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modeled on yantras) on which were written several symbols from different languages, none of which had any meaning.

In B. Pui. Makh, the villagers hold the 6th & 13th days as Wanphra². The CKA believes that the origin of this observation stems from the Khmer Bu. Khao. The CKA says that when people go to visit the Khmer Bu. Khao, they ask him what day it is & he invariably answers wan phra² no matter what day it really is.

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TALK WITH CKA:

Today I returned from Chiangmai, bringing the CKA with me. On the way we discussed several topics.

Yesterday, there was an ordination ceremony in Chiangmai for some hill tribes people (Lahu, Meo, Karen, & HS.), at least some of whom came from Doi Chiang Dao. Before the ordination, there was a procession around town.

I mentioned to the CKA that I had been reading a book about Burman religion (Spiro's Burman Supernaturalism) & wondered if some of the same phenomena existed in Thailand. In particular, I asked about 'witchcraft'. He said that there are people who are skilled in making potions which can be injurious to others. They are called, locally, mō.ya. fāt (นางอูย ฝน) [I can't find a meaning for ฝน in any N. Thai dictionary]. There are also people who can manipulate spirits for their own ends. One of the most powerful spirits to be so manipulated is the phī. kanjak (ผีคน) [ผี is defined in Nai Mō-t's dictionary as "a spirit believed to dwell in the body and out bounds" & is equivalent to the Thai ผี; kanjak is the

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word for 'giant'.] which is supposed to live at Wat Sîn Thoy. They are practitioners in M.S. who can use supernatural power to injure other people, particularly unfaithful lovers (thus, witchcraft) & there are others who can manipulate supernatural powers for good ends - such as helping a person attract a lover.

As we passed the Sahavit Co. camp, about 7 km. from town, the CIA pointed out to me a garden area which he said was being cultivated by two families of immigrant Mao. They produce food to sell to the Sahavit personnel. One of the families has sent their son to the Sahavit school in M.S.-10. N.S.I.

THŌIT PHĀ·PĀ · AT WAT SĪTHIMONGKHON:

Today the tobacco section of the Phrasavit Co. (Lit's section) sponsored a Thŏit phā·pā · at Wat Sĭthimongkhon. In the afternoon there was a procession about ~~the~~ town, the highlight of it being ~~the~~ a group of fŏin lēp dancers from Chiangmai (6 girls). After the procession there was feasting & drinking at the Phrasavit Co. Then the ceremony was held, beginning about 8:45-9:00.

After the people had settled themselves in the wākhān, the ~~abbot~~ abbot (the only clergy present) entered & took his place in a centrally-placed preaching chair. First, a lay leader led the congregation in the wāiphra? & khŏ sĭn, followed by the abbot giving the precepts. Then the lay leader led the congregation in the formal presentation. After which the abbot got up & removed the robe hanging from a 'tree' (the new two 'tree' offerings: one had, beside the robes, 'fruit' of money, soap, matches, etc. tied in pretty paper while the other was a 'money' tree).

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Then the abbot gave a short extemporaneous sermon on the meaning of the ceremony & then the khai phm. The ceremony was over in not much over ~~to~~ half an hour.

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CANDIDATES FOR PROVINCIAL ASSEMBLY:

At the time of the election for members of the Provincial assembly, I had asked Saman to prepare a list of candidates, giving their names, their occupations, & their ~~place of~~ residence, & their ethnic identity. He never completed this job, so I put Loo on to the job which she finished while I was away. The numbers do not correspond to positions on the ballot.

* 1. ທ່ານ ທ່ານ ບຸນຍຸ ທິດ (Mr. Tan Bunnay kit)

- Owner of the M.S. Ice factory & a shop in town (Sàhàmit bunnay kit)
- Lives in M^z. Suring.
- Chinese
- Member of 'M^z. Suring Development Group'
- Elected.

* 2. ທ່ານ ທ່ານ ມ່ານ ມ່ານ ມ່ານ (Mr. Udom Māhā wāna.)

- Owner of the Nakhon Mai Lumber mill
- Lives in Chiangmai
- Thai (~~Khomngay~~)
- Elected

* 3. ທ່ານ ທ່ານ ດຸນ ດຸນ ດຸນ (Mr. Insuan Duan phōng)

- Asst. Mgr. of the M.S. branch of the Thai Sānāt (Insurana) Co.; formerly a clerk in the court.
- Lives in M^z. Suring

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3. (cont.) - Khonmyay
- Member of 'M.S. Development Group'
 - Elected
- * 4. ສ.ຕ.ນ. ສຸດ ບຸນຍຸດ (Police ^{Cpt.} ~~Sgt.~~ Sajat Baayen)
- Owner of Sajat Phosit Store; Former Police Corporal
 - M \bar{e} -Sariay
 - ~~Phat~~ (Khonmyay?) Khonmyay
 - Member of 'M.S. Development Group'
 - Elected.
- * 5. $\text{ທ່ານ ສິວສັກ ສິວິຈາຍ}$ (Mr. Sira-sak Si-wichai [Khu-Kham])
- Owner of Si-wichai Lumber mill
 - M \bar{e} -Sariay
 - Karen? (actually half-Karen, half-Shan or N.Thai - uncle is HMO of M \bar{e} -Hain)
 - Member of 'M.S. Development Group'
- * 6. $\text{ທ່ານ ວິຫາ ນ້ຳ ຫຼີງມ້າຍ}$ (Mr. Wichai Na' Chiangmai)
- Owner of mine in M.S.
 - Chiangmai
 - ~~Phai~~ (Khonmyay?)
 - Elected.
- * 7. ທ່ານ ຫິບ ບຸນຍຸດ (Mr. Thip Bunyud)
- Headman of B. Huiwai W \bar{e} -k
 - B. Huiwai W \bar{e} -k
 - Khonmyay
 - Elected

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* 8. ဂ်ဒ်ကံ လိကံ ဂ်ဒ်ကံ (Sgt. Nik Szinsuk)

- Mechanic & owner of Nik Bori ka-n
- Dae Mē. Sariay
- Thai
- Is a native of C. Cantha-buri. who has ~~too~~ settled in M.S.
- Elected.

9. ~~Mr~~ Sa Za-t ကပ်ဝ် ဝ်ဝါဝ် ဝ်ဝါဝ် (Mr. Sa Za-t Khongdz-y)

- Formerly a teacher at Mē-la. Nō-i
- Mē-la. Nō-i
- Khommyay (~~Si-ma-t~~)

10. ကပ်ဝ် ဝ်ဝါဝ် ဝ်ဝါဝ် (Mr. Mu-n Khammu-la.)

- Former village headman
- B. Khá-puay
- Khommyay

11. ကပ်ဝ် ဝ်ဝါဝ် ဝ်ဝါဝ် (Mr. Léan Suwūn má lóp)

- Retired ampha. official
- Mē. Sariay
- Thai
- Moved here from ~~the~~ outside the North ~~some~~ a long time ago
- Member of 'M.S. Development Group'

12. ကပ်ဝ် ဝ်ဝါဝ် ဝ်ဝါဝ် (Mr. Pho. Khyon chu. phrai)

- Owner of Nai Pho. Lumber mill
- D. Mē. t'ia
- Karen Christian
- Was more-or-less the 'Christian' candidate

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13. ๒๒๒๒๒๒๒๒๒๒๒๒๒๒ (Mr. Song Thomsirawat)
 - Owner of new restaurant
 - M.S.
 - Khommuang
 - Moved here from Lampang.
14. ๒๒๒๒๒๒๒๒๒๒๒๒๒๒ (Mr. Panan To-watrakun)
 - Formerly a 'Doctor'
 - Chiangmai
 - Thai
15. ๒๒๒๒๒๒๒๒๒๒๒๒๒๒ (Mr. Riagsorn Thongsawat)
 - Owner of Market & Phimthong Lumber mill.
 - M.E. Sarang
 - ~~Thai~~ Chinese/Khommuang? (Parents Chinese)
 - Member of 'M.S. Development Group'
 - From one of the economically not important families in M.S.
16. ๒๒๒๒๒๒๒๒๒๒๒๒๒๒ (Mr. Khampan Thananchai)
 - Asst. to Kamnan of T. M.E. Yuan
 - B. Naim Dip
 - Khommuang
17. ๒๒๒๒๒๒๒๒๒๒๒๒๒๒ (Mr. La. Mahachai)
 - Asst. to Kamnan of T. M.E. Yuan
 - B. Naim Dip
 - Khommuang
18. ๒๒๒๒๒๒๒๒๒๒๒๒๒๒ (Mr. Anon Kantha-phai)
 - ?
 - Lamphun
 - Khommuang

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19. អាស៊ាន ធីតាណី (Mr. Sany Siriray)
 - Farmer Asst. District Officer
 - M^z. Savieng
 - Khommyay
20. អាស៊ាន ភូ ភូណី (Mr. Pui Phuang Kéou)
 - ? (farmer?)
 - B. Hui Wôk
 - Khommyay
21. អាស៊ាន អ័រុណ កន្ទាសីមា (Mr. Arun Kanthási-ma)
 - ?
 - M^z. Ia. Nô:i
 - Khommyay (~~Khonmyay~~)
22. អាស៊ាន វិច័យ ឃាយរ៉ាសី (Mr. Wichai Mayunsi / Mayurási)
 - Supervisor of M^z. Savieng Electrical Plant
 - M^z. Savieng
 - ~~Pha~~ Siam/Mon
23. អាស៊ាន ហ៊ុយ ហេងភី (Mr. Hui Phai)
 - ?
 - B. Phá. phá.
 - Khommyay
 - Former member of Prov. Assembly
24. អាស៊ាន ថាវ៉ាន ស៊ីកាម (Mr. Thawin Săikham)
 - ?
 - M^z. Savieng
 - Mon
 - Former member of Prov. Assembly
 - Member of 'M.S. Development Group'

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25. ทรู ทอส อ. 1505 หน่า (Mr. Thong Nà² Chiang mai)
- Formerly a teacher
 - Has settled in Chiang mai
 - Khommyay
26. ทรู นูรอน ๑๒๐๐๐๐ (Mr. Rian Uppawan)
- ?
 - B. Kōy Kōi
 - Khommyay
27. ทรู อีกรอน ๑๒๐๐๐๐ (Mr. Inrot Uppawan)
- ?
 - B. Kōy Kōi
 - Khommyay
28. ทรู อีกรอน ๑๒๐๐๐๐ (Mr. Sombot Chu-watthakun)
- Owner of hotel, mine, trucking firm, shop, etc.
 - M.S.
 - Chinese
 - Murdered before the election

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ORDINATION OF MONKS & NOVICES AT WAT KITTIVONG:

Today there was an ordination of ~~2~~ monks & ³ novices at Wat Kittivong. I received an invitation to this ceremony (with a candle brought by Khun La²) yesterday through the suggestion of the CKA. I was told to come at 7 a.m., but when I arrived at the Wat at that hour, the ordination of the ~~novices~~ monks had already taken place & the ordination of the ~~novices~~ novices was nearly finished. The CKA later told me that although the ceremony began at 5 a.m., guests were invited for 7 a.m. so that they could join in the feasting.

After the end of the ordination of the novices in the boat, the ordaining clergy retired to the khut. The new clergy passed out of the boat & received their first alms (money) from the faithful & relatives. Then they, as well as the guests, went into the khut. There the following took place:

- 1) the monks of the new clergy were given their morning meal.
- 2) The CKA gave a series of announcements, mainly related to the 'Beginning of Lent' events.
- 3) táp sìn ó hăi phon
- 4) presentation of không thăi yathă'n
- 5) feeding of guests
- 6) Sermon (Anisong Buiat) by ~~one~~ one of the new monks

I left at this point.

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Ordination: Sermon of Anisong Buat by New Monk

[On this day I saw the end of an ordination of two monks and three novices. The event ended by one of the new monks giving the sermon, anisong buat.]

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PREPARATION FOR THE
ORDINATION OF MONKS AT WAT KITTIWONG:

This morning Khun Cit brought over an invitation from Phô Hai Thong J'in to attend ~~some~~ the ordination of 2 young men tomorrow at Wat Kittiwong. One of the young men is being sponsored by Thong J'in & it was his formal invitation we received. Translated the invitation reads as follows:

MR. RIANGSĀK WAIDI. (๒๖)๐๑๕๐๑๑๑๑๑ (๑)๒๒๑๑)
Has Requested Permission to Undertake the Higher Ordination
at Phetthesima. [the ~~ordination~~ name of the ordination hall]
Wat Kittiwong Tambon Mĕ-Sārieng Amphā. Mĕ-Sārieng
Pangwat Mĕ-Hōy Sōn
On the 6th of July, 1968
at 09.00 a.m.

If any of my actions, whether of the body, of speech, or of the mind, have intentionally or unintentionally offended any of you, may I please be forgiven them.

The focus of the preliminary activities was on the 2nd floor of the Phanasi Co. During the day, a number of people, mainly women were busy making decorations.

In the evening the ceremony of 'calling the khwān' (hōy khwān - ๑๑๑๑) was held at the same place. When I arrived at about 7 p.m., the two aspirants were still dressed in lay clothes, although their heads had been shaved. About 15 min. later, they withdrew to a

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back room where they changed into the white robes of the nâik or novice.

The setting was something as follows. Along the wall facing the stair way was a long table on which the various gifts (wrapped in yellow cellophane) for the new monks & ordaining clergy had been placed. The most conspicuous of these gifts were the robes which were placed on a two-layered pagured phan & covered with a flowered top. Other gifts included mats, pillows, blankets, the 'squisite', etc. for the new monks & containers of dried foods, paper, etc. for the ordaining clergy.

~~In front of the table~~ Mats had been laid in front of the table & on top of the mats, in the immediate area of the table, had been placed quasi-oriental mats. It was here that the novitiates would sit & the ceremony would take place. In front of the table in stage center was the ba:isî, which contained the offerings & ~~entirements~~ delicacies necessary to attract the Ichuan [McF., p. 481, defines ba:isî, UV, as a word of Cambodian origin meaning 'rice, boiled rice' and ba:isî, UV, as "propitious or auspicious rice," i.e., rice offered to the mysterious psyche hoping to bring good fortune'.]

This ba:isî included 4 of the flower-banana leaf 'pyramids', two with cotton thread attached to it. In the midst of the 4 was a silver Ichuan in which had been placed 2 eggs, 4 bananas, caudex, fried pork skin, rice, miang, cigarettes, a bottle of nâm-hô:m, etc. [see taped interview ^{for} ~~with~~ more details about this ba:isî & the ceremony in journal J.]

The ba:isî & silver bowl was placed on a large phan. Near it was another phan containing popped rice, khô:ng bu:cha & an envelope with money in it. In the ~~main~~ center of the room were several things placed for the convenience of guests & participants. These are standard in one form or another at almost every ceremony: water jugs & cups, a tray

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with ~~the~~ hand rolled cigarettes $\frac{1}{2}$ mây $\frac{1}{2}$ a betel tray (this one was a particularly lovely silver set on a Lacquer stand), $\frac{1}{2}$ spittoons.

The personnel of the ceremony consisted of ~~near~~ the 2 nâik, an a:ca:n, $\frac{1}{2}$ relatives $\frac{1}{2}$ well-wishers who would join in tying the wrists (I nearly forgot, there was also a silver bowl in which guests placed money to ~~help~~ 'join in the mist making'). During the actual ceremony there were few people - mainly women (in fact only 3 men besides the a:ca:n). After the ceremony was over, a large number of people came in $\frac{1}{2}$ joined in the wrist tying.

The ceremony began ~~after~~ ^{with} the 2 nâik ~~had seated~~ ^{seating} themselves in front of the ba:is'i:, facing the entrance, $\frac{1}{2}$ the a:ca:n seating himself on the opposite side of the ba:is'i: facing the nâik.

First the A:ca:n raised, in a wâi position, the phan with popped rice of khâyng bu:cha:. Then he moved the ba:is'i: nearer the nâik $\frac{1}{2}$ strung pieces of the cotton thread from the ba:is'i: to the novitiate's ^{right} arms. The novitiate in turn extended their right arms $\frac{1}{2}$ took hold of the phan on which the ba:is'i: was placed. Later in the ceremony, the nâik ceased gripping the phan $\frac{1}{2}$ held onto the cotton thread.

The a:ca:n began to chant, taking a string during the chant $\frac{1}{2}$ chew it continually over the ba:is'i: $\frac{1}{2}$ then ending by blowing on the string $\frac{1}{2}$ then dropping it on the ba:is'i:. He then chants for a long time, stopping occasionally to blow on the ba:is'i: $\frac{1}{2}$ once to take a drink of water. This ended, he raised the ba:is'i: in a wâi position $\frac{1}{2}$ moves it closer to the nâik.

Then begins the string-tying - natmy. (၂၅၀၂၀).

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The A·cain took some cotton thread $\frac{1}{2}$ moved himself in front of the Nâ·k on his right. The Nâ·k wâi-ed him, $\frac{1}{2}$ then the A·cain tied first his right wrist $\frac{1}{2}$ then his left, chanting during the ceremony, $\frac{1}{2}$ blowing on the wrist when finished. Both A·cain $\frac{1}{2}$ Nâ·k wâi-ed each other at the end. The same ceremony was repeated for the ~~2nd~~ Nâ·k. When the A·cain finished, other people beginning with close relatives came to mâtmy also. Some repeated a formula while tying the wrists, some did not. Most tied both wrists. A few ~~just~~ blew on the thread at the end.

Once the A·cain $\frac{1}{2}$ relatives had finished 'tying the wrists', there was a change in atmosphere from 'sacred' to 'informal' even though ^{now} people continued to tie the wrists all evening. The nâ·k relaxed $\frac{1}{2}$ conversed casually with people, breaking off to have their wrists tied once again when someone came. Later, music, ~~to~~ ^{played on} ~~consisting~~ ^a khim, several $\frac{1}{2}$, cymbals, $\frac{1}{2}$ a drum, was performed (not very well since many of the players were quite drunk). Liqueur was passed around among the guests (but not to the nâ·k).

The nâ·k will spend the night here.

BUDDHIST LENT:

Tuesday (the 15th day of the waning of the moon of the 10th month Northern reckoning) is ^{celebrations} the 'beginning of lent' in the North $\frac{1}{2}$ the following day (the 1st day of the waning of the moon, 10th month) is the first day of lent. In ~~the~~ the local language, the word for lent is phai'să. (according to No·i Mêt, $\frac{1}{2}$) - a word closer to the Pali Phassa.

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The spate of ordinations recently an ~~important~~ part of the preparation for Lent since most of those now ordained will spend a Lenten period in the wát. The CKA says that 7 monks who are intending to stay for Lent will have been ordained at this time + another 2 will have been ordained for an indefinite period. The number of novices is much larger.

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ORDINATION OF MONKS AT WAT KITTIWONG:

This morning ~~was~~ the ordination of the 2 monks, for whom the hóy khúan nâk described above ~~was~~ was performed, took place at Wát Kittiwong. I arrived at the Phraoist Co. a little after 8 a.m. to find that the nâk & the gifts had already gone to the wát.

At the wát, the gifts had been placed in the khútì & the nâk were sitting in their white robes in front of the gifts, but not on the raised platform. They were facing the altar. Shortly before 9 a.m., the nâk came out of the khútì, followed by some relatives + Thoy'ò:n as sponsor carrying the robes, bàt, ~~the~~ candles in glasses filled with rice (instead of candles in coconuts), and other of the things to be used in the ceremony. This small party of no more than 15-20 people circled the bòt three times. Then the two nâk came to the northeastern sě.ma. Here the two took khryag bu.cha + wái-ed the sě.ma + then repeating something too softly to be heard they placed the khryag bu.cha on the sě.ma. The group then moved to the front of the bòt & as they were climbing the stairs, Thoy'ò:n (& others?) took popped rice & coins in the air ~~the~~ towards the front of the bòt. Small boys (& some not so small) scrambled for the coins.

This procession around the bòt was the only procession held in

(Tape interview of Insuan)

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[~~Insuan~~ Bai'si: includes rice, egg, banana, rice well-meat. The African king khwan said that there

are 32 khwan which come eat those.

Insuan says that the egg "is a pure food", ^{"it is not diluted"} ~~for being~~ ~~from~~ protected by its shell.

"The egg shell in the ceremony is believed to be like a thing that does not have life. Then the khwan is called to come to eat the new food, (i.e. food) not down at home ~~the~~ the life of an animal

before and.

[Insuan says that if the khwan is not received ^{before and} the person who is ordained may think of the mess and things the khwan has seen. Perhaps the khwan has found an attachment to a jid. The ~~the~~ calling of the khwan of the candidate is done to wish that the ordination will succeed in ~~making~~ producing a pure person.

Field Notes, Wae Bariang Charles F. Keyes Field Notebooks, Thailand Written July, 1968

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Ordination: Hó:ng khwân lú:k kâe:o

"In the evening the ceremony of 'calling the khwân' (hó:ng khwân စာသံအခါ) was held /on the second floor of the Phanasiit Comapny./.
When I arrived at about 7:00 p.m., the two aspirants were still dressed in lay clothes, although their heads had been shaven. About 15 minutes later, they withdrew to a back room where they changed into the white robes of the nâ:k...

...In front of the table in stage center was the ba:i sî: which contained the offerings and delicacies necessary to attract the khwân... This ba:i sî: included four of the flower-banana leaf 'pyramids', two with cotton thread attached to it. In the midst of the four was a silver khân (bowl) in which had been placed two eggs, four bananas, candles, fried pork skin, rice, miang, cigarettes, a bottle of na:mhó:m, etc.... The ba:i sî: and silver bowl were placed on a large [footed-tray]. Near it was another [footed-tray] containing popped rice, khruang bu:cha; and an envelope with money in it. In the center of the room there were several things placed for the convenience of guests and participants...: waterjugs, and cups, a tray with hand-rolled cigarettes, and miang, and a betel tray...and spittoons.... There was also a silverbowl in which

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Original hand-written version of the merit-making Page 18 of 74
guests placed money to join in the merit-making

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Ordination: Hó:ng khúan lú:k kâe:o

"The personnel of the ceremony consisted of the two nâ:k, an a:ca:n, and relatives and well-wishers who would join in tying the wrists... During the actual ceremony there were few people -- mainly women (infact, only three men besides the a:ca:n). After the ceremony was over, a large number of people came in and joined the wrist-tying."

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Ordination: Hó:ng Khuân Lù:k Kâe:o

"The ceremony began with the two nâ:k seating themselves in front of the ba:i si:, facing the entrance, and the a:ca:n seating himself on the opposite side of the ba:isi:, facing the nâ:k.

First the a!ca'n riased in a wâi position, the footed-tray with popped rice and khryang kutsak' bu:cha:. Then he moved the ba:isi: nearer the nâ:k and strung pieces of the cotton thread from the ba:isi: to the novitiates' right arms. The novitiates in turn extended their right arms and took hold of the footed-tray on which the bas!isi: was placed. Later ~~on~~ in the ceremony, the nâ:k ceased gripping the footed-tray and held onto the cotton thread.

The a:ca:n began to chant, taking a string during the chant and drawing it continuously over the ba:isi:, and then ending by blowing on the string and dropping it on the ba:isi:. He then chanted for a long time, stopping occasionally to blow on the ba:isi: and once to take a drink of water. This ended, he raised the ba:isi: in a wâi position and moved it clower to the nâ:k

Then began the string-tying: matnu: (ມັນ ສີ່໐).

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"The ~~original~~ took some cotton thread and moved himself in front of the na:k on his right. The na:k wai-ed him, and then the a:ca:n tied first his right wrists and then his left, chanting during the ceremony, and blowing on the wrist when finished. Both a:ca:n and na:k wai-ed each other at the end. The same ceremony was repeated for the second na:k. When the ~~thread~~ a:ca:n finished, other people, beginning with close relatives, came to matny: also. Some repeated a formula while tying the wrists, some did not. Most tied both wrists; a few blew on the thread at the end."

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Field Notes/Mae Sariang

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Ordination: Night before Ordination

"Once the a^hca:n had finished the h^o:ng kh^uan and the relatives had finished 'tying the wrists', there was a change in atmosphere from 'sacred' to 'informal' even though new people continued to tie the wrists all evening. The n^a:k relaxed and conversed casually with people, breaking off to have their wrists tied once again when someone came. Later, music...was performed...Liquor was passed around among the guests (but not to the n^a:k).

The n^a:k will spend the night [at the Phanosit Co. where the h^o:ng kh^uan had been.]/

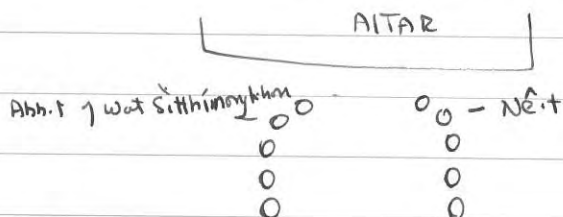
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association with this ordination. The monks-to-be were not dressed as lūk kē-o & they neither rode horses (or bicycles) nor were they carried piggyback as was the case in other ordinations we have seen.

Inside the ~~wat~~ bōit, the two nāik ~~wāied~~ wāied the Bud kra·p ed before the Buddha three times in front center & then moved to back center where they took up the usual sitting position for inside sacred buildings.

There was a small group of lay people in the bōit including two or three women. I asked Insuan about this & he said that it was all right if women came into the Bōit so long as they didn't approach too closely to the front of the bōit. They were in fact seated just inside the door. They appeared to be close relatives of the nāik. Other lay people were seated in the sā·la outside, while still others were involved in making ~~the~~ food.

The monks (10 not including the CKP) entered the bōit & kra·p ed three times before the altar. Then, they broke up into groups of two & three & each in turn wāied another monk & repeated a Pali formula. The District Officer, who was present, told me that this act purified the monks before beginning the ordination. The 10 monks then seated themselves as follows:



Two monks, each second in their respective rows, were to play special roles - Phrá Nēt from Wāt Kittiwong & the Abhōt of Wāt Sittimongkhon.

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When the scene was thus set, the CKA entered, walked between the rows of monks, knelt down & krap-ed 3 times, & then turned & took his place at the head of the chapter of monks between the two rows. All the monks then krap-ed him 3 times. He did not perform the action of purification.

With the CKA's arrival, the ceremony proper began. First, the two nāik turned & taking position side by side faced 2 older men sitting in the Northern part of back center. First, Thoy'ōin was one of these men, but he relinquished his position to another man who may have been the father of one of the nāik. This man didn't seem to know how to kneel properly or what to do & had to be guided by others. These two men ~~in~~ took the monks' robes off of their ceremonial containers & presented them to the nāik. The nāik then took the robes & holding them across their arms which were in a wai position, they crawled on their knees towards the CKA. They also took the first of the five (each) candles ~~in~~ in glass filled with rice ~~of~~ ~~gave~~ there were passed by the monks to the CKA.

Holding their robes in front of them, the monks repeated some Pali formulae; then each in turn handed the robes to the CKA. The CKA gave the two a short talk in Thai in a voice almost too low to be heard by the congregation. When he finished this, he chanted. ~~The~~

The next part was the changing of robes. First the nāik removed their upper garments & the CKA placed the ^{clerical} ~~top~~ 'jacket' on them. Then he gave them the rest of the robes which they took, crawled backwards until out of the ~~sk~~ circle of monks. Then they stood up & moved to a corner of the front part of the boat where with the help of 2 of the monks & a lay ex-monk (Insuan), they changed their whole robes for

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yellowones.

They came back to the center of the boat & knelt down just outside the circle of monks. Here Phrá Nôit & the abbot of Wat Sittihimongkhon came & knelt in front of them. From them, the 2 Nâik received the precepts to be kept by novices, before which they presented the two officiating monks with candles/glasses. After which the 2 monks returned to their place in the chapter.

The two aspirants (now novices) turned to face away from the altar & received their alms-bowls from two women (mothers?). These had to be placed on 'receiving' cloths since the two were now within the Sangha & couldn't touch or be touched by women.

[Inside the alms-bowls had been placed ~~the~~ votive images.]

The alms bowls were then hung across their shoulders & the two, carrying yet another candle/glass, crawled forward into the circle once again. When they were before the CKA, they kra:p-ed yeat 3 times. They presented the candles before kra:p-ing. They chanted something, followed by the CKA chanting.

~~The aspirants now withdrew, again crawling backwards until they were outside the circle.~~

At this point, some laymen took part of the white robes & placed them at the doorway of the boat.

~~The 2 aspirants~~

Phrá Nôit & the abbot of Sittihimongkhon chanted something & then the two aspirants withdrew, again crawling backwards until they were outside the circle. They then stood in the doorway of the boat. Nôit & abbot/Sittihimongkhon chanted towards each other, then moved in front of the CKA, kra:p-ed 3 times, & withdrew to

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the doorway. Here they proceeded to follow the ritual questioning, in Pali, of each aspirant in turn as to his qualifications for the monkhood. The two monks then returned to the circle, krāp-ed the CKA once, & resumed their positions. These 2 monks chanted their next, followed by all monks chanting something. Then abbot / Sīthimongkhon chanted & the 2 aspirants came forward & krāp-ed 3 times before the CKA.

The circle of monks closed behind them. The CKA then noted for the benefit of laymen that no layman was to come further forward in the bāi than the lowest monk (this especially for the photographer present).

The 2 aspirants chanted, followed by the CKA chanting while all monks held their hands in wāi position. At end of chant all monks said sattva, thus indicating their willingness to ~~be~~ accept the aspirants as monks. The two officiating monks chanted while the other monks held their hands in wāi position. Then they dropped their hands & the 2 monks continued chanting with the aspirants answering.

[Insuan said the two officiating monks are called kammāwa.ca.ca.n (ကမ္မာဝါစာစာ) and anúsa.wāna.ca.n (အနုသာဝါစာစာ). Phrá Nēt played the latter role, while the abbot / Sīthimongkhon (whose name is Sī-tho.n) played the latter. Sī-tho.n is also qualified as an ordaining-abbot.]

The 2 monks then took up another chant during which all monks again put their hands in a wāi position. ~~Then the chant~~ When this chant ended, the two aspirants krāp-ed 3 times & then handed their bāi to nearby monks who placed them

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in front of the CKA. The CKA gave a short explanation for the aspirants about what was to follow, & then launched into a Pali chant. The aspirants chanted something in return & then krā-p-ed 3 times. They then withdrew & took their places at the end of the two rows of monks; the circle row having opened. All monks turned & krā-p-ed 3 times & the ceremony was over.

All of the regular monks left the bāi first, followed by the laity. As the 2 new monks came out, people placed coins in their alms-bowls, this being vehicles of merit-making for the first time. [Before this began, the votive images were removed from the bāi.]

The scene then shifted to the khūt where the crucial personnel were now laity & monks rather than monks & aspirants. What followed (although I did not observe it as I had to go to the airport to help send off the educational officer) was something like the following:

- 1) request & receiving of ~~alms~~ precepts
- 2) presentation of gifts to monks ~~to~~ ordaining monks
- 3) presentation of noon meal for monks
- 4) first sermon by one of the monks (sermon - ānāyāsiya)
- 5) feeding of lay guests
- 6) blessing of trān by monks.

Several things stand out from this ceremony.

- 1- One of the aspirants had an important sponsor - Tho-g'ōin. A second aspirant, whose family is poor, was also included under Tho-g'ōin's sponsorship, but he was not honored by ~~an~~ printed announcement.

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- 2- The ordination ceremony is strictly for the clergy & the laity, with the exception of the relatives who give the aspirants their robes & alms-balls, all merely onlookers.
- 3- The laity's role begins after the ordination when they can make merit through offerings to the clergy - first to the new monks & then to the ordaining monks.

'WASTEFUL' MERIT-MAKING:

Before the ordination began, I was sitting & talking with Phong's in. He noticed the 'little house' which had been a part of the po.i khiao say ceremony sponsored by the Suriya family (see above 14/6/68 & 16/6/68). He said what a waste to spend ~~the~~ money on building such a useless object. The several hundred bat spent could have ~~more~~ been much better used in buying repairs for a sa-la or something similar.

LOCAL OFFICIALS:

The district educational officer has been transferred to MHS where he will become the ant. prov. educ. officer. ~~He has been~~ He first came to MS more than 20 years ago as a teacher & has been here ever since except for one year. He is being replaced by a northeasterner who was once a teacher here & is married to a M.S. girl.

Today the old officer was to leave for MHS by plane. A large crowd of officials, ~~the~~ merchants & former students foregathered at the airport to see the official & his family off. Unfortunately, the day reached an anticlimax when the plane was unable to land. The 'sending' ceremony was held anyway (his placed in the official of his wife by leading people) & then everyone, including

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the official of his family, returned to town. The incident only too graphically revealed the problems of being an official in this province.

LENTEN CANDLES:

It is a custom here as in other parts of Thailand for the faithful to make large candles which they then decorate & present to the wat. These candles burn throughout the lenten period, being lit each morning & extinguished each evening.

One group that has undertaken the making & presenting of lenten candles is the Boriphut Siksā school. A few days ago they distributed a mimeographed sheet describing their intentions:

"Boriphut Siksā" School

28 June, 1968

respected
To all ~~respected~~ Buddhists ~~at~~

The "Boriphut Siksā." School has made arrangements to mold lenten candles in accord with the annual custom in order to present them in worship of the Buddha at different wats ~~at the~~ ^{at the beginning of} the lent. ^{to use its own labor} The "Boriphut Siksā." school intends to mold 3 candles in order to present them to Wat Kittiwong, Wat Si-bunrayay, & Wat Sitthimongkhon. Therefore, we should like to invite all Buddhists to join in contributing the requisite things [i.e., wax] for making these candles and to take these requisites to present at any of the wats or at the "Boriphut Siksā." School (Khru. Kitti Puranawit). For any individual or group who intends to mold candles in order to take to present at other wats which have not been named and wishes to have the school mold them for

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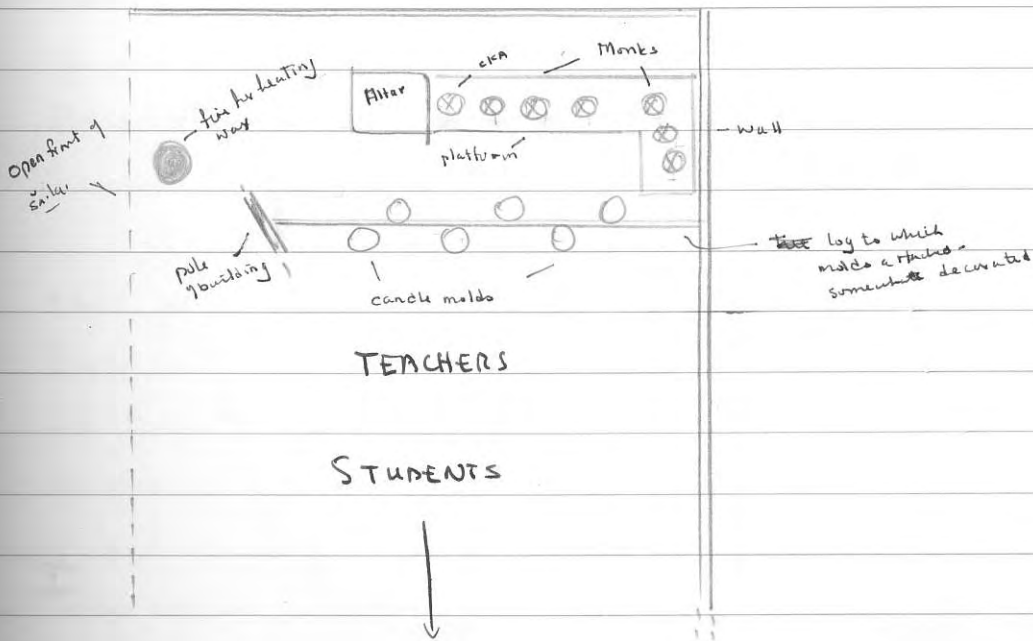
them, please make arrangements on or before 3 July, 1968.

This has been sent for general knowledge.

"Bhāṅphāt Sīle Sā" School

Attached to this was a blank to be filled out by those wishing to contribute the requisites for making candles. It asked that the person filling it in give the date & place written, the person's name and address, & the cost of the materials to be sent.

Today the ceremony of molding the candles performed by the students & teachers of the B.P. B.S. school was held at Wat Kittiwong. It was held in one of the long sā-la at the wat. Six candles were to be made. The arrangement was as follows:



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The candle molds were made of tin or aluminum & were stuck in buckets of sand. Before the ceremony began, ~~the~~ ice was packed around the base of the candles. Inside the molds a wick had been attached. Several of the students were in charge of melting wax.

The ceremony went as follows:

- 1) request & receipt of precepts with HM acting a layleader.
- 2) chant/^{suatmon} by monks during which the wax was poured into the molds, each of the persons taking a scoop & pouring a little wax in every mold (some students didn't do even).

The order of prayers was as follows:

- a) CKA (but not other monks)
- b) Headmaster
- c) myself
- d) other teachers
- e) students
- f) a few other teachers & non-school types who were supervising or melting the wax

The chanting ended before all of the students had poured.

- 3) short extemporaneous 'talk' by CKA
- 4) Hai phon

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ANOTHER ORDINATION AT WAT KITTIVONG!

At 3:00 an ordination for monks & novices from B. Thā. Khām was held at Wat Kittivong. I didn't attend.

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ORDINATION OF LŪA? AS NOVICE:

I learned today from the CKA that an ordination ceremony was held yesterday at Wat Cōm Cēy in which a LŪA? boy from B. Chāng Mō. became a novice. Apparently many villagers went down for the ceremony.

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Today ~~Bun Eng~~ Benny visited us & we learned more about the story of his adopted son, Bun Eng. Bun Eng was sent to Mē. Hāin to teach instead of the Thōng Sāvāt school. However, he wrote both the teacher in MHS with whom he had stayed when taking the exams of the gov. The Gov. sent a telegram ^{to the P.O.} asking for reasons why Bun Eng had been transferred & the teacher wrote Bun Eng advising him not to quit - at least until the gov. had had a chance to do something.

Bun Eng is very unhappy in Mē. Hāin & feels that if he doesn't get transferred back, he will probably quit teaching. In fact, Benny had come looking for Pete K. Luko has been over here with Doeges & Green - respectively a Dr. connected with the Illinois project & a medical student from U. Washington - to work on health records at Baptist hospital) to ask him about the possibility of a job with a new radio str. in Lamphun which has some programming in Karen.

Charles F. Keyes Field Notebooks, Thailand

Written July, 1968

Field Notebooks Original hand-written version

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Ordination: Ordination Ritual for Monks

"The next part was the changing of the robes. First, the nâ:k removed their upper garments and the CKA placed the clerical 'jacket' on them. Then he gave them the rest of the robes which they took, crawled backwards until out of the circle of monks. Then they stood up and moved to a corner of the front part of the bò:t where with the help of two of the monks and a lay ex-monk (Insuan), they changed their white robes for yellow ones."

Mae Sariang Field Notes
Charles F. Keyes Field Notebooks, Thailand
Original hand-written version

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Ordination: Ordination Ritual for Monks

"The two candidates [after changing their robes] came back to the center of the bò:t and knelt down just outside the circle of monks. Here Phra' Ne"t and the abbot of Wat Sitthimongkhon came and knelt in front of them. From them, the two nâ:k received the precepts to be kept by the novices, before which they presented the two officiating monks with the candles-in-rice-filled-glasses.. After this the two monks returned to their place in the chapter."

Charles F. Keyes Field Notebooks, Thailand Written July, 1968

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Ordination: Events Following Ordination of Monks

[As this ritual was over before the mid-day meal of the monks, there was then a dāna of food as well as other gifts for the ordaining monks. Then there was a sermon giving -- anisaṅg buā -- by one of the new monks, followed by the feasting of lay guests, and then the truat ná:m.]

Charles F. Keyes Field Notebooks, Thailand Written July, 1968

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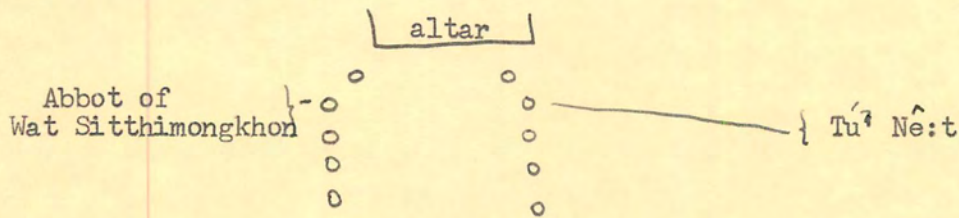
Ordination: Leaving the Bò:t

"All of the regular monks left the bò:t first, followed by the laity. As the two new monks came out, people placed coins in their almsbowls (from which the votive images had been removed). Thus, they became vehicles for merit-making for the first time."

Field Notes/Mae Sariang

Ordination: Ordination Ritual for Monks

"The monks (ten, not including the CKA) entered the boat and kra:p-ed three times before the altar. Then they broke up into groups of two and three and each in turn waied another monk and repeated a Pali formula. The District Officer, who was present, told me that this act purified the monks before the beginning of the ordination. The ten monks then seated themselves as follows:



Two monks, each second in these respective rows, were to play special roles: Phra^t ~~Katt~~ Ne:t from Wat Kittiwong and the Abbot of Wat Sitthimongkhon.

Charles F. Keyes Field Notebooks, Thailand Written July, 1968

Original hand-written version

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When the scene was thus set, the CKA entered, walked between the rows of monks, knelt down and krā:p-ed three times, and then turned and took his place at the head of the chapter of monks between the two rows. All the monks then krā:p-ed him three times. He didn't perform the action of purification."

Charles F. Keyes Field Notebooks, Thailand

Written July, 1968

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Ordination: Before Entry into Bo:t

"This small party of no more than 15-20 people circled the bò:t three times. Then the two nək came to the northeastern sě:ma:. Here the two took khruang bu:cha: and wai-ed the sě:ma: and then repeating something too softly to be heard they placed the khruang bu:cha: on the sě:ma:. The group then moved to the front of the bò:t and as they were climbing the stairs, Tho:ng'o:n (and others?) threw popped rice and coins in the air towards the front of the bò:t. Small boys (and some not so small) scrambled for the coins."

Charles F. Keyes Field Notebooks, Thailand

Written July, 1968

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Ordination: Ordination Ritual for Monks

"With the CKA's arrival, the ceremony proper began. First, the two nâ:k turned and taking positions side by side faced two older men sitting in the northern part of back center. First, Tho:ng'o:n was one of these men, but he relinquished his position to another man who may have been the father of one of the nâ:k. This man didn't seem to know hoe to kneel pøpperly or know what to do and had to be guided by others. These two men took the monks' robes off of their ceremonial containers and presented them to the nâ:k. The nâ:k then took the robes and holding them across their arms which were in a wâi position, they crawled on their knees towards the CKA. They also took the first of the five (each) candles-in-rice-filled-glass. These were passed by the monks to the CKA.

"Holding their robes in front of them, the monks repeated some Pali formula; and then each in turn handed the robes to the CKA. The CKA gave the two a short talk in Thai in a voice almost too low to be heard by the congregation. When he finished this, he chanted."

Charles F. Keyes Field Notebooks, Thailand

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Ordination: Ordination Ritual for Monks

"The two aspirants (now novices) turned to face away from the altar and received their alms-bowls from two women (mothers?). (A few women had entered the bd:t and sat just inside the entrance.) These had to be placed on 'receiving' cloths since the two men were now within the Snagha and couln't t touched by women. Inside the alms bowls had been placed votive images."

Charles F. Keyes Field Notebooks, Thailand Written July, 1968

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Ordination: Ordination Ritual for Monks

"The almsbowls were then hung across the candidates/novices shoulders and the two, carrying yet another candle-in-rice-filled-glass, crawled forward into the circle of monks once again. When they were before the CKA, they kra:p-ed three times. They presented the candles before kra:p-ing. They chanted something, followed by the CKA chanting.

At this point, some laymen took part of the white robes and placed them at the doorway of the bo:t."

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Field Notes, Mae Sariang

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Ordination: Ordination Ritual for Monks

[The two officiating monks, not the upàtcha:] chanted something and the two aspirants withdrew, again crawling backwards until they were outside the circle. Then then stood in the doorway of the bò:t. Né:t and the abbot of Wat Sitthimongkhon chanted towards each other, then moved in front of the CKA, krà:p-ed three times, and withdrew to the doorway. Here they proceeded to follow the ritual questioning, in Pali, of each aspirant in turn as to his qualifications for the monkhood. The two monks then returned to the circle, krà:p-ed the CKA once, and resumed their positions. These two monks chanted their report, followed by all monks chanting something. Then abbot of Sitthinmongkhon chanted and the two apsirants came forward and krà:p-ed three times ebefore the CKA."

Charles F. Keyes Field Notebooks, Thailand Written July, 1968

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Ordination: Ordination Ritual for Monks

"The circle of monks closed behind them. The CKA then noted for the benefit of laymen that no layman was to come further forward in the bò:t then the lowest monk (this especially for the photographer present -- i.e., cfk).

The two aspirants chanted, followed by the CKA chanting while all monks held their hands in wâi position. At the end of the chant all monks said sattu, thus indicating their willingness to accept the aspirants as monks. The two officiating monks chanted while the other monks held their hands in the wâi position. Then they dropped their hands and the two monks continued chanting with the aspirants answering."

Charles F. Keyes Field Notebooks, Thailand
Field Notes/Mae Sariang
Original hand-written version

Written July, 1968
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Ordination: Ordination Ritual for Monks

"The two monks then took up another chant during which all monks again put their hands in a wai position. When this chant ended, the two aspirants krà:p-ed three times and then handed their bà:t to nearby monks who placed them in front of the CKA. The CKA gave a short explanation for the aspirants about what was to follow, and then launched into a Pali chant. The aspirants chanted something in return and then krà:p-ed three times. They then withdrew and took their places at the end of the two rows of monks; the circle row having opened. All monks turned and krà:p-ed three times and the ceremony was over."

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8/7/68

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Benny does not wish to interfere with what Bun-Eng wants to do, but he is obviously uncomfortable with the situation since, as he says, the mission would very much like to see a capable Karen Christian teaching in a Karen school. Benny also says that Lahsay is somewhat unhappy about how Thai-ized Bun Eng seems.

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LENTEN Customs:

Today & Yesterday have been filled with events relating to the beginning of lent - wan khão pürim phansä. or wan khão phansä. (ဝိဟိတ်ပျံ့နှံ့ပတ်ပတ် or ဝိဟိတ်ပျံ့နှံ့ပတ်) in Thai and wan khão phansä. (ဝိဟိတ်ပျံ့နှံ့ပတ်) in N.T. Customs varied slightly from temple to temple & I could not observe all & will thus describe only those ~~with~~ which I am ~~more~~ familiar. observed or learned about. In addition there were some general customs which united the town.

The 9th (see above, notes for 5/7/68) ^{was} is the biggest fullest day. At Wat Kittiwong, people (mainly elderly, but not exclusively) came to make offerings of food & other things from 5 a.m. on. These offerings were made in order to make merit for the dead.

From about 7 a.m. on people began congregating to make the morning offerings of food. The ceremony was held in the khüt which was filled with people, including young people & such imp. personages as The Nai Ampho., the head of the airport, etc. This day, ~~together~~ is one of the 3 biggest holidays of the year, along with ~~the~~ the End of Lent ceremony of the Songhrai, of people here fill the temples like ~~A~~ ^{Christians} at Christmas & Easter. The morning ceremony included the usual request and receiving of precepts.

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Then, while the monks chanted (suettam), people take bái, placing prepared foods in dishes on a side table, & rice in bái placed on a larger table. After the chanting, the a-ca-n led the congregants in the formal presenting of food, laymen taking the bái & presenting them. This was followed by a 'request for sermon' (by the A-ca-n) & then a sermon, in Thai (the subject was the 'First Sermon' preached by Buddha), by the CKA. With the hái phan & tríct nám, the ceremony ended.

At noon, after the monks ~~eat~~ noon-meal, the ceremony of sáng nám phrá thút was held, followed by an afternoon of N.T. sermons.

In the evening at Wat Kittiwong & Wat Si-bunrang, there was a uian thian in association with the celebration of ~~Asutata~~ Ats à-t-sá-lá-hà-bu-cha. This holiday, although with older antecedents, was introduced by the Thai government only a few years ago (I think 10) & is celebrated only at the wats of the late CKA & of the present CKA. Only a small number of people attended at either wat because of rain storms that had continued throughout the day (we ourselves didn't attend).

A more traditional custom was followed by the young people's association of Wat Chaiyaláip which staged a hē-dō-k (11/10/68), taking flowers in special arrangements to present to every wat.

At Wat Ommura-wát, & perhaps at other wats as well, there were some fireworks set off in the evening.

Many old people took the 8 precepts & spent the night in the wát. The most popular wats in this regard were Wat Si-bunrang & Wat Sūphān rang-sī. The latter, which I visited this morning, had 29 people staying at it. Wat

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Ommara-wât had 10.

Today is the official 'entering of lent' for the clergy. I went to Wat Sūphānragōi. at 6 a.m. & then observed a ceremony of requesting & receiving the 5 precepts by those who had spent the night in the wāt.

I then returned to Wat Ommara-wât where I participated in a merit-making ceremony called in Shan cā.ká? (it would be spelled in Thai script ^๓๓๓๓). The cKA says that this ceremony is often sponsored during lent or on the day following wan phrá ^{to the offerings}. It consists of presenting special food to monks & usually hearing a sermon. At Wat Ommara-wât, the sponsor was an employee of the post office (a northern Thai, I believe). (Although this is a Shan custom, the cKA also says that it is often held at Wat Sī-bunruey).

For the ceremony, the sponsor had invited 7 monks from Wats Sūphānragōi, Uthaya-rom, Ommara-wât, Chaigalāip, & Sī-bunruey (4 'Shan' monks, 3 N.T. monks). With the invitation to the monks, went an invitation to the respective wats. Thus, those who attended, besides the sponsor & those he had invited, included primarily the old people who had spent the night before in the wats in question.

The service followed the Burmese form, with ^{alay leader} ~~cessation~~ beginning with a chant in Shan & including a Shan sermon by the abbot of Wat Uthaya-rom. This is the 3rd sermon I have heard this monk give & each time he has given the sermon from memory rather than ~~reading~~ reading from a ba-ilān. The cKA says that it is the Shan custom to give sermons from memory.

Before the ceremony began, the monks & novices (there were a large

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number of novices present, more than the 3 residents at Wat Ommara-wât) at a meal without ceremony, followed by the guests partaking of a meal. It was a strange hour (after 8 a.m.) for the monks to eat since it was later than the ~~normal~~ usual time for morning meal & earlier than time for ~~evening~~ noon meal. (The CIA says that in the Burmese/Shan tradition it is customary to take the morning meal at about 5 a.m. and at some star disappears from the sky rather than at dawn when as is the Thai/Khmer custom. The noon meal is taken at 10:30.)

In the afternoon & evening there were processions ~~relatives~~ in which the decorated lantern candles were taken & presented to the wats as offerings to the recipients. These hè-thian were staged by the Bôiphiet Sôh-sâ school, the Thô-gawet school, the Young People's Assn. of Wat Kittiwong, the Young People's Assn. of Wat Chaiyathip & perhaps by other groups. At least one hè-dôh was held by the same posted official who had sponsored the ceremony at Wat Ommara-wât.

There was a major display of fireworks & some music at Wat Ommara-wât in the evening & a general spirit of gaiety & festivity seemed to pervade the town.

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HOUSEHOLD ACTS OF FAITH:

I had noticed on our trips to the Salwin, that it is common in households with 'Buddhist shelves' to place food in ~~the~~ front of the image in the morning & to remove it in the evening. The CKA said that there are Pali formulas for both these acts.

1) when placing food in front of the Buddha, one should say

Imang sūpaphayanachanasampannang sūtinang
ōthanang uthanang wurang phutthatsa pūchēmi

2) when removing the food from the shelf, one should say

Sēsag mangkhalang yācāmi

After both formulas, one should krap 3 times.

Today the CKA gave me a small booklet, entitled 'Religious Ceremonies for Householders' (ဝိသုဒ္ဓိသင်္ဂဟိတုပုဂ္ဂိုလ်တို့အတွက် ဝိသုဒ္ဓိသင်္ဂဟိတုပုဂ္ဂိုလ်တို့အတွက်) which he had prepared and which was distributed at the time of his receiving the royal Phrá Khrú status. In it (pp. 27-8), he says that this same act of presenting food to the Buddha image should be performed at the time of a ceremony held in the household.

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VISIT OF HEADMAN OF B.M.E. NGE?

Today the headman of the Karen village of M.E. NGE? - Pho.SO. (P.N.RO) was in M.S. & visited the CKA. He came to bring his son to leave with the Kamnan of T. M.E. Klong in B. Thing 12/9 so that the boy can go to Thai school.

OLD BUDDHA IMAGES:

Co. Mui, the Karen who had led us to the cave where we found the mss. had said that there were over 10 Buddha images in the cave, but that they had all been taken away by people working for the Phunsit Co. He had led these people to the cave & they had told him that they were taking the images to give to the CKA. However, they never came ~~to the CKA~~, & ~~to~~ the CKA was annoyed at people using his name to obtain the images. A couple of days ago, a person living in B. Khupuang brought 5 images & a votive image to the CKA for him to see. This person said that ~~the~~ a relative had left the images with him & would come back to get them later in order to sell them. The CKA said that he would keep the images until the owner returned, ~~but~~ since he suspects that 3 of the images are from the cave. (He plans to confront the owner of the images with his story that the images were being obtained for the CKA.

Two of the images ~~are of recent mfg.~~ ~~They are Burmese bronze~~ are Burmese style & are made of bronze (copper). They are very obviously of recent manufacture. The votive image is, according to the CKA, a phra Lumpun. The three other images, however, appear to be possible candidates for the cave collection.

- 1) Bronze; about 8" in height; doesn't appear to be of either Burmese

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or Thai style. I suspect it is ⁱⁿ Shun style.

2) Bronze; about 2" high; holding flowers on high stand. (not to image);
remnants of red paint.

3) Solid Copper (suspect that this is the image Co. Mui thought was 'gold');
1 1/2" high; roughly made (looks hand pounded & chipped).

[I have taken photographs of these 3 images.]

I brought back myself the base of a ^{clay} ~~stone~~ sitting image, only the legs &
bottom torso remaining. It had been painted gold & prob. wasn't any more than 2 1/2 - 4"
high.

There is, the CIA says, an image in B. N. A. m. D. p. which appears to be
very old & which has an inscription on it. However, it is so faded that it is
impossible to read (the CIA thinks that making a rubbing might help.)

He also has a small bronze image in what he thinks is Chiang S. E. n.
style found in the same cave near M. S. L. N. O. i. as the large image mentioned in
the 'Southern War' in M. L. N.

HISTORICAL REFERENCE POINTS

~~He also has~~ The CIA & I were discussing the place names mentioned in the res.
He thinks that one of them may refer to a crossing on the Salween known today
as K. O. Y. K. O. Z. (L. N. O. [M. S.]).

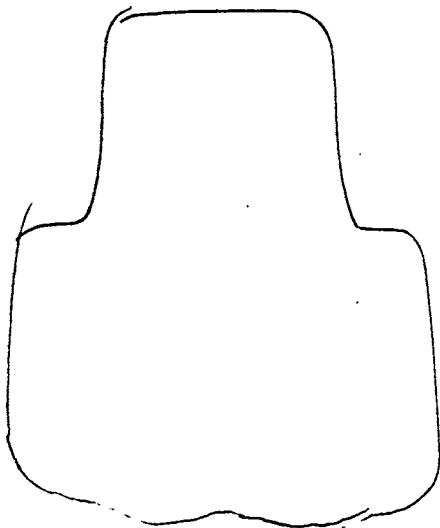
NEOLITHIC REMAINS IN M. S.:

Yesterday some L. U. A. from Ch. A. g. M. S. brought some 'old things' to
sell or try to sell to me. These included a bronze bell of about 4" in height,
a stone that rattles when it ~~is~~ is shaken, 2 silver bracelets, a clay
L. U. A. pipe, & a shouldered stone axe (I bought the latter two for \$30).

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The following is an outline of the shouldered axe:

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I could get no information from the seller as to when the artifact was found.

Sally Kunstacter has found a couple of stone tools in the Kaun village of B. Mĕ. Umbong Nŕi (Le Kho Khi).

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REMARKS ON CAVE FIND:

I took over the Wát Kittiwong the broken Buddha image & the 'stand' for the an image which we found in the Mĕ. Ngĕ? cave. He says that the image is in ~~the~~ N. Thai style.

The 'stand' (which has been badly eaten away) has an inscription which reads (modifying the script slightly):

ပာဂ် ဘိက ဘင်္ဂါ

ပာဂ် ဘိက ဘင်္ဂါ

pag zik zanni.

ပြာ ကာ ဘိလံ နာဂ

pha' ka-wila sang

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(Udon)

The CKA said that the word pag²i:k today is pá:y²zè:k in the local language. ~~It means~~, it means 'the base + backdrop on which a Buddha is placed'. The meaning of the inscription is thus:-

'This stand [for a Buddha image]

Phrá² Ka-wí-lá made [lit. 'built']'

From internal evidence in the manuscript, it seems that phrá² (~~phá²~~) here means 'monk' not 'nooie'.

The CKA says that the boxes in which the mss. were kept are called híp tham in the local language. The fancy open sided container in which images are placed is called a tang ká.

~~ARTIFACTS~~ ARTIFACTS OF HISTORICAL INTEREST IN WAT KITTIWONG:

My discussion with the CKA led him to take me around the Wat showing me articles of historical significance kept in the wat. There are two híp tham which were found at Thū-trá-láng in a cave & brought to M.S. more than 30 years ago. They had apparently been mss. in the boxes, but they were, so the story goes, in such bad shape that they were not kept. These boxes are now filled with bá-lá-n which belongs to Wat Kittiwong. The CKA said that he once went through these mss. and discovered that they were all less than 100 years old. He says that there is ~~some~~ only one which has historical information - "Kòt-má-l Phra Cáo Məng-rá-i" (กัฏฐารุทท: ๑๐๗ ๒๐๓๗๐) - ie 'The laws of King Mengrai'.

These two boxes are kept in the hòt. Another híp tham is kept in a sá-lá. This one came from a cave near M.L.N. NO books

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came with it either. The CIA said that a former Nai Ampho. took many things from that cave. This box is also filled with beilin from Wat Kittiwong - ones that haven't been looked through (we hope to do so).

In the box there is a preaching platform which is over 100 years old.

He also showed me a number of Buddha images kept in the wat. One, a bronze Chiangsaen Buddha, he said came from an old wat which used to be on the grounds of the ^{forestry} ~~forestry~~ office (formerly part of Bombay-Burmah's holdings). Several images in the wat have come from there - including two beautiful Sukhotai sitting Buddhas. There are two images in Shan style ~~several totem-Burmese images~~ made of pressed flowers (but not the baakhem type). There are also several lesser Burmese images in the wat. In the khui he showed me several images of the baakhem type, some Mon, some Shan, some Burmese. He also showed me a piece of gold work (very small) which was dug up in what he called wiangmai in B. Thien Phrao. There used to be a wat there [Cit says that there is indication of a wat having been located just south of the tobacco drying station.]

He also showed me the equipment for tattooing. The 'medicine' used for tattooing varies according to the 'power' desired - protection, strength, etc. One type of ya from Burma was in the form of a Buddha image. The CIA used to tattoo but now turns down people who ask.

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CAVE INFORMATION

The CIA says that the local name of the cave in which the
thru mos. were found is the 'Red cloth cave' (ถ้ำผ้าสีแดง).

The double-roofed pedestal for a Buddha image which is locally called

tangke. (ตั่งเก) is called a prādit thān phrāphūtthāruip

(~~ตั่งเก~~) (พระประดิษฐานพระพุทธรูป) in Thai. He estimates that

the one in the cave was about 50 cm. wide in both directions &

about 125 cm. high. He estimates the hiptam were about

60 cm. wide, 80 cm. long, & 100 cm. high.

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LIANG Phrá FOR NICHOLAS' SECOND BIRTHDAY:

Today we sponsored a liang phrá in order to make merit for Nicholas
on his second birthday.

Preparations:

I consulted the Phrá Khru with regard to what we should do for
this ceremony. As to inviting monks, he said that the traditional Northern
Thai custom was to invite ~~two~~ 4 monks, no matter whether the ceremony be
for making merit for the dead or for the living (some people invite more than
four monks, but calculate in reference to the wats they wish to invite
monks from rather than the number of monks who will come). However, the
Central Thai pattern is to invite an even number of monks when making
merit for the dead & an odd number when making merit for the living.
(Sometimes the Buddha image at a ceremony is counted as additional
'monk' - really, the 'chairman' of the Sangha present - thus reversing
the odd and even symbolism). He suggested that I invite either 5 or
7 monks & I decided on 7. He made up the form which I would

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leave with the invited monks in order to be a reminder of the date. The following is ~~the~~ a copy of the Thai and ~~the~~ an translation of this 'invitation'.

บัตรนิมนต์

ขออาราธนาพระภิกษุสงฆ์ในวัดนี้ จำนวน.....รูป ไปเจริญ
พระพุทธมนต์ และฉันภัตตาหารเพล เนื่องในโอกาสทำบุญ
วันเกิดลูกสาว ณ บ้านเลขที่ 27 ถนนแม่สร้อย ตำบล
บ้านเก่า อำเภอแม่สร้อย จังหวัดน่าน วันที่ 21 เดือน กรกฎาคม
2511 เวลา 10.00 น.

----- คำกล่าว

นางอรุณี - มัทรี - สว่าง

INVITATION

[I] humbly invite ----- monks from this wat to go to chant
some sacred words and partake of a midday meal on the occasion
of ~~a ceremony to make merit~~ making merit for my son's birthday
at House no. 27, M^{ae} S^{ri}ang Road, Tambon B^{an} K^{ut}, Amph^o.
M^{ae} S^{ri}ang on the 21st of July at 10.00 a.m.

----- Sponsor

Note: A vehicle will be sent to receive and send [the monks].

La'o, my assistant, prepared the flowers, leaves, candles, & incense (3) which are wrapped in a banana leaf & used as a traditional offering when extending an invitation to a monk. Such are called suaidok (สวดดอก). I then stuck a signed, typed invitation in each of them & about 5 days ago

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took them around to each of the wats ~~twisted~~ from which I wished to invite monks (one invites a wat, not specific monks). The CKA had forewarned me not to mix N.T. and Shan/Burmes monks since they chant differently. An exception is the abbot of Wat Ommarawat who can chant Thai style. I invited the following wats (with the monk who came written in parenthesis):

- 1- Wat Kittiwong - 2 monks - (CKA & Phra Wēt)
- 2- Wat Sittimongkhon - 1 " - (abbot)
- 3- Wat Si. Bun Quay - 1 " - (young monk - a Mahā.)
- 4- Wat Om Cēng - 1 " - (Abbot)
- 5- Wat Ommāra-wāt - 1 " - (Abbot)
- 6- Wat Chaigulāp - 1 " - (Abbot)

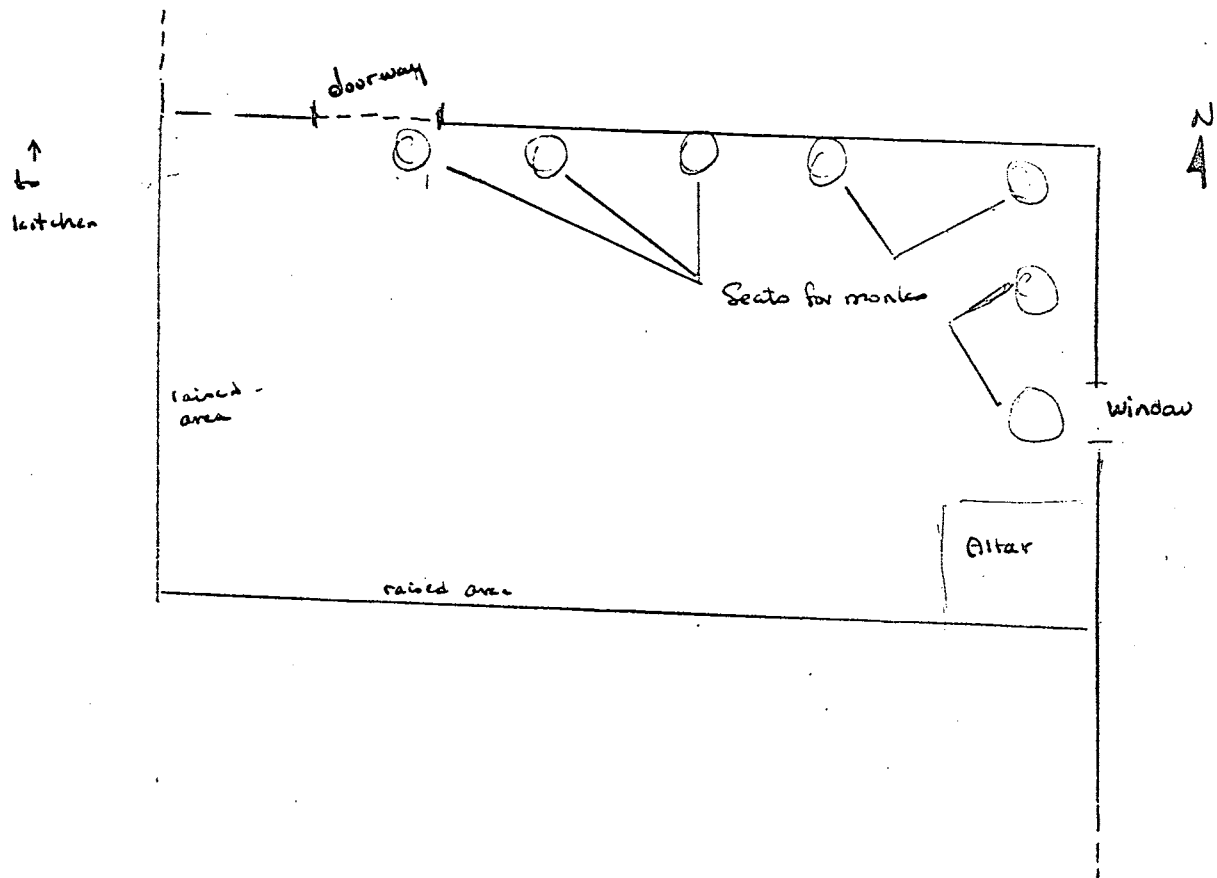
Although we had not expected to do so (~~the~~ but we should have known better), we learned that we were expected to invite lay guests as well (inviting them by presentation of candles). We invited only a few people because we didn't feel that we knew many people that well.

We borrowed many of the needed accoutrements for the ceremony from wats Kittiwong (large number of items), Sittimongkhon (16² mī.), & Ommāra-wāt (tables & cloths) as well as borrowing dishes, etc. from Mrs. Sēn, our land lady & next door neighbor. I was somewhat amused to find that Wat Kittiwong even has a receipt book for use by people who borrow things - but it makes sense. Wats often have things that no private person would own but might have occasion to use (The CKA told me once that the catholic father

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even borrows things from Wat Kittiwong to use for Christmas).

On Saturday, we removed all furniture from the main area of the front of the house. The 'platform' we arranged for the monks as follows



We spread mats (from the wat) over mattresses for the monks to sit on & placed pillows (also borrowed) at each of the 7 places. On the floor in the lower area we spread long mats for the lay people to sit on.

Cit came over ~~the~~ last night to help arrange things. They said that we must have a săi sîn (holy thread) around the house since it was to be a tham bun bân ceremony. The CIA had lent us a ball of q-stan (the "q" is auspicious) thread to use in the ceremony & today Cit made more thread to tie around the house at the end of the hall.

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The string went North (on the right hand side of the door) & returned from the opposite direction to the altar. Here it was wrapped 3 times around the Buddha image & then 3 times around the hāt nāmmon (Insuan was the one who insisted on the wrapping 3 times around the hāt nāmmon). On the altar, besides the image, were two vases of flowers, two candle sticks with candles, & an incense burner with 3 unlit sticks. The remaining ball of string was placed ~~around~~ next to the seat where the head monk would sit.

Our offerings consisted of the following (besides the food which included 'birthday' cake made by Jane):

- for the head monk, a wash basin filled with khāo sūn, a coconut, incense, candles, an envelope with \$100, fruit, & ~~drinks~~ canned foods, etc.
- for the other monks, an envelope with \$75 each & a sūai dōik.
- In front of each of the monk seats was placed a tray on which a pack of cigarettes, mīng and matches had been placed.

For the guests, we placed in bowls around the room, cigarettes, matches and mīng & water jugs (น้ำร้อน).

The CKA had made & brought the special candle for making 'holy wells'.

The Ceremony:

I picked up the monks and brought them to the house by 10:15. By 10:30 the ceremony got under way. Mr. Insuan acted as lay leader.

- 1) wāt phrā led by Insuan
- 2) lchō sīn by Insuan
- 3) Namō & sīn led by CKA
- 4) 'chant' by Insuan
- 5) sūai nām by monks, started by individual chant by

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- Phra Nit - During ^{Sautam} ~~which~~ -holding of sūi sin & making of 'holy water'
- 6) presentation of food to monks
 - 7) presentation of 'offerings' to monks - NAK helped me 'lift' the offering for the CKA. I placed the other offerings (~~the~~ sūai đi.k envelope with money) in monk's bags.
 - 8) trua.t naim (I poured water from a glass into a silver khăn) - given by CKA
 - 9) nai phm by all monks
 - 10) CKA 'tied' NAK's wrists (mát my) all monks chanted during act - both wrists
 - 11) CKA sprinkled 'holy water' on NAK - all monks chanting
 - 12) " " " " on Jan & myself - all monks chanting - end of ceremony
 - 13) after taking monk home, returned for 'entertained' guests.

The 'holy water' (h̄i n̄e y n̄o x k o i) was made during the sūi sin mon by the CKA holding a lighted, special, candle over the trua.t naim ~~mon~~ in which had been placed water & dried (pods) đi.k pods. The droppings of wax ~~to~~ dropped into the water & in the end the CKA doused the candle in the water. The water was sprinkled with a bunch of leaves (certain, special ones).

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INFORMATION ON MĒ·LA·NÓ·i :

Today the CKA let me copy some statistics which he in turn had copied in the office of the MĒ·LA·NÓ·i Subdistrict.

Tambon MĒ·LA·NÓ·i	6051 people	16 villages (<u>mā·bā·n</u>)
" MĒ·LA·LŪng	6201 "	21 "
TOTAL	12,252 "	37 "

T. MĒ·LA·NÓ·i	1201 families (<u>khō·p khrea</u>)
T. MĒ·LA·LŪng	1028 "

T. MĒ·LA·NÓ·i land area	400 sq. km.
T. MĒ·LA·LŪng	324 " "
TOTAL	724 " "

The CKA says that the head of a subdistrict district (กึ่งอำเภอ) is not called a na·i amphā·khy or the equivalent.

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LOCAL CUSTOMS

The CKA was today talking with an employee of the district office who had come to arrange a poi khiao Sāng ceremony. It was interesting to observe this interaction because it revealed how the ~~the~~ monks serve to mediate the cultural tradition of which people are a part. The amphā·employee had come to consult about the proper form of the announcement of the ceremony to be held on the year anniversary of the death of the relative for whom the ceremony was being held. The CKA first changed the

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the hour of the morning meal from ~~7:00~~ 7 to 7:30. Then, in talking about the meaning of the ceremony, I commented that in N.E., ceremonies for the dead were not held during Lent (except cremations). The CKA said that wasn't the case in N.E., but then turned to suggest to the ampha. employee that it would be better to hold the ceremony in the 12th lunar month (N.T. reckoning) rather than in the 11th as scheduled. Phra Nê.T came in at this point & added his agreement that the 12th month would be better. ~~to the 12th month,~~ the CKA explained to me, is most suitable for ceremonies making merit for the dead, ~~possibly~~ probably because it is the 'last' month of the lunar cycle (but not of the Thai year). He went on to explain that the full moon wan Phra of the 12th month brings manes of people to the water to make merit for the dead.

KARENS & BUDDHISM:

The CKA said today that a number of Karens from Pá.khái & vicinity had come to the wát for wan Phra this week. He said that Karens in this village have taken it upon themselves to care for ~~the~~ wan Phra? I asked if they now kept normal wan Phra? instead of the abhorrent date stemming, ~~from~~ apparently, from either the khru.ba.khū.o or the phū.khū.o.nō.i (the young Karen in A.Thā.Sō.j Yang). He said that all but a few now keep the regular wan Phra?

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LATE ABBOT OF B. PĀ. PHĀ.

The CKA left Insuan & I to look through a book of photographs which the CKA has. In it was the picture of a special 4-cornered cloth, called, lit, a 'ceiling' cloth (ค้อ ไม้ค้อ), which was raised on 4 poles above the pyre containing the remains of the late Pannas abbot of Wát Phā-phā. (The monk's last formal name was Phra-khuu Panya-woráwát - พระครูจันทโรจักษ์ - & locally as khru-ba-wát-phā-phā). This cloth is raised only at the funerals of monks & is local custom common to NT, Shan & Burmese.

This monk had a reputation, according to Insuan, for ~~the~~ being able to predict events & to 'mind read'. He instanced several occasions on which the ~~the~~ monk demonstrated his abilities.

The monk was cremated on Mātikhá bu.cha. (3rd month) in 1963 because Mātikhá bu.cha. was a very auspicious day.

LANGUAGE

I overheard the CKA & Insuan speaking with the abbot of the Northern wat in MLEW in which they used the word sǎy or sǎy & refers to a monk's eating. The NT word is sǎn & the Siamese word chǎn.

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pô. (เป๋อ)	Fa
mê. (ແມ່)	Mo
pô. nî (น้ำง) [[~] (นอว)]	FaFa,

pô. (เป๋อ)	Fa
mê. (ແມ່)	Mo
pô. nî (น้ำง) [[~] (นอว)]	FaFa, MoFa
mê. nî (น้ำง) [[~] (นอว)]	FaMo, MoMo
pô. mò.n (เป๋อ น่ม่อน)	FaFaFa, Fa MoFa, Mo Fa Fa, Mo MoFa
mê. mò.n (ແມ່ น่ม่อน)	FaFaMo, FaMoMo, MoFaMo, Mo Mo Mo
pô. k'ay (เป๋อ ค่าง) [pô. ä.i (เป๋อ อ่าง)]	el Br, Mo el Br [Pa el el Br]
mê. k'ay (ແມ່ ค่าง) [mê. ä.i (ແມ່ อ่าง)]	Fa el Si, Mo el Si [Pa el Si]
'a. (อาว)	Fa yo Sib
nâ. (น้ำ)	Mo yo Sib
pô. n'ay (เป๋อ นอว)	FaFa el Br, Fa Mo el Br., Mo Fa el Br,
	Mo Mo el Br
mê. n'ay (ແມ່ นอว)	FaFa el Si, Fa Mo el Si, Mo Fa el Si, Mo Mo el Si
pô. p'â. (เป๋อ ป๋)	FaFa yo Br, Fa Mo yo Br, Mo Fa yo Br, Mo Mo yo Br
mê. n'jâ. (ແມ່ น้ำ ๗ น้)	FaFa yo Si, Fa Mo yo Si, Mo Fa yo Si, Mo Mo yo Si
ä.i (อ่าง)	el Br, ch of Pa Sib if older than one [?]
ä.i (อ่าง)	el Si
nó.y (น้อง)	yo Sib, ch of Pa Sib if younger than one [?]
n'â.k (ลูก)	ch (if either sex)
l'â.k ä.i (ลูก อ่าง)	el ch (if either sex)
l'â.k ä.i (ลูก อ่าง)	middle ch (if either sex)
l'â.k l'â. (ลูก น้า)	yo ch (if either sex)
l'â.k L'â.n (ลูก น้า)	ch ch

๖๘/๗/๖๘

2. ~~Consonantal~~ ~~Knowledge~~ AFFINAL TERMS:

mia (ไม้ม)	wi
phua (หัว)	Hu
pi-lua (ปี่ลาว)	d Br wi
ก๋.ง กุ้ง (ห่อง กุ้ง)	et si-ta- yo Br wi
pi-cai (ปี่ดาบ)	d Si Hu
ก๋.ง cai (ห่องดาบ)	yo Si Hu
lu-kai (ลูก กุ้ง)	So wi
lu-k cai (ลูกดาบ)	Da Hu
pi-mia (ปี่ไม้ม)	wi Fa
mi-mia (ไม้มไม้ม)	wi Mo
pi-phua (ปี่หัว)	Hu Fa
mi-phua (ไม้มหัว)	Hu Mo
ai (อ้าม)	wi d Br, Hu d Br
pi (ปี่)	wi d Si, Hu d Si
ก๋.ง (ห่อง)	wi yo Sib, Hu yo Sib
pi-thao (ปี่เต้า)	et Ch Sp Fa
mi-thao (ไม้มเต้า)	Ch Sp Mo
mi-kai (ไม้มกำ)	Fa d Br wi, Mo d Br wi
ai-lua (อ้ามลาว)	Fa yo Br wi
pi-cai (ปี่ดาบ)	Fa yo Si
pi-kai (ปี่กำ)	Fa d Si Hu
lu-cai (หัวดาบ)	Fa yo Si Hu
lu-lua (หัวลาว)	Mo yo Br wi
pi-cai (ปี่ดาบ)	Mo d Si Hu
ก๋.ง cai (ห่องดาบ)	Mo yo Si Hu

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A KAREN BUDDHIST:

Yesterday we had a visit from a Karen who I have before met at Wát Kitiwong where he goes to massage the CKA + to teach him Karen. This man, although a relative of some of the leading Karen Christians, ~~is~~ professes to be a Buddhist. The reason for this can be found in his past which he related in part. He was crippled from birth ^{1. The center} ~~the~~ ~~center~~ over his ~~my~~ left side which I suspect is paralyzed). His parents took him from his village near the Salween and ~~was~~ deposited him at an early age at Wát Hái Wái. He was raised + educated there. He now earns a living through massaging (which must be difficult when one has the use of only one side of the body) + flogging his wife's Karen handwork which he was trying to do with us (inferior quality to that made by Khun Mali). He is middle-aged, married, with 4 children.

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CREMATION OF LUNG TA.

Today we learned from Cít + M^o. Thaw^o.n that Lung Ta', an old employee of the Phrasit Co. (a man who gave me some information on local history early in my stay here) had died + was to be cremated today. I didn't observe any of the preliminaries but joined the procession as it passed our house on its way to the cremation grounds.

The procession was quite typical of others we have seen in M.S. At the head of the procession was a man striking the special type of bell-shaped gong that is only ~~also~~ used, outside of the wats, ~~is~~ when the monks + novices process out to receive their morning alms + when there is a cremation (Sulak says this gong is of Mahayana origin + people here identify it with the Shan/Burmese tradition). Following the gong was a man carrying a

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pole to which was attached a special "thorny" with "threetails" & top half symbolically shaped to indicate a human being (this item too, I believe, been described & discussed by Phra Phya Anuman somewhere) & a 'sack' filled with offerings of food for the deceased provided by the dead man's relatives. Both thorny & sack were made of plain white cloth.

Behind this ~~was~~ came several men carrying long bamboo poles. Mr. Thawana indicated that these were for poking the pile, but they were subsequently cut up & used, at least in part, as containers for water which the monks poured in their chanting. Behind these came the cartage itself - a wagon containing the coffin inside a decorated ~~paper~~ structure. The wagon was pulled by women and pushed by men. ~~I forgot, that in front of the cartage~~ Also, helping to pull the wagon, & in front of the women, were a group of 'temporary novices' who were relatives of the deceased & had been ordained especially for the cremation (only novices usually remain in the yellow robes for only a few hours & rarely for more than a day or so).

Following the cartage (in fact all around it) were other people who were also going to the cremation but took no special role.

At the cremation grounds, the wagon was pushed right up to the crematorium (until a few months ago, each death necessitated the building of a separate pyre; now there is a raised concrete pyre).

As preparations were being made, I noted the people who had come to attend. Although Leng Ju. was a poor man, his cremation brought out a very large crowd. Most prominent was Thong San, the head of the Phansit Co., the head of the regional forestry dept., & other high personnel of the

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Phanasit Co. - all testifying to Luang Ta's long connection with the forestry industry. Moreover, the fact that he was born in M.S. some 60+ years ago (65?) & has lived ~~most of his~~ all of his life here accounted for a good portion of the 'locals' who were in attendance. There were probably at least 200 people present.

The preparations included taking off the supra structure above the casket, draping white cloths from the casket, & placing candles, suaidok, & bamboo tubes ~~at~~ next to the cloths all around the casket which was still on the wagon. Some women (relatives) distributed the ceremonial 'lighters' (consisting of paper bows, 3 sticks of incense, & treated wood which burns easily) to each person present (someone also distributed mlay & cigarettes to guests).

The first symbolic act was the washing of the face of the corpse with coconut water. A coconut was taken & broken open over the face of the corpse & then the coconut was thrown away.

This was followed by the monks coming. There were, I believe, 7 monks. Each took hold of one of the white cloths & chanted in unison (or almost in unison since some of the monks were from Thai/Burmese areas). Then they ~~dropped the cloths~~ pulled off the cloths & handed it to a layman who in turn folded up the cloth & put it in the monk's bags. The monks then individually poured water from the bamboo tubes onto the ground, chanting as they did (this, I was explained, was to 'send' the merit to the deceased).

This was the only act of the monks. Several female & young relatives came forward & knelt before the casket. Then the casket was taken off the wagon & placed on the cremation pyre (both

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bottom & top was taken off the casket so the body would burn easier. Then, each person came forward (I think Thaj' J-n was first) & through his tapes on the ~~fire~~ pyre. This was the end of the ceremony, although several men stayed around to make sure that the fire consumed the body.

~~the~~ Each person who through a tape on the fire, wai-ed before hand. The casket was made of teak, I cost \$400.

MONKS IN MAE SARANG:

This evening I visited the CKA. He said that there have been only 6 monks in M.S. district who have been of the phra khru.

sūnyasāt (พระสงฆ์ สุนทร) states:

- 1) Phra khru. Anusōnsātsānu-kā-t (Wat Kittiwong)
- 2) " " Anusōnsā-tānu-kā-t (late CKA who lived at Wat Si-Bun Ryang)
- 3) the late abbot of B. Phū-phā.
- 4) " " " " Wat Cōm Cōng
- 5) himself
- 6) The present abbot of Wat Si-Bun Ryang

Between the years ~~1962-1965~~ 1962-1965 ~~5~~ monks were cremated including nos. 2, 3, & 4 in the above list, the abbot of Wat Chaiyā kīp & the abbot of Wat Sūphānrayāy.

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A STRANGE OCCURRENCE

At the cremation of the abbot of Wat Phra-phà, a phà-phè-dan, consisting of two ^{squares} pieces (placed on top of one another) of 'monk's cloth' which were hand made & hand dyed, was raised on 4 posts over the pyre. On the first three days it was up, nothing happened, but on the 4th which was both the day of the cremation & Makha bu-cha, a ~~circle~~ perfect circle appeared in the middle of the cloth. The DK thought that it might be from soot, but it was too perfect a circle. He had a photograph taken which, when I looked at it, does reveal an absolutely perfect circle in the middle of the ~~cloth~~ ^{square} — too perfect to be a stain or color-run. Considering the late monk's reputation for ~~his~~ extraordinary powers, this circle was read by nearly everyone as an omen of special favor on the monk — some saying that the 'god' had come down to attend the cremation & revealed their presence in this way; others saying that it signified an excellent rebirth for the late monk. Unfortunately, the cloth burned in the ensuing cremation & couldn't be examined.