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Activities

- 1) Prior to the beginning of the actual ceremony, those who didn't wish to include their offerings in the salaik group made their presentations to members of the Kittiwong clergy & received their blessings.
- 2) The clergy partook of their noon meal.
- 3) The ceremony proper
 - a) request of receipt of receipts
 - b) wantain (offering) by a.c.h.n
 - c) sermon (during which monks drew their numbers)
 - d) sut man & hau phun.

Preceded the ceremony in full.

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KATHIN CEREMONIES:

The CKA told me today that there will be the following Kathin ceremonies in Mae Sariang:

- | | |
|---|---|
| 1 Nov. - Ampho. sponsoring a Kathin <u>sammakhi</u> . | at Wat ^{Kittiwong} Sithimongkhon . |
| 2 Nov. - Group from Bangkok " " " " | " " ^{Sithimongkhon} Sithimongkhon . |
| 3 Nov. - Forestry Office " " " " | " " ^{Chaiyathar} Chaiyathar . |

Khun Cit also told me that Thaj'oin will sponsor a Kathin at Wat Nam Di'p as well as Wat ~~the~~ Mantale. Cit says that Thaj'oin was the first person in Mae Sariang to sponsor a Kathin.

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END OF LENT ~~EE~~ ACTIVITIES:

Today marks the beginning of the end of lent activities in Mae Saring. There will be 4 days of activities:

13th day of ~~waxing~~ Waxing Moon, 12th Month (Northern Reckoning)

- preparations - decoration of houses & making of special food

14th day of waxing of moon, 12th month

- 5-5:30 a.m. - Monks & novices from every wat in the vicinity of the town will go out along the streets to binthabait (ဝိနည်းပတ်) - i.e., collect alms. People believe that the monks should return to their wats before dawn.
- some people will come to make special offerings at the wat - usually those who didn't present early morning alms

15th day of waxing of moon, 12th month (wan sin njai)

- early morning binthabait, but by fewer monks & novices
- services at each wat
 - morning - receipt of precepts
 - ~~afternoon~~ noon (at Wat Kittiwong) - bathing of relic
 - afternoon - sermons
 - evening - procession of candles & "to."

1st day of ^{waning} ~~waxing~~ of moon of moon, dyan klang, 1st month

- early morning binthabait, few monks & novices.

According to CKA, traditionally the 13th, 14th, & 15th days of the waxing of moon were the days on which activities were held, but the Amphr. Office has requested the extension of one day to bring the ceremony more into accord with C. Thai patterns. The CKA showed me a letter he received from the district officer, written by the Educ. Officer acting

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in the stead of the Nai Ampho^{ba}, formally inviting (nimon) the monks of the district to Đ-k bínháit on the 3 days mentioned ~~of~~ above. The CKA said that the ordinary populace will also make such an invitation. (Amusingly, the invitation from the District Office had written the wrong date, 11th instead of 12th month).

The monks will receive the assistance of people carrying the ^{to} hiep to take up the of the food - nà-p bít (nàp bít). Most of this help will come from Karens - and usually P'uo Karens, the N. Thai being ra-i according to the CKA. In return for their help, the Karens will receive all of the of the food which cannot be saved. I had noticed today that the town is full of Karens (mainly P'uo) & the CKA said that they had come because they knew that tomorrow the wats will receive a surplus of food.

All of the wats from Wat Khupuang in the South to Wat Sphān in the North & wats Cm Cēg in the East & wats Nám Díp & Thing Lēg in the West will participate in the bínháit in Mae Sariang town.

The BPP has just finished a census of tribal peoples in Mae Sarieng & Mae La N.S. Districts. The CKA obtained the summary figures which appear below's (I have rearranged these figures):

~~Tribal Statistics~~
~~Mê. Sảng District, Mê. Lu. Núi Subdistrict, Mê. Hông Sủn Province~~
~~1968~~

~~District~~ ~~210~~ ~~Tambon~~ ~~Population~~

DISTRICT	TRIBAL GROUP	Mukdai with Tribal Pop.	Adult (over 15)		Children (Under 15)		Total
			Male	Female	Male	Female	
TANJAVUR							

M2. Spring

1. M₂. Sương
2. M₂. Khong
3. Bà n Kút
4. K₂ g K₂ i
5. M₂. Yuam
6. M₂. Khatuon

$$M\hat{\Sigma} \cdot L_a \cdot N \circ i$$

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District & Tambou	Tribal Group	Mũ. Bân	Tribal Statistics				Population		Total
			Adult (Over 15)		Children Under 15		Male	Female	
			Male	Female	Male	Female			
Mũ. Saring District									
1. Mũ. Saring	Karen	15	840	885	1,283	1,771			4,779
"	Lúa?	2	173	213	251	213			855
2. Mũ. Khog	Karen	12	375	378	504	466			1,723
3. Bân Kút	Karen	6	586	588	520	626			2,120
4. Kog Koi	Karen	10	738	1,284	467	487			2,976
5. Mũ. Yum	Karen	11	432	579	916	752			2,679
6. Mũ. Khatuan	Karen	3	408	475	189	188			1,460
Mũ. La. Núi Sub-District									
1. Mũ. La. Núi	Karen	9	434	492	829	781			2,536
"	Lúa?	6	383	323	448	447			1,601
2. Mũ. La. Lũng	Karen	62	1,293	1,410	1,021	958			4,682
"	Lúa?	2	72	112	58	64			306
"	Mũ. o	1	22	23	24	21			90
			2,264	2,360	2,380	2,271			9,215

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SUMMARY Statistics

- Summary statistics are ~~not~~ somewhat complicated since they must permit comparisons with previous figures.

Unit	Tribal Group	Kinship	Population			Population
			Male	Female	Total	
Mê-Sung (6 Tambo)	Karen	57	7,258	8,479	15,737	
"	Lua?	2	424	431	855	
"	Total	59	7,682	8,910	16,592	
Mê-Sung + T.Mê-lu-Nô-i	Karen	66	8,521	9,752	18,273	
	Lua?	8	1,255	1,201	1,456	
	Total	74	9,776	10,953	20,729	
Mê-lu-Nô-i Sub District	Karen	71	3,577	3,641	7,218	
	Lua?	8	961	946	1,907	
	Meo	1	48	44	90	
	Total	80	4,584	4,631	9,215	
Mê-Sung + Mê-lu-Nô-i	Karen	128	10,825	12,120	22,945	
	Lua?	10	1,385	1,377	2,762	
	Meo	1	46	44	90	
	Total	139	12,266	13,541	25,807	

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These statistics are misleading because they take no account of "tribals" living in villages or communities dominated by Tai-speaking people (e.g. B. Phé in T. Mae Saring, T. B. Pō in T. Bān Kāt).

~~The second set of summary statistics, when compared with those which I obtained when I first arrived in Mae Saring (note for 24/8/67 & 11/9/67),~~

~~suggest a decrease in tribal population:~~

	1967 Figures (based on 1960 census?) *	1968 Figures (BPP)
Karen	19,860	
Lua ²	2,464	
Total Tribals		

These figures are interesting, nonetheless, when compared with those which I obtained from the Ampho. Office when I first arrived in Mae Saring (see notes for 11/9/67 & compare those of 24/8/67). At that time, the district was noted as having 8 tambon — probably the 6 tambon of Mae Saring Dist. & the 2 of T. Mae la. Nōi Sub-district combined, thus making the figures comparable with the last set of figures in the above table of "summary statistics". In 1967, the district was listed as having 85 mū-kūn, considerably less than the 139 listed for tribal villages alone. I suspect, thus, that the figure of 62 Karen mūbān in T. Mē. la. Nōi is incorrect. The only population figures that can be compared & those for total population of Karen & Lua².

	1967 (Ampho)	1968 (BPP)
Karen	19,860	22,955
Lua ²	2,464	2,762
Total Tribals	22,324	25,717

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The 1967 Ampho. figures are probably based on the 1960 census. If this is the case, & the figures were taken at face value, it would mean that the Karen population increased 15.6% in the space of 8 years and the Lue² population increased 12.1%. Both increases are considerably less than the estimated 2.8% annual increase estimated for the whole population of Thailand.

KATHIN AT WAT SITHIMONGKHON:

Today I received a ^{letter} ~~personal invitation~~ from the abbot of Wat Sithimongkhon, ^{เจ้าอาวาสวัดสีตมณฺฑล} ~~เจ้าอาวาสวัดสีตมณฺฑล~~ (เจ้าอาวาสวัดสีตมณฺฑล) ^{วัดสีตมณฺฑล} ~~วัดสีตมณฺฑล~~ (วัดสีตมณฺฑล) ^{วัดสีตมณฺฑล} ~~วัดสีตมณฺฑล~~ (วัดสีตมณฺฑล) inviting me to attend the Kathin ceremony being sponsored at his ^{วัด} ~~วัด~~ by a group from Bangkok on the 1st & 2nd of November. In the letter he also enclosed a copy of the schedule of events for this ceremony. This schedule, as translated, reads as follows.

SCHEDULE OF EVENTS

Ceremonies of Welcome, ~~to~~ Kathin Procession & Kathin Presentation

Kathin Sammakhi: Bangkok - MZ. Surany

To be Presented at Wat Sithimongkhon, MZ. Saming District

1-2 November, 1968

By the Teachers' Association of ~~the~~ Thailand Private School

and ^a ~~the~~ Student Group from the Public Relations School

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Welcoming Ceremonies & Procession Kuthin Procession.

1 November 1968

15.00 hrs. The Officials, Merchants, & People of Mae Saring will assemble at the Co-m Céng School to prepare the welcome for the group ~~from~~ from Bangkok.

16.00 hrs. The Bangkok group will bring the Kuthin to the Co-m Céng School. Then there will be a welcoming ceremony including gong & drum music, singing, & fón lép dancing. ~~The leading~~ A leader of the Mae Saring Buddhists will place a garland on the leader of the Bangkok group. The Mae Saring leader will give a speech of welcome, followed by a response by the leader of the Bangkok group. Then the Kuthin will be taken in procession through the streets of Mae Saring, turning left to enter Léng Phanít St., left again at Wai Sèk-sá. St., ~~left~~ right at Mae Saring St., & then left to enter Wat Sittimongkhon. The people from Bangkok will then enter ~~the~~ ^{next} quarters which will have been prepared for them in the Wat.

~~16.00 hrs.~~ The Kuthin will be placed in a pavillion in ~~the~~ the grounds of Wat Sittimongkhon.

18.00 hrs. An evening meal will be served to the Bangkok group.

19.00 hrs. The Kuthin celebration will begin with 9 monks chanting sút mon followed by the lighting of fireworks, a movie, & Burmese music.

Ceremony of Presenting the Kuthin Robes.

2 November 1968

7.00 hrs. Coffee & Oatmeal will be served to the Bangkok group.

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8.00 hrs. The Kathin Ceremony. The chairman will lead in the worship of the Triple Gems; receive the precepts; presentation of the Kathin robes. The Sangha will receive the Kathin robes & take them to make obeisance in the bot. Then they will return to the ceremonial pavilions.

The leader of the Bangkok group will give a cordial speech.

The abbot of will repeat the Sammathani-yā Gatha (สัพพัญญูธรรม)

The attendant offering a Kathin will be presented to the ceremony will end with the abbot's blessing.

12.00 hrs. The Bangkok group will be fed a noon meal.

13.00 The Bangkok group will depart.

Apparently the organizer of this Kathin is the son of the Kamnan of T. Mae Sarieng who is now a reporter in Bangkok. He was a monk for a short spell in Wat Sittimongkhon.

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END OF LENT CEREMONIES:

During the last two days we have participated in End of Lent (Ā-k phansa or Ā-k phā-sā, as it is called in Yuan) ceremonies. Yesterday we joined in the early morning filling of monk's alms bowls. We went to L²o. 's hse at about 5 a.m. One group of monks had already passed by & most of the rest did before 5:30, the official starting time.

People usually gave the following offerings:

- 1) cooked rice, placed in the monk's alms bowls.
- 2) a sawang, often in plastic sacks - one per wat - given

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There were also groups out from Wats Sôphă-n, Thă-khâm, Côm Cêng, & Thung lêng, but I don't think they joined us.

This morning Sanya went out in the road behind our house. She counted only 6 wats, but she didn't stay for the full course.

Today we went to Wat Kittiwong for the morning activities which included the following:

- 1) talk by CKA about activities of Kithin
- 2) request & receiving of precept (s)
- 3) sưât mon by monks during which people sai băt
- 4) presentation of food to monks
 - a) wên tăn
 - b) presentation
- 5) ~~hải phon~~ by sermon
- 6) hải phon by monks

I think that before we arrived a large number of people also made individual offerings ~~for~~ as many were apparent.

After the ceremony, the CKA distributed the extra food from the morning's bintrăbăt & the sai băt at the wat to about 10 + Karen (see P'wo). The CKA says that these Karen will carry the food back to their villages. They have slept at the wat. This same pattern is repeated in all wats. One of the villages from which a large number of P'wo came was B. Thăi Pla. kôg. This must be a particularly poor village since we have often had people from there coming to beg at our house. The CKA says there was one P'kaw Karen amongst the group at Wat Kittiwong - an opium addict who lives in B. Pôg. There were still a few Karen around the wat when I returned at noon & the CKA said a few will remain to help tomorrow. Next, however,

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returned home today.

At noon I returned to Wat Kithung. After the monks finished their noon meal, the following activities / ceremonies took place:

- 1) request & receipt of precepts (5)
- 2) Aca'n weintan to vai that (the that had been brought at before & ~~not~~ placed on a table in front of the noon)
- 3) Aca'n weintan - dedication of nam sompoi
- 4) bathing of that
 - a) monks & few laymen in ~~water~~ khutthi
 - b) rest of people outside
- 5) sermons
 - a) one for the dead / individual sponsor
 - b) one wat sermon

I noticed as I left that a number of old people were set up to sleep in the sa:la.

At the morning ceremony, there was a gathering of younger people. In the afternoon, mainly older people - even more so after the bathing of the relic was done.

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END OF LENT ACTIVITIES:

Yesterday evening & this evening, there have been processions of young people taking candles (T. Flowers) around to all of the wats in town. These processions are part of the end of lent ceremonies. Last night, the Burmese orchestra came with the group & after the circuit of the wats had been made, returned with the group to Wat Omara-wat where it played until late in the evening.

Last night, also, Sanga went to a evening service with sermon at Wat Sittimongkhon.

CEREMONY AT WAT OMARA-WAT:

Last night a neighbor (a ~~young~~ youngish man who seems to be close to Wat Omara-wat affairs) came at the request of the abbot of Wat Omara-wat to invite us to a ceremony this morning. The abbot was sponsoring a ceremony to make merit for his deceased parents. We couldn't go because we had to spend the day in Chiangmai in connection with an immigration problem.

In the course of inviting us, we asked the neighbor about the abbot. He says that he is Daw Moulweir. He volunteered that he is too soft hearted & doesn't keep the novices in line - in contrast to his brother, the former abbot, who was very strict.

I asked about the 3 novices now at the wat. Apparently none plan to leave after lent. In fact, they seem to have been selected ~~among~~ ^{sons} from families who didn't plan to send their ~~children~~ on in school. The informant said that all of the families are poor. [This statement led me to thinking that one would probably find a larger percentage of people ~~from~~ from poor backgrounds in the clergy than in any other non-peasant occupation.] One of the novices is the son of a Shaw Karen family who used to live in B. Phamals. & now live in B. Doy near the

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lumbermill where the father works. The other 2 ~~are~~ are Yuan. They are getting both "Thai" & "Burmese" clerical training, the first from the school at Wat Si Bunyag & the latter from the monks in Wat Ommara-wat.

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CEREMONY OF THE 'THOUSAND CANDLES':

Tonight, a ceremony of Shan origin, called in Shan hè-tián-héy, 'procession of the thousand candles' was held in the streets of the town of Wat Si Bunyag. This a ceremony connected with the ending of Lent & has a single sponsor. The same ceremony will be held at Wat Ommara-wat on Saturday.

To do the ceremony properly, the sponsor must hold the ceremony for 3 consecutive years (one informant said that an alternative was to present 3000 candles in a single year). This is the third year for both Wat Si Bun Riang & Ommara-wat.

The ceremony consists of 2 parts:

- 1) a procession through the streets to every wat to present a ~~small~~ small number of candles.
- 2) offering of 1000 candles & other alms (tóng-a-n) ~~to~~ at a specific wat.

The procession had the following components:

- 1) the creature called ts & the accompanying eff. effin.
- 2) sá'o (representation of the Young Peoples' Clubs of each wat) carrying trays with lighted & unlit candles & súai dō-h.
- 3) A very large "lantern" - or, rather, a ~~box~~ 'tower' decorated with lanterns
- 4) the sponsor & his friends/relatives carrying the alms
- 5) Orchestras - including the Burmese orchestra, another local orchestra from B.L.m Cāng, & drums.
- 6) a group of young men, wearing sarongs, & with make-up on also do a

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parody of traditional dancing.

7) Other people - many of whom were setting off firecrackers (fireworks appear at all major festivals).

The procession started at the house of the sponsor. What when of them, I do not know (Lây? etc.?) (In the afternoon the sponsor & colleagues were involved in making the decorations). This house was on Lây Pha-nit street. The procession went first to Wats Chaiyakhâp & Dhammarâit, then returned to town & went to the wats in town. Whither it went clear up to Wat Côm Câng, I don't know, but I do know that it didn't go to Wat Côm Thong. Then it reached Wat Sî-Bun Rany about 10 p.m. (having begun around 7 p.m.). All along the way the to danced & did the group of male dancers. There may have been as many as 200 people in the procession.

At Wat Sî-Bun Rany, the clergy present were not only the residents of that Wat but also one representative from each of the 10 other wats in town. The CKA was present & took the place of honor in the ~~the~~ preaching chair. A lay leader sat in front of him. The ceremony went as follows:

- 1) Washing of the Triple Gem, Request & Receipt of Precept
- 2) Wên-tan by Aca-n
- 3) Sermons by CKA
- 4) Presentation of Alms
- 5) Trôi-t Nâm & Hân Phôn
- 6) Final ending - Aca-n followed by monks chanting (briief).

During the service, the to stayed outside & pranced about & some people set off fireworks. Both before & after the ceremony, the Burmese orchestra, which had entered the khut, stayed. The service was over at about 11 p.m.

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Politics:

There has been a growing interest in the forthcoming national election of M.P.'s. The other day, Prayun, the head of the airport was talking to the CKA about his candidacy (He is an old airforce buddy of Air-Marshal Thawee). Today, while I was at Wat K.H. Wang, Insuan was discussing political prospects with the CKA & Wichian, the owner of the Sammarin shop. There were also 3 P'wo Karen headmen present (came down to pick up their monthly salary). They were sent off by the CKA & the others to meet Prayun.

In the evening at Wat Si. Ban Quay, ^{Khu. Banayon,} the Insuan, the head of the Electricity plant & a couple of others were again discussing politics.

Apparently there are already 8-9 candidates including Prayun, Udon, Thongdon's brother Nigon (who used to be Phanaik mya.ku), Wichai (a teacher), 1 ~~perhaps~~ perhaps Ningson from Mae Sariang (the rest are from Mae Hong Son). The point was made that a teacher is the only person with wide contacts among all the people of a constituency. There seemed to be some sentiment in favor of the "Democrat" party.

In a similar vein, I was talking with Insuan about the Prov. Assembly of which he is a member. This Assembly has considerable responsibility over the spending / allocating of ARO funds which have been recently provided to Mae Hong Son. First priority is the road to M.H.S. There is also to be a road on the opposite bank of the Yuam from Nam Dip to Hui. Sai. Insuan had said that the local D.O. had wanted a road to follow the Phanaik Road on this side, but that he had argued in the Assembly in favor of the road on the other side because the Phanaik road would exist anyway. This led to the remark by both Insuan & the CKA that the current Nai Ampho knows nothing of the real conditions of the district.

Today I mentioned to the CKA that I thought that one of the figures he obtained from the BPP on tribal population (see notes for 4/10/68) - namely the "62 ~~men~~" Karon ~~men~~ in T.

M². La. King appeared to me to be in error. We, thus, went to BOP headquarters to check. The CIA had indeed copied the 62 correctly & the only explanation anybody at the BOP could offer was that the figure may refer to number of settlements rather than post. mukim.

A more ~~likely~~ figure for ^{Kham} mutan in T. MZ. Lu. Luang is 10. In the figures at the Sub-district Office in MLW (see notes 22/7/65), a total of 21 is given for the number of mutan in the tambon. 2 of them are "Thai", 2 are ^{1 in MZ} ~~Luang~~, ~~2 in MZ~~ 0. The rest are Kham.

I also learned that these figures are not the result of a recent census,
 & may date back to 1964 - thus, obviating my analysis (4/10/68).

The M'z'o village is an offshoot of Meto, the village studied by Geddes.

The following information was obtained from a chart kept at BPP headquarters I know people there. The 2 schools which no longer exist as BPP schools were turned over to the govt. some time ago (at least B. M. E. Kg. & P. W. G.).

TOP SCHOOLS IN ANPHO. MÈ. SARANG
 6. Kìg-Anpho MÈ. U. Ns'i 1968

BPP School	Name of Village where Located	Ethnic	No. of Students	Date	Date

DOO SCHOOLS IN ANPHO. MÊ-SARANG
 6 KÏG-ANPHO MÊ-LA-N'SI 1968

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BPP School No.	Name of village where located 4 Tamboon	Ethnic Group	F. No. of Teachers	No. of Students						Date Est.	Date Announced
				P1 M	P2 M	P3 M	P4 M	P5 M	P6 M		
6	B. Sală. ching t'ay (U. N'N' 1600 N'N)	Shun	0	-	-	-	-	-	-	1/8/58	10/8/64
22	B. MÊ. K'ay Pz. (U. N'N' 1600 N'N)	Kuren	0	-	-	-	-	-	-	1/2/58	10/8/64
47	B. MÊ. Sălăp (U. N'N' 1600 N'N)	Kuren	1	7	3	4	-	-	-	1/7/60	
48	B. Pa. Pz. (U. N'N' 1600 N'N) T. MÊ. Sarang	Lua?	2	15	6	3	2	1	6	15/7/60	
64	B. Dang (U. N'N) T. MÊ. L. N'Si	Lua?	2	17	1	1	2	7	-	7/9/64	
73	B. Phâ. tu. t'ay (U. N'N' 1600 N'N)	Kuren	1	1	3	11	2	6	-	20/10/65	
15	B. MÊ. P'ay (U. N'N' 1600 N'N) T. MÊ. L. N'Si	Kuren	1	6	6	4	-	-	-	10/8/57	

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BPP in M2. SARIANG

The BPP was first est. in M2. Sariang in 1952. It has been in its present headquarters since about 1954. Between those 2 initial years, it was located for one year at Wat Kiti wong. The CKA says that during that year, one of the BPP officers shot his commander because of his (the commander's) craving for opium. The commander died on the steps of the wat.

A 'SHAN' TRADER:

We were visited this morning by the husband of the woman who owns the khū-o so-i shop. He is half Shan - his fa. being Shan, & his mo Yuan, but he operates as a Shan trader in still going into Burma. He takes mfg. items into Burma & brings out jewels, cloth, etc.

I asked him about Mō-hmāi. He says it is a smaller town than Hue Sariang, ~~the same~~. Although the main part of the population is Shan, there are Yuan wats there & people know the Yuan script.

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PROCESSION OF A 'THOUSAND CANDLES' AT WAT OMHARAWA.T:

Two days ago a woman came with the usual candle in a silver lehan to invite us to a hétian hén ceremony at Wat Omhara-wat on Saturday the 13th. She suggested that if any of our girls were free, that it would be nice for them to help at the house of the sponsor of the ceremony - a local postman. Phan actually did help.

However, because we have had guests (Hinton & friends on Friday night & a group of 13 - Mike Moorman, Marianne, & 3 children, Clark Cunningham and 2 children, Paul Cohen & wife, & Dory Miller, wife, & child - yesterday) we ~~the~~ didn't see any of the preparations. Moreover, because it was raining last night, we didn't see the procession until it arrived at the wat.

Procession included the following:

- 1) Burmese orchestra
- 2) drum, gong, & cymbals orchestra
- 3) ~~people~~ sā-o carrying trays with candles & flowers
- 4) sponsors & relatives carrying offerings (tóng-sā-n, etc.)
- 5) a highly decorated onwa-t containing a relic.
- 6) people carrying large ab-khāi-phlāy
- 7) other people.

The procession reached the wat ~~about 8:30~~ sometime after 8:30 & we all (literally) went to see. After much preliminary arranging of the pasalt, taking photos at the abbot's & sponsor's requests, & playing of Burmese music, the ceremony got under way.

The preaching chair was taken by the abbot of Wat Uthaya-rom. A lay leader in ~~the Burmese~~ knowing the Burmese/Shan style, started with a we-n-tan

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in Shan. This was responded to by the monk in Shan. Then, the people
 said the gkasa, ~~requester~~ ^{Then monks suit men.} who skipped the Triple Gems, Requested precepts,
 & received the precepts. Then the monk gave a sermon. He started off
 speaking Northern Thai, saying that he usually gave sermons in Shan,
 but that as many people found it difficult to understand Shan, he
 would give a sermon in Thai. This he proceeded to do for nearly an hour
 without text. This was followed by presentation of alms to monks, & then
 the hau phan.

Monks had been invited from east and west & so there was a division
 between Thai & Burmese / Shan monks in the chanting. They were
 also presented with tin gans & ~~port~~ boxes containing cigs & matches.

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Police Day & the BPP

Today is wan tamrent, Police Day. Yesterday 10 BPP officers who used to be the teachers in B. Pà. Pz. came to invite me to come & participate in the activities at the BPP headquarters. I arrived somewhat early & talked for a while with this teacher about BPP activities.

In addition to education, the BPP also does some work among hill-tribes in the way of health & agriculture extension - mainly in the villages where there are schools.

This station has responsibility for all of the Salween Dist. & Mz. Lu. Ng. subdistrict. There are also stations in H. Khun Yuam & A. Myay & there will be a new station shortly at Pa.i.

There is a new program which provides higher education for hill-tribe students from villages where there are BPP schools. There seems to be some idea that those trained in this program will enter the BPP. The students are sent to some place in the north (Mz. Rim?) to school. At the moment there are 2 students from B. Pà. Pz. & 2 from B. Mz. Sàtā-p, I believe, is from the whole province.

This teacher himself spent 10 yrs. in B. Pà. Pz. & was last year transferred to Mz. Rim, the BPP Hq. for the North. He spent a few months there & then was transferred back to M.S. to become head of the education program here.

The actual ceremony involved 5 monks, 1 each from Wat Po.m E.g., Kiti Wong, S.Y. Ban Ryay, & 2 from Wat Chayakūp. ~~Heard~~ The monks said that there was some problem in finding enough monks to go around today for the monks had invited & the police in Mz. Lu. Ng. had invited several, & Wat Thung Pz. had invited 20 wats to participate in a ten ceremony. At BPP Hq., an acain had also been involved.

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The ceremony was the standard ceremony used at thambunbân etc.

1) ~~800~~ leader lit candles + incense

2) a.c. n. leading people in worshipping the Triple Gems, requesting precepts;
receiving precepts from sr. monk

3) sūt mon

~~at beginning of ceremony~~ incense

5) started by one monk in middle (from west kitti wong)
at beginning

6) ~~during~~ the monks unwound a ball of string which
was attached to a bāt nā'mman + to a Buddha image
+ passed around the building. The monks held the string
in the wai position during sūt mon.

7) the sr. monk lit a candle + held it over the liquid ~~to~~
~~put~~ in the bāt nā'mman to make nā'm man.

4) a.c. n. w. n. (what

5) sermon

6) feeding of monks

7) presentation of offerings to monk

8) Kai phon

9) sprinkling of holy water by sr. monk while other monks shouted

10) end of ceremony with monks - they were then taken to their wats

11) feeding of guests - drinking as well.

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THỘT PHÂ-PÀ. AT WAT OMARA-WÂ-T :

Last night at the ceremony at Wat Omara-wât mimeographed slips were passed about which invited people to join in a thột phâ-pà at the wat today. The slip, in translation, said the following:

Invitation to Join in Making meritat a Thột Phâ-Pà. Sam Să-măk khi.

Ngạ Amphôn Chu-watnákun and Ngạ Lữ-g Nanthasôm-bu-n will join in sponsoring a thột phâ-pà. sam să-măk khi. at Wat Omara-wât on the 13th of October, 2511 at 1900hrs.

All Buddhists are invited to join in the merit-making on this occasion beginning at 9:00 hrs. at the home of Ngạ-g Nanthasôm-bu-n located next to the Thai Samut Phra-nit Insurance Company.

(Signed) Ngạ Amphôn Chu-watnákun

Ngạ Lữ-g Nanthasôm-bu-n

Sponsors.

We didn't attend the ceremony because we were too tired from the visit of the group from Chiangmai. I did see the "tree" offering being prepared, & we heard the procession, including the Burmese orchestra.

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KATHIN AT WAT CHAIYALĀP

Today we received an invitation to the Kathin celebration at Wat Chaiyalāp.

KATHIN SĀMĀKKHĪ [SPONSORED BY] THE

REGIONAL FORESTRY OFFICIALS OF MAE SARIANG.

TO COLLECT FUNDS FOR BUILDING

THE KUTHĪ AT WAT CHAIYALĀP

Tambon MĒ. SĀRIANG Amphā. MĒ. SĀRIANG Cangwat MĒ. HŌ. SŌN

Due to the fact that the kuthī at Wat Chaiyalāp, Tambon ~~MĒ. SĀRIANG~~
Amphā. BĀN KĀT, ~~Amphā. MĒ. SĀRIANG~~, Cangwat MĒ. HŌ. SŌN has fallen into
great repair because it was built 80 years ago & must be rebuilt, the
Kathin Association of the MĒ. SĀRIANG Regional Forestry Office has agreed to
the sponsoring of a Kathin ~~ceremony~~ giving ceremony at Wat Chaiyalāp on
the 3rd of November 1968. Thus, we would like to invite all relatives,
friends & patrons of religion to ^{support} ~~join~~ in this ~~most~~ kuthin according to
in accord with one's ability in order to restore this kuthī ~~that~~ that
it might be completed well. We sincerely hope that we will receive ^{all} ~~the~~ your
support in this worthy cause.

Schedule of Events

Saturday 2 November 1968

9:00 a.m. Preparation of the Kathin offerings at
the MĒ. SĀRIANG Regional Forestry Office.

2:30 p.m. Procession from the M.S. Regional Forestry
Office to Wat Chaiyalāp with the Kathin
offerings. In the evening there will be a

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celebration + fireworks display.

Sunday 2 November 1968

10:00 a.m. Ceremony of Thôt Kathin.

10:30 a.m. Presentation of food to offering to the monks & novices.

11:30 a.m. Sermon; presentation of unsolicited Kathin offerings, chanting of blessing hymns; then, a chant for those who have joined in the ceremony; end of ceremony.

List of Organisers:

Mr. Phēt Khacō-namphaisūk

Chairman

Mr. Sā-ro. Withākkhāmontri.

Deputy Chairman

Mr. Prasit Cha-sōmbāt }

[Followed by a list of 40 ^{Doak} ~~committee~~ members of the West Comm. of Vat chaiyakhūp who are committee members.]

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KAREN SCHOOL AND KAREN SOCIAL MOBILITY:

Today, while at Wat Kittiwong, Insuan happened to mention that there used to be a school in B. Dōng called the "Mainglongyee Karen School." He thought that it had been founded by the Bombay-Burmah Co., but employed Christian teachers.

Tonight, I visited Bonny at the hostel & mentioned this school to him. He called Khru. Sānō, a Karen who teaches at B. Dhoma. I happened to be visiting the hostel to answer my questions about the school.

Khru. Sānō says that he doesn't know when the school was founded, but it was existence some 35 years ago when he went to it. It was actually financed by the Rangoon Mission and had nothing to do with the Bombay-Burmah Co. It was founded for Karens, ~~but not~~ but employed some Thai teachers & apparently conformed to the Thai system of education. It also had Karen teachers from Burma to teach Karen & English. At one time Burmese was taught, but the local Thai officials disapproved, and the subject was dropped.

As it was the only school in B. Dōng & the only school in Mae Sariang offering more than a P4 education, many Thai (khommyay & children of officials) also attended the school. They didn't study Karen, however. A hostel was associated with the school, at which lived Karens from villages in the hills. The school was financed by the Rangoon Mission & when the Japanese came, this support ended. A few of the teachers, including Khru. Motta, & people living in the area continued to transform it into a Thai private school (ro-griang-sā-t). But this endeavor apparently failed. After the war, the Karens in Burma went into rebellion & no new financial support was forthcoming. The same was true of another Burmese Mission financed school in Chiangmai. The school in Mae Sariang was located near the present-day airport, a tract then owned by the Karen mission.

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Discussion of the school led me to ask ~~try~~ about Karens who had risen in the outside world. Khru. San S. prefaced his answer by saying that Karens don't like to associate with society (organizations?) & prefer their home life (he exemplified his wife). Some of the graduates of the M.S. school include Khru. Sant, himself, the teacher at M². H²n, his brother (who was a policeman). Besides these, and Khru. Ma H²n, ^{who works at the court,} he could think of few others who had risen in the Thai system. His brother has left the prov. police to take up farming in Phnomab. His son, Chat d²it is a 'hill tribes' teacher in B. Dong. Tan - Eng has recently become a teacher. One Karen is now studying to be a BPP officer in the school at Lampang. Some one also works in the forestry dept.

I asked if any Karens had gone ~~into~~ to Burma for further study or to enter govt. service there. He said that he couldn't think of any besides those who had become evangelists. He then said that several Karens from M². H²n & vicinity had joined "the army" in Burma (prob. Karen Liberation Army or whatever it is called), but hadn't stayed long.

Karens have long been active in the lumber trade here. He said that the richest Karen was one Canta, now living in W. i. k², who was a major elephant contractor. He apparently got into trouble over illicit lumber & does not return. Ph² - Wong, head man of M². H²n, is a close associate of this Canta. During Bombay-Burma times, many Karens from the Burma side came over here, with their elephants, to work in the teak trade.

(He said, incidentally, that prior to the war, only rupees were used as currency in M.S. Also, he said, the market lang. was mainly Burmese & one heard as much Burmese as K. Thai on the streets.)

He told something of his own life. He was born in B. H²n Nh²ng (Chat-i) & came down as his was fairly old to over school. He studied here & in Chiang Mai. After ~~finishing~~ finishing school, he became a teacher, at ~~Siphan~~ first at

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Thong Sawat school & then at Sôphûn. When war broke out, he left
 govt. service because he could not live on \$28 a month. He took a job as
 interpreter with Japanese, working with elephant crews who were Karen &
 translating into Thai for the Japanese. For this he received \$100 a month.
 After the war, he worked in the lumber trade for a while & then returned to
 teaching, being posted at Khapuang, Sôphûn, M.E. hûn, & finally at
 Phomab.

He has 5 children, first 2 boys, 2nd 2 girls, & the fifth, who is 10,
 a boy. The first & 2nd boy is ~~now~~ son, his married & is apparently
 a ne'er-do-well, the other is chât-dê-t. The third is studying in ^{MSU} in
 Bangkok & when she finishes ~~at~~ MSS plans to become a nurse & return to M.S.
 The 4th is studying in CM, but not at Dera. The fifth is in school in M.S.

EDUCATION IN KARE SAKHANG:

According to Insuan, the first Thai schools in M.S. were founded ~~in~~
~~the~~ shortly after Thai took charge of the govt. here. The first schools in
 M.S. were in Wat Sâ-la. & the first school bldg. was the Bright Sôphûn.
 school, named after the Prince of Nakhon Sawan who visited here in the
 30's (?).

Yesterday, a teacher at the new kindergarten, located across from the Baptist
 Mission, visited us. This kindergarten was a project of the present Ne-i
 Ampho. & was just opened this ~~last~~ year. I asked if he if any
 Karens attended the school & she said yes, 5 - all children of
 Burmese Karen refugees living in B.D.'s (one is Benay & Laksai's
 retarded child, Ruth). No Karens come from neighboring villages.

24/10/68

THI-T KATHIN AT WAT CANTHAWAT:

A few days ago, 2 young women (employees of the Phrasit Co.?) came to invite us, with candle in a silver lantern, to a thi-t kathin ceremony sponsored by Thong 's'in at Wat Canthara-wat. Yesterday, we sent Phan & L'ao over to the Phrasit Co. to help with the preparations. Today, we participated in the ceremony.

Although we were invited for 9 a.m. to come to Wat Canthara-wat, Thong 's'in & a few men as entourage presented to nobes at Wat Uthaya-ron (i.e. Wat Suphārangsi.?) before hand. The main celebration did take place at Wat Canthara-wat with the following personnel:

- a) monks: 2 from Wat Canthara-wat, 1 from Wat Suphārangsi.,
2 from Wat Uthaya-ron + Tulan from Hui Lu Ngai (not a full participant).
- b) acai-n: (a equivalent in Burma) - man with wai in (all who can wai-nai in Burmese).
- c) Thong 's'in as main sponsor
- d) guests: invited by method described above; helped by providing money for Thong 's'in.
- e) help: people from Phrasit who made food, served monks & guests, etc.

~~The ceremony was entirely in the Burmese form.~~

I noticed that none of the Karen connected with the Phrasit Co. were present.

The ceremony was entirely in the Burmese form, but the following parts were identifiable:

- a) request & receipt of precepts
- b) presentation of Kathin robes (led by Acai-n in chanting; performed by ~~the~~ Thong 's'in - main monk, & Acai-n - 2nd

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month)

- d) request (by ocean) + sermon (by chief monk)
- e) presentation of food to monks (2nd monk etc separately or not at all)
- f) presentation of other offerings to all monks except the Pan.
- g) nai phan by chief monk - ~~Thầy dạy~~ Thầy dạy triết năm.
- h) lưu khê h

Khun Cit says that Wat Canthara-wat used to be a Mon wat, but when a replacement for a former monk was made, a Burman (the present abbot) was sent instead of a Mon.

25/10/68

TRIP TO HÈ. LA. N.S.:

Today, I had arranged to take the CKA & go up to M²-la-N²-i. When I finally left V¹at Kittiwong, I found that our group included Khan Rayuen, the head of An airport who is running for the Nat'l. Assembly, Saguam, the policeman who went on the trip to the Salween & is now one of Rayuen's campaigners, an ex-monk from West Kittiwong, the CKA & myself.

Politics

During the course of the day, I heard much about the politics ~~for~~ connected with the forthcoming elections for the Nat'l. Assembly. Phrayun is running on the Govt. Party (the Saha-pracha-thai) ticket because he is an old friend of Pin-Marschal Dawee. He is not the only Govt. candidate for the one seat in N.E.S. province - there are at least 2 in Amphoe Muang, also Wichai, a mine owner living in

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CM partially & partially in M.S., & maybe others. Kitti, the
 ant. HM of the Boriphat School is the only non-joint candidate
 yet in the race - he represents the ^{Prachathipat} ~~Prachathipat~~ (Democrat) Party.

Prayun has several campaign aids. (Wichai Khanein):

Sagnan, Wichai (the owner of Onmarai) & a son-in-law of
 the famous ~~wealthy~~ wealthy Kuen, Pantha (he was the one
 who got in trouble & despite his elephant & land holdings in M.S. was
 forced to flee to Prayun).

I can't quite make up my mind whether the CKA is really
 supporting Prayun or really making mock of him - of. he introduced
 him in M.W. as "our MP".

Cit thinks that Prayun's chances are small because he is
 not well-known (he certainly doesn't meet W. Thai). His only claim
 to fame is his friendship with Dasee. But Cit says, it really
 doesn't matter what party one belongs to in M.S. because people
 vote for the man. He said if Nihorn, Thongzoin's bro. & former MP
 from MHS, were running he would win hands down. He says the
 voters will vote the way the Phewand Co want them to do. With Nihorn
 not running, he thinks Wichai will win, not because he is a good man
 (Cit thinks he isn't), but because he is well known.

Prayun's attitude struck me as a somewhat naive & overbearing.
 If I were a voter, I would think him a bungler, ~~not~~ [&] not a person
 who really understands local conditions.

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Mz. La. Nōi

Nothing particular occurred on our trip to MLO. ~~to~~ We went because the CKA wanted to check on the building a new bōt in the N. Wát. (It is worth noting that it will be a C. Thai style bōt). Someone from Bangkok will donate the Buddha image for the bōt.

I visited some with Tu Pan who is now living in the N. Wát. He tried to explain to me the 'flag' that hangs in front of most Shan wats. He said that it had to do with the 5 'Buddhas' & also admitted that it was connected with making merit for the dead. But he couldn't recall all the symbolism.

I noted that there were a large number of Kams in town - in the shops.

We stopped at the Ampho office & found it closed up - at 2:30-3:00 in the afternoon. There is little to do in this district. The CKA said that orig. the Gov. had wished to have the Ampho. office of Mz. La. Lūag, but that the old people there didn't want it. Now they regret it. They didn't want for fear that it would mean more taxes.

26/10/68

TALK WITH ED HUDSPITH:

Ed H. came down today to bring the gazetteer of P'wo villages that I had started him on. He says that P'wo villages are usually named after a locally imp. natural object or place (stream, rock etc) & that the P'wo names for these villages are often translations, but sometimes transliterations of P'wo names. One village B. Phé², gets its name, however, because the ~~P'wo~~^{Luo} used to kill goats for offerings in this village.

Ed says that the Schallters think that they have about 100 Christians - mainly in B. Phé² & B. Lu Up. There are no P'wo ~~Christians~~ Christians in H.S.

He is finding quite a diff. in dialects between P'wo speakers here & P'wo in H.S. His informant is a P'wo from B. Khepuang whose father was a Thai (Khamuang or Shan?). He thinks that P'wo here may, paradoxically, be more Thai-ized than even Standard P'wo in H.S. because of the impact of the mines & trade trade.

CHANGE THE COURSE OF THE YUAM:

The Govt. has a plan, so several informants have told me, to change the course of the Yuam so it flows into the Ding rather than the Salween.

28/10/68

THĀ-T KATHĪN AT WAT SĪ-BUNRYANG:

Today ~~the~~ a group associated with Wat Phra Sīg in Chiangmai sponsored a thā-t kathĭn at Wat SĪ-Bunryang & then a thā-t phā-pā at Wat Kittiwong. Over 300 people came from CM, arriving between 8 & 10 in the morning. The presentation took place at Wat SĪ-bunryang after lunch. I did not attend owing to an infection, but Jane & Sangadid. They said that there was much dancing & Burmese music. The following is a translation of the invitation put out for this ceremony.

29/10/68

Khru Ba Kha'o:

I mentioned to the CKA today that I had heard (from Ed Hudspeth) that the Khru Ba Kha'o is currently at Nâ Fap in Om Koi Dist. He said that he had heard this too & added that he would be coming to M.S. in the 4th month (6th month N. reckoning). He has been invited by Wat S.E.N. Thong. The CKA gave his approval on two conditions: (1) that the Khru Ba Kha'o would keep, & announce, wasphra according to the clerical conditions & (2) that the Khru Ba Kha'o not require that all who wish to take the precepts, take ~~any~~ 8, before which they must shave their heads, eyebrows & don white robes. It is apparent that the CKA hopes to use the Khru Ba Kha'o's visit to set straight certain mistaken impressions he has conveyed to his followers. After giving me this story, the CKA launched into a long monologue, as he has before, on the faults of the KBK - cutting illegal timber, allowing his followers to put out misleading teachings over his name, allowing his followers to use his name for profit. I asked, apropos of Wat S.E.N. Thong inviting the KBK, whether monks ever made obeisance to the KBK. At first the CKA said no, but on second thought said that some did because they considered the KBK still to be a monk.

CKA & Tribal People:

The CKA is arranging to take a group of tribal people to Bangkok in December. He already has a number of people willing to pay the \$150 round trip fare - mainly from the lowland Si Kaw villages. He also hopes to have Hua? 1 P'wo going as well.

29/10/68

ELECTION FOR NATL ASSEMBLY:

Today in Wat Kittiwong I picked up a campaign flyer for Udom Mahāwāna. Máhā.wá.na. (☞ ๑๑๒ ๒๕๓๖๖๗), owner of the Nakho-nai ('New City') Sawmill in Mae Sarieng & member of the MHS prov. assembly. He has announced his candidacy for the National Assembly. Interestingly, his flyer indicates no party identification, although some sources have said that he is associated with the Galt's party.

Nicha, the min. owner & member of the prov. assembly & the man Cit thinks has the best chance of winning, has also declared his candidacy.

30/10/68

Name of Abbot of Wat Omurasa-wat:

Today, I learned that the abbot of Wat Omurasa-wat is named Khintaj (ขันธ์).

31/10/68

TRIP TO BÂU HUA KUNG

Today I took a group including our entire household & the PCKA with his servant Tú² on a picnic/visit to B. Hui Kung, a mtn. S'kaw Karen village included within the coverage of the hill center. There were very few people in the village due to the fact that harvest is going on. The R.W.D. personnel were also not present (they spend 10 days away from the hills in the & 20 days in the hills). Some Thai (females) were in the village seeking cucumbers, squashes, pumpkins & mákōk ('boghun'?). There they bought to resell in the valley. Again I was impressed both by the beauty of this village & the number of opium addicts in it.

31/10/68

TRIBAL DEVELOPMENT & ~~WELFARE~~ WELFARE CENTER.

On the way back from Htasi Kung, we stopped at the Tribal Develop. & Welfare Center. At the shop, we saw a number of Karen, both D'wo & S'kaw about. Popular items seem to be plastic, turned pink, 'feminine' clothing, blankets, bobbles. ~~We then went on to the~~ shop is run by N. Mai.

We then went on to the center. I learned from the shop that usually drives the center's car (but he is more than driver) that there are at least two S'kaw Karen on the staff. One is a development worker & formerly was a member of the Baptist church, but "he hasn't been to church in the 18 months he has been at the center." The interpreter (who is officially entitled something else so he won't have to be paid so much) is apparently a more committed Christian. (Ben-Zug will also become the headmaster of the school at the center).

There are now 4-5 houses around the school, but the CKA says that the plan is to move about 20 down. The settlers are given land & money to help erect their houses. ~~In~~ In another context, the CKA emphatically rejected the idea of the center being a Nikhon.

I copied the following information from one of the wall posters in the center:

Mahe Hong Son Tribal Development & Welfare Center

Built 1965

Opened 1966

14 workers in 4 nai

estimated 5000 hill tribesmen in MAS province

" 22,000 " " " MS District

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No. of tribal people served by center:

38 villages, 875 households, 4,966 people.

Eventually, the plan, graphically displayed on the wall, is to have ⁶³ centers from which the total tribal pop. of M.S. can be reached. But I suspect that this is more of a dream than a plan. At least it suggests Thai outreach to tribals rather than resettlement.

Lumbering in M.S.

The CIA says that there are only 2 mechanized lumber mills in M.S. One is owned by Kham & the other by the Phansit Co. There are many sawmills using human power only (e.g. the ones owned by Ringson, Ai Mo, Khra. Khum, etc.).

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BẢN NG TỰ:

Yesterday we arrived in Mahasarakham & spent the evening & stayed with Mrs. Chuanphit. This morning we went out to BNT. Mr. Ngao was not there, having gone to Ngy Khâ. To look after his sick mother-in-law. We went in search of him & shortly returned to BNT. In B. Thâ. Tũm, a group of leaders & villagers interested in development had set up a temple & charged \$10 for large vehicles & \$5 for small to pass out of the village. The money is ~~to~~ to be used for improvement of the road. The village is also completely surrounded by a fence with gates that are shut at night. Moreover, the village has its own home guard. Apropos of these things Phungai Phon said that it was impossible to establish either a fence or a home guard in BNT because the village is too spread out. Mr. Ngao thinks that if it would be an improvement if the outlying households in the village could be persuaded to live in a more compact area & a better defense of the village could be effected. There is a prison (provincial) substation at B. Thâ. Tũm. Apropos of this, I asked P. Y. Phon & the other village elders who had gone up with us in the car to Ngy Khâ about the Village Defense Force which the govt. is in the process of setting up. PV Phon had heard of the Force but said that none had been established in this area. One other man said that such forces were only necessary in border provinces & PV Phon added that in this area it was peaceful & that no such force was necessary.

I asked Mr. Ng. about his case. He said that the case hadn't yet been decided although it was considered by the court some weeks (months?) ago. In the end he didn't pay any bribe to the court officials. A court clerk asked him for \$1000 "to give to the judge", but he ~~wanted to~~ told Mr. Ng. that he couldn't give it directly to the judge. Mr. Ng. decided that ~~if~~ the money might not reach the judge - He also had heard from another source that he should give the money to the judge's wife, but he didn't do so. A week or ten days ago

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he had a visit from some high police official posted in the N.E. (he came into Maharashtra by plane). I believe this was in response to the article I wrote in the Social Science Review. Mr. Ng. did not admit to paying bribes to the police out of fear of possible repercussions for himself, and somewhat oddly to my mind, out of fear of what would happen to the policeman whom he bribed. Mr. Ng. hasn't been contacted by any of the friends ~~of~~ or relatives of Seng, the accused, since the trial began but he has heard indirectly that if Seng is released he will try to kill Mr. Ng.

Meanwhile, Mr. Ng. goes on with his improvements. He has enlarged his pig pens, is building an extension on his house, & is building a well & fish pond. I noticed books in his house on the raising of animals & on accounting.

I asked a group of villagers including Mr. Ng. & PY Dhan if they felt that the village had improved since we lived there. Mr. Ng. said he thought it had since the road was now better. But as for personal standard of living, the HM & other villagers thought that things were worse. For 2 years the rains have been very poor and the rice crop has been poor as a result. Last year the paddy price was its lowest ever - 50 st. / kilo - & people didn't make much money. This year the price is better - B 2.50 / kg. - but few people have planted much because of their experience last year. No encouragement has been forthcoming from the current C.D. worker who apparently is such a loss that the headman described him as having died.