE KING AND FAN INDICATING
RANK OF PHRÁ² KHREU. ANÚSÀ.TPUNYA.THON
Abbot of Tambon Mĕ.Sàriang Area 1
WAT SY. BUN RYANG Mĕ. SÀRIANG DISTRICT

Because Phrá² Khreu. Pàlāt Kham nōi Ākkhá punyo. (พระครูปลัดจันทอรรถคุณ),
Abbot of Wat SY. bunryang and Tambon Abbot, Area 1, is a high ~~Theravāda~~ ^{Phrá² Thū.rá²}
in ~~Wat~~ Mĕ.Sàriang District, he ~~has~~ had conferred upon him the statue and the ~~fan~~ insignia-fan
of Phrá² Khreu. Sānya.būt (พระครูสังยาบุต) [Phrá² Khreu that is, the Phrá² khreu rank
which is conferred in a certificate signed by the king] with the name "Phrá² Khreu. ANÚSÀ.TPUNYA.THON"
at on the King's birthday, 5 December, 1967. We believe that this is a great honor for the ^{Sangha} ~~clergy~~ and
lay people in Mĕ.Sàriang district as well. Therefore, the [local] Sangha together with the local
government officials and ^{the} ~~the~~ ~~Wat~~ ~~committee~~ committee of Wat SY. bunryang and including his disciples/
students have organized a celebration to honor the main [statue as evidenced in] the certificate
of conferred rank signed by the king and the insignia-fan with the following events:

22 December, 1967

4.00 p.m. Organizing a procession of the certificate and fan at Wat SY. bunryang.

Then, procession along the various streets.

Then, return to the Wat for an evening of celebration

7.30 p.m. Nine monks will chant & chanting by nine monks.

8.00 p.m. Sermon by Phrá² thom Mō.li., Reg. Abbot of Region 7,
from Wat Phrá² Thāt Thū.rá² phūn chai, Lamphun Province.

9.00 p.m. Narrative movie & stage show (music).

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23 December, 1967

10.00 a.m. Beginning of ceremony. The District Officer will read the
Eulogium. The Sangha will chant the 'Auspicious Victory'
(อวยชัย) Batha. Gifts will be presented to Phra² Khru.
Prasatpunya-thon (Mr. Pr. Prasatpunya-thon). Then
the clergy will be presented their robes. Alms will be
presented, the clergy will chant their formal gratitude, and
the ceremony will end.

Thus, ^{all} the good people of (จังหวัด) of M.E. Saring are invited to join in rejoicing together
at Phra² Khru. Anusatpunya-thon
in this celebration [in honor] of the royal certificate and insignia-fan according to the schedule of
events spoken of [above].

[Signed]

M.E. Saring Sangha

District Officer of M.E. Saring

Committee and Congregation of Wat Si-bunoyan

All of disciples and students

The visit of the regional abbot made the celebration particularly auspicious. This monk ~~was~~ was
passing through M.S. on his way back from MHS where he had been to arrange for the cremation of the
late provincial abbot.

We observed the procession which included Pon lep dancers & people dressed in their best,
the Pummer orchestra, & a Thai musical group (percussion), & a truck carrying the certificate
and fan. No monks took part in the procession.

In the evening Mark Anderson, Suanga, Phan and I went to the ^{at}. There was a huge crowd, including
a large number of ~~people~~ people in the ~~the~~ building where the ceremony took place. However, this latter
congregation consisted, in large part, of middle-aged & older women & an equal smattering of young

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unmarried girls in their finery (the swains were waiting below) & middle-aged & old men. There were also a few children. I saw few high status lay people although the Asst. main Asst. District Officer and his wife arrived during the regional abbot's sermon.

The abbot's sermon lasted over an hour (which he timed with a travelling alarm clock which he carried in his bag). The new Phrá² Khru. sat in a chair to the left (from the pt. of view of one facing the monks) of the monks. In between the Phrá² Khru. and the monks was a to'mín. holding the certificate & fan. The regional abbot & district abbot did not sit with the "nine" monks. But when the time for the sermon came, the district abbot introduced the regional abbot & the latter took his seat in the sermon chair. The regional abbot talked for more than an hour (which he timed with a travelling alarm clock which he carried in his bag). I couldn't understand the sermon, because I couldn't hear it - there being so much noise from the people outside.

THE SANGHA ~~Organization~~ IN Mĕ-Hōng Sōn:

The abbot of Wát Sĭ-bunryag is not the only monk of Phrá² Khru. status in Mĕ-Hōng Sōn. According to a work listing all of the high-ranking monks & all of the wats in the kingdom (ปฐมัญจนสารานุกรม, comp., ทั่วถิ่นบวรพระสงฆ์ศักดิ์ และ ทั่วถิ่นวัดต่างๆ ทั่วราชอาณาจักร พ.ศ. 2509. พระสงฆ์: สารานุกรม "สงฆ์", 2509, pp. 25-122), there were 5 monks listed as phrá² khru. sān-ya. bāt (พระครูสังฆาจารย์) in MHS Province in 1966:

- ๑) พระครูสังฆาจารย์ (คำอ่ำ) [Phrá² Khru. Sĭ-láwá-ra-čān (Kham & zā'i)]
who was ^{said} ~~listed~~ in the list of Phrá² Khru. to be living in Wát Krug Ē-di. (วัดครูเจ็ด),
Myag District, Mĕ-Hōng Sōn and in the list of wats in MHS province as living in
Wát Dan Čedī. (วัดดอนเจ็ด), Myag District. This monk is a Phrá² Khru. chán zē-k
(พระครูชำนาญ) and the district abbot (เจ้าคณะอำเภอ) of Myag District. He
was raised to this status ^{Phrá² Khru.} in 1956.

- ๒) พระครูโศภนสังฆาจารย์ (สัวะ) [Phrá² Khru. Sō-phānā-sāwāt (Sāwāt)]
who was said in the list of Phrá² Khru. ~~the list was in MHS province~~ to be living

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in Wát Pòy (วัดปอ) Pa-i Dist., MHS. ~~He is Phráz Khru. Chán Zèk (พระครูชำนาญ)~~ and
is Dist. Abbot of Pa-i Dist. He was raised to this ~~Dist.~~ status in 1959.

3) พระครูอนันตสารานุกุล (ภราว) [Phráz Khru. Ānanta-sā-tsānā-kul (Tham)]
who was said to be in the listing of Phráz Khru.

In the list of wats in MHS Province, he was said to be living in Wát Lūg, place unspecified. He is
Phráz Khru. Chán Zèk and is Dist. Abbot of Pa-i Dist. He was raised to this Phráz Khru. status in 1959.

3) พระครูอนันตสารานุกุล (ภราว) [Phráz Khru. Ānanta-sā-tsānā-kul (Tham)].
who was said in the listing of Phráz Khru. and the listing of wats in MHS Province to be living
in Wát Mái Tò. (วัดไม้ตอ), ^{Khūn Yuam} ~~Pa-i~~ Dist., MHS. He is Dist. abbot of Khūn Yuam Dist. He
was raised to this Phráz Khru. status in 1954.

4) พระครูอนันตสารานุกุล (ภราว) [Phráz Khru. Ānanta-sā-tsānā-kul (Krāzāy)]
who was said in the listing of Phráz Khru. to be living in Wát Cōy Kham (วัดคลองขาม), Myag Dist.,
MHS. In the listing of wats in MHS there is no wát Cōy Kham, although there is a Tambon Cōy Kham,
He was raised to this and this monk is not listed as an abbot of any other wat. He was raised
to this status in 1950.

5) พระครูอนันตสารานุกุล (อนันต) [Phráz Khru. Ānanta-sā-tsānā-kul (Ānan)]
who was said to be in the listing of Phráz Khru. to be living in Wát Cōy Klāy (วัดคลองคลาย), Myag
District, MHS. In the listing of wats in MHS there is no wát Cōy Klāy & this monk is not listed as
an abbot of any other wat. He was raised to this status in 1955.

In addition to Them S (not all of whom may still be alive), the Dist. abbot of M.S. was raised to
Phráz Khru. status in 1966.

According to McFarland's dictionary (p. 183), phráz khru. is defined as "the title for
a Buddhist monk who serves in the capacity of a teacher or counselor." Wells (Thai Buddhism, p. 184)
says there are twenty sub-divisions of the Phráz Khru. status, but does not elaborate. He also says (p. 184)

In considering ecclesiastical rank, the monks may be divided roughly
into two groups, — those with the title of Phra Kru (bura) and higher,

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and those below this level. This division is not wholly arbitrary because all the monks with the rank of Phra Kru or higher receive from the King a rajadinnanama [ราชดิลกนาม - ra.kha.thin.na.nam] or royal Pāli name when promoted from a lower grade."

Finally, he says (p.185) "Monks of Phra Kru grade have various duties such as heads of provincial committees [Provincial Abbots], as abbots, as staff members, or as teachers."

The book listing all high-ranking monks ¹/₂ wats in the kingdom (EJES 2509:249-252) provides the following additional information on MHS province:

Amphoe. Myang

Tambon (Sangkham) (สงคัม)	7 wats	
" Pa-g Mă (ปะกม)	5 "	
" Mō-k Cāmpē (มอนคำเป)	5 "	
" Pāi mā phā (ปะมาพะ)	1	
" Phā-bō-y (ปะบ่อย)	3 "	
" Hūai Prō-y (ห้วยประย)	5 "	
Total	26 "	

Amphoe. Rai

Tambon Wiangtāi (เวียงไถ)	4 wats	
" Thūg ya-a (ทุ่งยาว)	5 "	
" Wiang Nya (เวียงยาว)	3 "	
" mō Mē-chí (เมะชี)	2 "	
" Mē-Nō-Tō-y (เมะโนะต๋อย)	5 "	
TOTAL	19 "	

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Ampho. Khun Yuam

Tambon Khun Yuam (ขุนยวม)	3 wats
" Mē. Ngao (แม่เงา)	1 "
" Muay Muay Pon (แม่เฒ่าปอน)	3 "
" Mē. la. Luang (แม่ลาหลวง)	3 "
TOTAL	10 "

Ampho. Mē. Sàriang

Tambon Mē. Sàriang (แม่สะเรียง)	9 wats
" Bān Kāt (บ้านคา)	5 "
" Mē. la. Nōi (แม่ลาน้อย)	2 "
" Mē. Khūtuan (แม่คะตวน)	2 "
" Mē. Yuam (แม่ยวม)	4 "
" Mē. Khong (แม่คง)	1 "
TOTAL	23 "

TOTAL NO. OF WATS IN PROVINCE

78 "

The following is the more complete data on Ampho. Mē. Sàriang:

<u>WAT</u>	<u>Tambon</u>	<u>Head of Wat</u>
Kittiwong (กิตติวงศ์)	Mē. Sàriang	Phrā: Athikān Thum (พระอัคราธรรม)
Sī. bunryang (ศรีบุญเรือง)	" "	" " Kham Nōi (" " ขหมน้อย)
Čōm Čēng (จอมแจ้ง)	" "	Phrā: Duay Kham (พระ ดวยคำ)
Čanthāra wāt (จันทราวาส)	" "	Phrā: Yāmīlā? (พระ ยามิล่า?)
Uthāya: som (อุทัยสารสม)	" "	" Sānē. (" เสน่ห์)
Sūphanngasī. (สุพรรณงาชี้)	" "	" Mā. (" มะ)
Sitthi Sitthimongkhon (สิทธิมงคล)	" "	เจ้าอธิการ. (เจ้าอธิการศิริธรรม) Čāo Athikān Sī. Thon

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<u>Wát</u>	<u>Tambon</u>	<u>Head of Wát</u>	
วัดหนอง (Sě-nthoŋ)	Mě. Sūriang	พระบุญ อิน ^{อิน}	(Phrá? Bunton)
วัดหนอง (Čw-m Thōŋ)	" "	" อิน	(" Čan)
วัดลาด (Čhaiya-lā-p)	Bān Kāt	พระยา ^{อิน} แก้ว	(Phrá? Māhā. Kĕo)
วัดราษฎร์ (Om-mā-ra-wāt)	" "	พระ ^{อิน} หนอง	(Phrá? Khū-n-tōŋ)
วัดราษฎร์ (Sōphān-nhā)	" "	พระ ^{อิน} งาม	(Phrá? Mīŋ)
วัดท่าบ่อ (Mě. tō-p)	" "	พระ ^{อิน} ใจ	(Phrá? Ó-t)
วัดท่าบ่อ (Thē-phē-pūm)	" "	พระ ^{อิน} งาม	(Phrá? Kham)
วัดราษฎร์ (Wō-Hān Khun)	Mě. lā. Nōi	พระ ^{อิน} งาม	(Phrá? Čan)
วัดราษฎร์ (Mě. lā. Nōi)	" "	พระ ^{อิน} งาม	(Phrá? Kun ná?)
วัดราษฎร์ (Pha-phā.)	Mě. Khāi-tuan	พระ ^{อิน} งาม	(Phrá? Bā?)
วัดราษฎร์ (Bān Māi)	" "	พระ ^{อิน} งาม	(Phrá? Bun mā.)
วัดราษฎร์ (Mě. lā. Nōi)	Mě. Yuan	พระ ^{อิน} งาม	(" Sōm)
วัดราษฎร์ (Nā-m Dīp)	" "	เจ้าอธิการ ^{อิน} งาม	(Phrá? Athīkan Čanthīp)
วัดราษฎร์ (Kāi-Pang-tāi)	" "	พระ ^{อิน} งาม	(Phrá? Insūan)
วัดราษฎร์ (Thūg Phēm)	" "	พระ ^{อิน} งาม	(Phrá? Prā-p)
วัดราษฎร์ (Thūg Līŋ)	Mě. Khūy	พระ ^{อิน} งาม	(Phrá? Bunthā.)

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George Po:

Today we went to Chiangmai to spend the Christmas holidays with friends there. In the evening, George Po, ~~who~~ who has moved to CM, came over to Del's Pa a visit.

He said that he was a friend of Sombāt & had offered to let Sombāt stay at his house (#7, Soi 9, ~~on~~ Čāro-n Prāthēit Rd.) when he came to CM. He said that Sombāt's death was due to "money and power". He was also more specific in alluding to gambling debt and Sombāt. He gave a description of Sombāt's death which was practically word for word that of the Khommyay story.

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In connection with Sombat's death, George said that he ^{himself} had to move from M.S. because things were getting too dangerous for him there.

We got talking about types of Karen. He said that Tõ-g-sũ. (~~at~~ Taungthu) are very closely related to the P'wo with little differences in language. However, the Tõ-g-sũ. have a writing system developed in Buddhist monasteries whereas the P'wo have one developed by ~~Buddhist~~ Christian missionaries (both scripts employ Burmese characters). The Tõ-g-sũ. are very often Buddhists. In Burma, the Tõ-g-sũ. are called Pao. He said that the young abbot of Wát Om-má-ra-wát is actually a P'wo even though he identifies as Tõ-g-sũ. (Pete says Bonny says the same thing).

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MONUMENT ON ROAD TO MÊ-SARANG:

Several times on travel to and from M.S. I have noticed a monument at ~~km 2~~ between KM 25 & 26 on the MS-Ho-t Rd. Today I stopped & read the inscription. It was a memorial to a group of employees of a ^{local} company who had been killed in a car accident at the spot in 1958.

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BORDER POLICE SCHOOL IN DÂN DING

Today I was visited by 2 BPP school teachers who came to extend the invitation, mentioned previously by the Dist. Admin, to take up to B. Dong for a celebration in honor of the opening of a new school in B. Dong. For the celebration, there will be 5 monks, 2 other BPP officials, ~~and~~ maybe someone from the Ampho. administrative office & several others. The schedule of events as given to me by the chief BPP teacher is as follows:

- | | |
|----------------------|---|
| 9 th Jan. | Travel to MÊ-la-Nó-i |
| 10 th | W. MÊ-la-Nó-i; climb to B. Dong (Vinh Dong) |
| 11 th | B. Dong - no activities |
| 12 th | Beginning of ceremony: During the day there will be performances by children & 'hill people'. In the evening there will be ramwong & a movie. |
| 13 th | During day, performance by children. In evening, ramwong, movie, something |

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called sōi da-o (ဆုဝါး) - lit. 'gathering stars', and religious and official ceremonies.

10th During day, performance by children of 'dance of plenty' (သိုလှေဝါး) by 'hill people'. In the evening, ramuay, movie, sōi da-o throughout the night.

End of Celebration.

The BPP headmaster for B. Dong, whose name is Sānān Sīy Sūwān (ကျော်စိုးဝင်း), organized this ~~for~~ festival to bring monks and officials into a hill village. In this case, the village of B. Dong is a Lue² village. He says ~~to~~ that there are people in the village who don't know what a Buddhist monk looks like. The Dist. Abbot, with his strong interest in the mission to the tribes, is going to be one of the attending monks. He also plans to spend 10-20 days visiting other tribal (Karen & Lue²) villages in the area.

B. Dong is administratively in Mā-la-Nōi sub-district, although it is thought of as being a Mā-Sūang school. The school has 2 ~~border~~ BPP teachers - Sānān & Prāsīt ^{Anume-rangkun} ~~Anume-chang-kun~~ (ကျော်စိုးဝင်း) - and one govt. teacher - Chāt-dēt Wāna-sāthit (စာသတ်ဝင်း), I shall refer to these teachers as #1, 2, & 3. Nos. 1 & 2 were my visitors.

#3 is a Karen, his ^{Fa} ~~mother~~ coming from B. Hūi Phūg & his Mo from another Karen village. Both are teachers & Christian. ~~He~~ He is also Christian, but #2 said that in B. Dong his Christianity has disappeared (ကျော်စိုးဝင်း). He not only speaks Karen & Thai, but also Lue².

#1 & 2 are both married but their families live in U.S. & not in the hills. #1's orig. from CM & has been here in M.S. ^{over} 2 yrs. ~~now~~ 3 yrs. #2 is orig. from Chachōngsuo & has been here 2 yrs. #1 orig. spent 3 mos. in B. Pāi-Pē school before transferring to B. Dong. #2 has been in B. Dong since arriving in M.S. #1 says he speaks Lue² fairly well & #2 says he speaks it a bit but finds it difficult.

The school has existed in B. Dong for 3 yrs. so there have not yet been any graduates. The students come from B. Dong & a few from B. La-Zup. There are no Karens in the school. *

In becoming a BPP teacher the BPP officer volunteers. He then is sent to a seminar on teaching for 1½-2 mos. before being sent out to the school. He uses the Min.

* The official name of the school is r.s. chaiden bamrag thi. 64 (ရ.စ.သိုင်ခင်းဘမ္မရာဇ် ၆၄) - i.e. ('Borden Police School # 64').

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of Educ. curriculum except for one initial book in learning to read which has been designed esp. for tribal people. It apparently understresses tones and initial consonant clusters. Both teachers think it is difficult teaching tribal people.

B. Dong has one Christian family (it used to have 2) #2 spoke highly of Don Schlater's progress in speaking ^{lue}, #1 however was very interested in the fact that 1 am reported to be a Buddhist. He was anxious to invite the monks to the hills to let the ^{lue} (who often claim to be Buddhists according to #2) come into contact with Buddhist monks.

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THE GATHERING OF THE MS AMERICAN COMMUNITY:

About a week ago, Weaver Ginn, the Am. Consul in Chiangmai had paid a visit on the Coats' to inform them that Leonard Unger, the Am. Amb. to Thailand, & his wife would be visiting MS. for an hour or two on the 30th. The Amb. wished to meet all the Americans in town & so Pat invited the Schlaters, (New Tribes Mission), the Hudobaths (OMF Mission who have recently moved to MS from Hat), Binnah Sawyer (^{AB} ~~AMF~~ mission doctor), Peggy Smith (^{AB} ~~AMF~~ mission nurse), Mark Anderson (Peace Corps Volunteer), and ourselves to come to the Coats' house at a little after 12:00. ~~we would have~~ to have desert (the Am., Consul, & party were to eat a picnic lunch on the way). This was the first full gathering of the Am. 'community' in MS., although Bob Coats, Don Schlater, & two of the Schlater children were away. The Ambassador, his wife, Weaver Ginn, Am. Consul in CM, his wife, & the head of USIS in CM did arrive at about 1:15, stayed for nearly an hour, & then were taken to the airport where they were picked up by an Air America plane & flown to MHS.

MISSIONARY WORK IN MAE SARANG:

Prior to the arrival of the Amb., I had a talk with ^{so} Attadabath about his work with the P'wo Karen. He has been working in Thailand 12 yrs. & although he has had assistance around of from others, he currently is the only OMF missionary working with P'wo Karen (there is ~~an~~ ^{an} ABM

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missionary working with the P'wo ^{inlanchanahini.} Although there is a literature in P'wo known using Burmese script & although he originally ~~used~~ used the Burmese script P'wo in his work, he now employs a Thai script (which he devised, partially with the help of Bill Smalley). There were several reasons why he abandoned the Burmese script for Thai script: (1) There is only a 60% overlap in vocabulary between P'wo as it is spoken in Thailand & P'wo in Burma; (2) there are phonetic differences; (3) the syntax of Thai P'wo is much closer to Thai S'kaw than it is to Burmese P'wo. Consequently, learning the Burmese script for P'wo would not immediately make it possible for a Thai P'wo to read Burmese P'wo literature. In fact it would take about as long as learning another language.

I asked about the old P'wo Christian group in Chiang Rai / Lampang. He said that these ^{P'wo} ~~then~~ were converted by S'kaw evangelists & then ~~learned~~ Christianity through the S'kaw literature. He said that Metta (the local pastor here), his brother Khru. San who works in the Siam Commercial bank in CM, & most of the other evangelists in the S'kaw church are actually P'wo; but they don't know the P'wo literature.

I told Mrs. Schlater about the one ^{La?} student in the secondary school who had put down his nationality as "La". She commented, "The La's didn't have any pride in their own people until we taught them to be literate."

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COCK FIGHTS:

This morning Cit took me to the cockfights which are held every Sunday in MS. This is a very masculine affair which draws mainly lower class & lower middle class Thai. I wasn't aware of anybody being 'inbred'. The fights continue for as long as there are pairs to fight. There's considerable angle betting, gambling, & drunkenness associated with the fights.

Karen working for Thai:

For the past week or so, 2 Karen men have been working for our land lady - getting the compound clean in preparation for Lu's wedding on the 3rd of January. Mark Anderson commented that a number of Karens work for shops in town, doing very menial tasks for very

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low pay. Bob Coats thinks that a large number of Karen who work around town or beg at the water are opium addicts. In any event, there does seem to be among both Thai & Karen a belief that the Karen are in something of a servile position to the Thai.

FUNERAL:

Today we attended the cremation of an old (89) woman who lived in the Phansit compound. She had once worked for the Banbay-Burmah Co (she had lived here since the age of 17) & for the last 15 or so years she has been paid a 'pension' of B130/month from the Phansit Co. She apparently had no close relatives living in MS & so people at the Phansit Co. took it upon themselves to arrange for the cremation which took place less than 24 hrs. of her death.

We observed the cremation from the point at which the procession passed our house on the way to the ~~communal~~ communal cremation grounds on the MHS highway. At the grounds, the catafalque was set down & some of the decorations (paper flower wreaths) were taken and hung on ~~the tree~~ a nearby tree. The ~~coffin~~ casket was opened & the corpse's face was bathed with coconut water. White cloths, hanging along the catafalque were burned. Then 5 priests came forward & chanted (what I called *bangsaken*) over the corpse, took the white cloths, & returned to town. Then some men piled wood under the casket & burned herosene on it. A woman made a small fire & each person took a small bundle of kindling and/or a packet of incense. Each person lit their bundle from the small fire, took them to the pyre, ~~waited~~ waited with them, & then threw them on the fire. The herosene lit the pyre easily & the burning didn't take very long. Some of the woman's personal effects were burned with her.

One young man who seemed to be more closely connected with the woman than the others had a long chain of cotton thread wound around his neck. He mentioned that it had something to do with *phi*, but I didn't quite gather what.

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NEW YEAR FESTIVITIES:

Last night there was a ~~large~~ *large*, sponsored by the local govt. officials, for those who wished to pay at the Ampho. assembly hall followed by a ~~game~~ *game* open to the general public held on