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TRIP TO NORTHEAST:

After many complications due to Sanga developing acute glaucoma showing to be operated upon, we weren't able to leave on our NE-en trip as planned. However, on 26 April we finally left MS, spent two days in Chiangmai, & on 28 April left Chiangmai taking Phan & Wan with us. The night of the 26th we spent in Nakhon Sawan. The next day we drove to Khonkaen via Sarabui & Khorat. On the way we stopped at Lopburi and Khorat.

We visited the Dagers, EMA missionaries, in Khonkaen & I bought some more northeastern books at the ~~Khong~~ Khlang Na-na. Withaya (คณิศร ชาติ วัฒนศิริ) store in Khonkaen. This afternoon we drove to Mahasarakham via Kosumphisai. Here we are staying at the house of Mrs. Chuanphit.

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BNT VILLAGERS WORKING IN BANGKOK:

I visited Phrae Mahā. Sēy this morning at Wat Pho. S.Y. I talked with him about the group of ~~the~~ ex-villagers now working in Bangkok who had sponsored a thō + phā. pā. in BNT. He said that there are now 10 people from the village working in Bangkok including 5 girls who are working as servants.

TOWN SHRINE IN MĀTĀ.SA.RĀ.KHĀ.M:

I noticed in passing the town shrine in MK that it now has a sign in front of it which gives the name - ĕāo phō. lāk myuag (เจ้าพ่อหลักเมือง).

I noticed a number of people worshipping there this morning.

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MR. NGAO:

The story of Mr. Ngao's robbery & aftermath continues to unravel. Mr. Ho-m thinks the robbers were poor people, & Mr. Ngao agrees. Ng. says the police are asking \$500 apiece to go after the thieves. Mr. Ngao says the giving of money to the police for help is a "Thai custom" (Mrs. Chuanliat later used the same phrase).

Nuan has had a 3rd baby - another girl.

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BNT:

Spent day looking at new Khúti under construction (using money which we gave), cataloguing collection for museum, & listening to Mr. Ngao's story of the robbery (this we put on tape).

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HO BUN HIAN / THAM BUN BAN FOR MR. NGAO:

Because of the misfortunes Mr. Ngao has suffered, he decided to sponsor a 'home-blessing' ceremony which is called locally ao bun hian (โอบุญบ้าน) & in Thai tham bun ban (ทำบุญบ้าน). (PMS says that in the local language one can say either ao bun or hzi bun, but I heard ao bun used in conversation). Mr. Ng. arranged it so that we would be ~~first~~ included in the ceremony.

During the afternoon preparations were underway for the ceremony. M^z. Ho-m, & some other women were engaged in making ba:si:. [Incidentally I questioned & villagers on pronunciation of this word. Most said that it was ba:si:, although one said it could be ba.sí:.] PMS, who had come to the village with us, was involved in making candles. He said that it was still much more popular in the villages to make the candles rather than to use store-bought candles. The components of the candles include home-spun cotton thread and

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Wax which exists in large disks (maybe 5-6" in diameter) of wax which can be purchased in the shop. The wax he let set in the sun a bit before putting it on the string - so that it would be pliable.

To make the candles, he first measured Ng. ๕ myi ๒ around the head ๕ from tip of shoulder blade to waist with piece of the string. These he said measured the 'head' ๕ the 'body' of the person for whom the ceremony was to be held. With me, he had me measure my own head, but he measured Ng's head ๕ both of our bodies'. He also made long strips of candles which he cut up into smaller candles. I asked if there were cut any special length. At first he said no, but then said that they could be length of the principal's middle finger ๕ used ~~my~~ mine ~~for measuring~~ to measure them.

A sai sin was wrapped around the house ๕ brought to ~~the~~ the 'altar'.
Na'm sumpo:i (๓๓๒๒๐) was also produced to be used in the ceremony.

The principals included the following: 5 monks - Phra? Khru: Cha:i, ~~at monk from Wat Pho Si. Laha (Thirukis a Māhā), Phra? Māhā.~~
~~๕~~ a monk from Lopburi (originally from the NE) who is currently staying at B. Khwāo, Phra? Māhā. Sēy, another monk (friend of Phra?) from Wat Pho. Si., monk from BNT; ^{now in BNT;} a tha:yok who also was to serve as mō:sū.khuan (I believe this man is father of Tamruat Piam, formerly from BNT); Mr. Ngāo ๕ Nuān; Jan ๕; ๕ to a lesser extent Mē. Hōm, Ngāo's children, Nikhom, ๕ a number of other villagers. [Incidentally, there are now 1 monk ๕ 2 novices in BNT wāt.]

The setting of the ceremony was in the downstairs of Mr. Ngāo's home. We removed all of the usual belongings in the room (display cases, items for sale, beds, etc. Along the Southern wall was draped plastic cloth, ๕ in the foreground were placed mats ๕, for the monks, mattresses. In the SE corner was the altar which consisted of the following: to?mā. (brought from

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Wát Pho. S.Y.), a Buddha image (from Wát BNT), flowers in the baisi, a container for incense. In front of it was a 'boat' candelabra with two ready-made candles, a bát with nám sôm pôi. The ~~Sai sin~~ Sai sin had passed from the doorway to the Buddha image & lay in a ball in front of the monks. Finally, there was a khân (khân sin?) which was a metal tray in which there were flowers, rice, & a bowl of water in which two sticks floated (i.e. maybe other things).

The ceremony began with Mr. Ng. lighting the candles. The ceremony was taped. The Sai sin was held during the ceremony. At one pt. Phra² Khru Chai made Nám phra² phutthá² mon, using the 'body' or 'head' candles in the bát of nám sôm pôi. This water wasn't sprinkled at this part of the ceremony.

The ceremony today was sút man yan. It was held somewhat earlier than usual because we wanted to return to town before dark.

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Ho Bun hian (cont.)

This morning we returned to BNT for the rest of the ceremony of ho bun hian for Mr. Ngao. The setting and artifacts were the same as yesterday with the exception that the baisi had been placed on a cover phan. There were also other things on this tray which I don't fully remember. The cast was the same except that ~~at of the~~ ~~people~~ many more villagers were present.

The ceremony went as follows:

- 1) wai phra¹, i.e. procepts.
- 2) Presentation of food (this part not taped)
- 3) During the monk's eating, the old man who ~~was~~ I think is the Fa of Tamruet ~~is~~ Piam conducted the baisi. su. khuan ceremony for

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Mr. Ngão, Nuan, myself & Jane. Both Ngão & I had cloths draped over our left shoulders. The mō.sū.khwan chanted while the four of us sat in the wai position. Then he put me some liquor. Then we were asked to put our hands, palms upwards, on the phan. The mō: placed in my hand a khào tòm phát (ข้าวต้มฟัด), egg (hardboiled), & banana. This was my left hand since that was how I was seated. The mō: chanted & then sprinkled some liquor with garlic heads (!) over my hand. Later he opened the egg to check the omens. I think it must have been favorable because no comment was made.

Following the end of the mō's chanting, the people came to tie our wrists, beginning with the mō: himself. Then other people came to tie our wrists, Ngão's & Nuan's wrists, & the children's wrists. Interestingly even PMS & the other monk from Wat Pho. S. tied our wrists.

After the wrist-binding was finished, the "Buddhist" part of the ceremony began again. (Again this was tape recorded). The monks chanted & then there was the sprinkling of holy water (made the previous evening) first by PKChai & then by PMS. This was followed by the truat nám.

Following this, Mr. Ngão, I, & Nuan were ritually bathed (hót nám) by the monks in the open area behind the house. Phra Khra. Chai, PMS, & the other monk from Wat Pho. S. bathed Ngão while PMS & the monk from Pho. S. bathed Nuan & myself.

The ceremony was followed by a feast.

BUDDHIST AMULETS:

PMS gave me a present of 3 phrá? or Buddhist amulets. According to the other monk from Wat Pho. S. S., they are identified as follows:

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1. The standing Buddha in Sukhothai style is called "Phra² thūy Sē.thī." ("พระใหญ่สุโขทัย")
2. The large image is called "Phra² Sāmdāt" (พระสามดาด). It is a copy of the amulets made by a ~~royal~~ monk of royal blood who lived in a wat in Thonburi in Chulalongkorn's time.
3. The last image is called "Phra² Si.wali. song.lā'p mā.k" (พระสีวลีสงฆ์โลก) is an image of the monk who made #2.

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TRIP TO BANGKOK:

In the morning of the 5th of May we left Mahasarakham & travelled to Bangkok, stopping to buy some NE silk in Khorat. We will leave tomorrow for the North, taking with us Janet Murray, a friend of Jane's from Tasmania & Sukah Siwaraksa.

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RETURN TRIP TO MAE SARIANG:

On the 15th we stopped overnight at the Yaker (Phumichum) Dam north of Tak. We looked at the dam the next morning & then drove on towards Chiangmai via Lampang.

Before reaching Lampang we stopped at Wat Chedi. Luang Lampang which is the most beautiful wat I have ever visited in Thailand. The abbot there mentioned that the wat was first built by Lūa² who received a visit from the Buddha. It is a fascinating wat artistically because of the vast array of styles & traditions present. There are even some very old wall paintings & inscriptions in N.Thai are still being made in the old style.

We spent the evening & night in Chiangmai & ~~the~~ today we drove on to Mae Sariang, stopping at Wat Sam Thong & at Sō'p Luang for a

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picnic lunch.

When we arrived home, we had a visitor who came to invite us to an ordination of 3 novices at Wat Ommarawât on the morrow.

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ORDINATION AT WAT OMMARAWÂT:

Three boys are to be ordained - ~~totally~~ one of whom is apparently a Karen from ^{with the other 2 are Shan.}
B. Pho-mah. Last night we heard practicing on the percussion instruments, but didn't go to see what was going on. This morning, the procession got underway in the wat grounds. A number of Karens were in the procession. It left Wat Ommara-wât & travelled to the sân phô. Chão myay & then to Wat Kittiwong where the novices to be "begged forgiveness" of the abbot. Apparently, they also went to other wats as well, but we didn't observe them.

Later in the morning we returned home to find that the procession was going from home to ~~the~~ ^{the} in order that the novices could "beg forgiveness" of their elders (friends & relatives) & then cross have their wrists tied. In association with the latter was the singing of Shan songs to thank those who tied the wrists. Offerings were provided by the hosts. Much to our pleasure, the procession came to our house. (Had the wrists & provided liquor & in turn for which we were treated to a Shan song. Also presented \$10 to each novice.)

I asked Sulaah what the formula is that is repeated when one ties the wrists. He said that in the Central Plain it is

วັน ใจ วັน ใจ

วັน ใจ ใจ ใจ ใจ ใจ ใจ ใจ ใจ

khwân ɔ̀: i khwân ma.

khwân yù. káp nyan yù. káp tua

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ta. Khwān ~~khwān~~ ṽi, khwān come
khwān stay with the flesh, stay with the body.

During the visit of the houses, the Karen relatives didn't seem to be present.

At about noon, the ceremony of hōng khwān was held in the wāt. We missed this part of the ceremony. We went over after lunch to find the Burmese Orchestra playing & some men carrying the ~~st~~ novitiate on their shoulders & dancing. There were no horses or bicycles ~~is~~ used in this ceremony. After dancing for awhile, the procession left again for a tour of houses & the repetition of the above ceremony.

About 4:00 we returned to the wāt where the ordination was to take place. Monks present included the 2 from Wāt Ommara-wāt, ^{from} Wāt Suphantagōi, Wāt Uthaya-rom, & Wāt Mantale. ~~but~~ All 5 of these monks are in the Burmese/Shan tradition. In addition there were ~~also~~ NT monks present from Wāt S.P. burrag, Wāt Sīthimongkhon, Wāt Chingalōp & Wāt Kītiwong (the CKA who was acting as 'ordainer'). Finally, there was one monk, Tū² Pan, from M²-k. Nōi (a Shan monk also).

While we were waiting for the ordination to get underway, Sule ^{is} talked to the CKA about some things connected with the ceremony. I had noticed at other ~~ceremonies~~ ordinations the presence of candles stuck in coconuts. ~~but~~ The CKA says that each novitiate must have 3 of them. The first is used to 'request ordination' (၇၀ ၇၀၀), the second to 'request the precepts' (၇၀ ၵ၀), & the third is to 'request the ordainer' [to perform?]" (၇၀ ၵ၀ ၵ၀). Formerly, there used to be 4, the fourth being

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presented first to "worship the Buddha.

3 phan contained ~~rolled~~ the ~~rolled~~ robes of the novices rolled up into a cylinder with the prayer beads around it. In the Thai & NT trad. the robes are laid flat on a special container, but they are prepared this way in the Shan & Burmese tradition.

Next to the candles & robes were 3 buckets of offerings. These are for the novices after they have been ordained. Also, in this collection were 3 'almos' bars. ~~to~~ While we were watching, a man placed something in each of these bars. ~~He~~ He said it was rice - something in another part of the room, but still in front of the 'almos' were 3 bunches of mats, blankets & pillows (According to CKA monks in the Shan/Burmese order do not sleep on mattresses.).

The ceremony (which I recorded) went as follows:

- 1) First the Wikkêio came in & were completely stripped of their finery, including having all the make-up taken from their faces. They were left in white clothes, although these were not robes as was the case in the ordination of the group from B. Khapung. The novices then knelt in front of the CKA who was on the preaching platform.
- 2) They presented the first of the candles & coconuts to the CKA. They began a chant - requesting ordination. The CKA responded by giving a long sermon on the meaning of novice status. This sermon, strangely enough, was in Central Thai.
- 3) They received their robes from the CKA, changed into them & then presented the 2nd candles & coconuts. They then received the precepts.
- 4) They presented the third candle - coconut in honor of their ordination. The CKA gave another short talk. [Tape 25 M. 5.00]

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This was the end of the ordination ceremony which, by law, followed the Thai way. The CKA retired to the background at the head of the NT monks (although Tui Pan was in this group) & the Shan abbot of Wat Uthayaron took the preaching chair. First came the presentation of the khun thit & then a layman gave a long 'chant' in Shan. Then came the Ohāsa, Namō, & precepts Burmese style. Then came the Shan sermon - a nithan. This was followed by the hūi phon & hūat nām in Burmese form.

During this part of the ceremony, the novice turned to face the congregation thus signifying their membership in the clergy.

In the evening, the Shan orchestra (consisting of 1 long drum, 2 songo, & 1 set of cymbals) came to our house where there was an evening of music, Shan songo, & dancing (purred on by 2 bottles of Mekong from me). Sulak discovered from Tui Pan that it is traditional for the orchestra at a Shan ordination to go to the home of the sponsor of the ceremony. (There is always one main sponsor of the ceremony even when several people are ordained.). If the sponsor be the parents, the orchestra goes to the home of the parents. In this case the abbot himself was the sponsor & sent the orchestra over to our house.

LOCAL CLERGY STUDYING IN BANGKOK:

The CKA says that Phra Maha. Keo has gone to Bangkok for an indefinite period to study. He is living at Wat Benca'. The kamm novice from Mē. Hān who has been living at Wat Kittiwong has also gone to Bangkok at the behest of the abbot of Wat Benca'.

Field Notes/Mae Saraing

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Ordination: Offerings brought by Candidates

[At an ordination ceremony for novices at Wát Ommáráwâ:t, I talked with the Cáo Kháná Amphə:] "about some of ~~xxxx~~ the things connected with the ceremony. I had noted at other ordinations the presence of candles stuck in coconuts. The CKA says that each ~~novice must have~~ novitiate must have five* of these. The first is used to 'request ordination' (khǒ: bùat ၇၀ ဘဝ), the second is to 'request the precepts' (khǒ: sǐ:n ၇၀ ခံ), and the third is to 'request the preceptor [to ~~ordain~~ perform the ordination?]' (khǒ: ùppàtcháyá ၇၀ ခံပုဂ္ဂိုလ်). Formerly, there used to be four, the fourth being presented first to 'worship the Buddhax'."

*[While I have 5 in my notes, it is apparently that I should have written 3.]

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Ordination of Novices: Ordination Ritual

"After having changed into white clothes, the novices-to-be knelt in front of the CKA who was on the preaching platform.

They ~~requested~~ presented the first of the candles-in-coconuts to the CKA.

Then they began a chant, requesting ordination.

The CKA responded by giving a long sermon on the meaning of the novice status. This sermon, strangely enough, was in Central Thai.

They received their ~~own~~ robes from the CKA, changed into them, and then presented the second candle-in-coconut.

Then they received the precepts.

They presented the third candle-in-coconut in honor of their ordainer.

The CKA gave another short talk [in Northern Thai.]

This was the end of the ordination ceremony which, by law, followed the Thai way. [It was followed by sermons given in Shan and the receiving of precepts in the Shan/Burmese way.]

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Ordination: Transfer of Novices from Preceptor to Abbot of Local Wat

[The CKA Mae Sariang acted as the upatcha: at the ordination of three novices at Wat Ommarawat. After finishing the ordination, he told the novices that he served as their preceptor. However, as they were to remain in this wat, he therefore transferred them to ~~the wat~~ the abbot of that wat to learn under him.]

Dependa & transfer

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Ordination of Novices: Change to White Robes

"First the lû:k kê:o came in and were completely stripped of their finery, including having all the make-up taken from their faces. They were left in white clothes [including x white undershirts], although these were not robes as was the case in the ordination of the group frm B. Khàpuang."

Mae Sa... Charles F. Keyes Field Notebooks, Thailand, Written May - June, 1968
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Ordination: Legend of Aśoka Sponsoring Ordination of Son

[From a short sermon given in N.Thai by the CKA at the ordination of three novices at Wát Ommáráwâ:t.]

[Tells the story ~~sex~~ of King Aśoka who was told by some monks that he could make merit by being ordained, by sponsoring the ordination of one's son, or by sponsoring the ordination of another.] Thus, King Aśoka the great had great faith in the religion and therefore had two sons, namely Mahindha-rāja and Phrá^á Sangha Mettā ordained as a Bhikkhu and Bhiksuni in the Buddhist Religion. For this reason, also sponsors become the relatives of the Buddha."

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Field Notes/Mae Sariang (Tape)
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Tape 25.2

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Ordination: Sermon following Ordination in Shan

[At the ordination of three novices at Wát Ommáráwâ:t, the ritual first followed the Thai pattern, ending with a short sermon in Northern Thai by the CKA. Then, the ritual became a Shan/Burmese ritual, with the ability taking the precepts in the Shan/Burmese style, and listening to sermons in Shan. One of the Shan monks -- from Wát ~~xxxxx~~ Úthháya:rom, gave his sermon in Shan followed by an abbreviated translation in Thai. This sermon was a nítha:n about the son of a wealthy man. Through his meritorious deeds, including having been a novice for five lenten years, although he suffers through his life and his life is full of ups and downs he and his wife ultimately are born in heaven. The monk constantly used the phrase (in Thai), tham bun tham tha:n, thus, making dāna (tha:n) synonymous with merit (bun).]

Mae Sariang Field Notes
(Tape Manuscript: 25.1)

Ordination: Merit Accruing in Ordination

[The following is from a short sermon given at the end of the ordination of three novices at Wát Ommáráwâ:t. The sermon was given in N.T. by the CKA.]

"...The Buddha presented for Ananda the following: A person who has ~~the faith~~ sufficient faith and arranges for the child of another to be ordained instead of his own child, if that child is ordained as a novice, [the sponsor] receives 4 kàk (กัศ กัศสา) of merit, if, as a monk, [he] receives 8 kàk. If he has his own child ordained as a novice in the Buddhist religion [the sponsor] will receive 8 kàk of blessings; if he has him ordained as a monk, [he] will receive 16 kàk kàk of blessings. If he himself is ordained in the lower ordination as a novice, he will receive 16 kàk of blessings; if he is ordained as a monk, [he] will receive 32 kàk."

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Ordination: Merit Accruing in Ordination

[From a short sermon given by the CKA at the ordination of three novices at Wát Ommáráwâ:t in N.Thai.]

"The merit received from lower ordination will ensure that one experiences no suffering throughout a whole kappa [he said above how long a kappa was] and at the end of the kappa one will achieve Nibbana."

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Sangha: Purpose of (Sermon given at Ordination)

[The Cáo Kháná' Ampho: of Mae Sariang gave a sermon ~~to~~ on the occasion of ordination of new novices. After having reviewed the life of the Buddha -- without the traditional mythology -- he then turns to the purpose of the Sangha. He first distinguishes between two kinds of monks: ariya sangha (အရိယာသံဂဟ) and sammuti sangha (သမ္မုတိသံဂဟ). The former he says were arahán and have now disappeared from the world. The latter remain, and are represented by those ordained in the ~~service of today's~~ ordination today.]"Such monks are the ~~lô:k sit~~ lû:k sit of the Buddha. You [the ~~new~~ novices] are to be ones who will study, practice, and spread the Buddhist religion... If there were no monks, the Buddhist religion would disappear from the world. These [mentioned above] are the virtues of the Sangha which we respect and in which we take refuge and you have at this time taken the Buddha, the Dhamma, and the Sangha as refuges. Then, you have come to ~~take~~ take first ordination as novices in the Buddhist religion... This ordination we believe ~~brings~~ yields merit (bun and kusala). Bun is [that which is] good; kusala is cleverness...'

[pto]

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[He then goes on to advise the new novices how to act in the wat, to be diligent in studies, to be respectful, to avoid being contrary, and other actions which would turn one's merit to demerit. He also advises them to practice ~~xxxxxxx~~ meditation (kammathan).]

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Dukkha

[In a sermon at the ordination of new novices, the CKA gave a short biography of Buddha. He said that Buddha realized that man is subject to dukkha.] "This dukkha is that which ~~xxx~~ arises from birth, ageing, suffering (illness), and death~~xx~~ (มรณํ อุปปัชชติ) ."

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Meditation: Explained in Context of Ordination of Novices

[The CKA Mae Sariang gave a sermon for three new novices. He told them that as members of the Buddhist order they should, among other things, practice meditation. He then goes on to explain briefly the meditation upon the hair, fur, fingernails, teeth, and skin. He tells them that they should reflect on how everything is always changing. ...]

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VISIT TO BÂN HƯAI KŨNG:

This morning I took Van and Sulak to B. Hưai Kung, one of the Karen villages in which the Thammācarik monks are living. This village is just off the MS-Hốt highway; it is easily reached. I also took Tú Pan who was returning to that village, another Thammācarik monk who was going to B. MẾ. PH. LŨNG; the abbot of Wát Ommura-wát who went along for the tháo.

We met the monk from Wát Chaiyapít who is staying at B. Hưai Kung; the health officer sent out from the tribal welfare center at the SÁ. LA. at the head of the pathway leading to the village. They were just preparing to leave to visit another village under the jurisdiction of the Hưai Kung station. However, they decided to stay and show us around the village.

The health officer is one of two Public Welfare Dept. people stationed here. The other is an agricultural officer. He is originally from Bangkok; began his career in the Public Welfare Department as a clerk. When he was to be assigned as a health officer, he was given 6 mos. training in a hospital. He has been connected with the Tribal Welfare Center in MẾ. Hốt for 3 years; has been at B. Hưai Kung for 1 year. He has learned Karen; believes himself beloved by the Karen villagers in this village. He said that other officials have been transferred in and out of this village & villagers tell him that they are afraid that he will be transferred too. He is married; his wife lives in Chiangmai. I asked if she could live here as well. He said that she could; has visited here, but it would be too difficult for her to live here. I asked him how he liked living here; he said he liked it because it gave him an opportunity to see strange things.

He spends part of his time teaching the children; the monks have taught too. But there is no systematic literacy program. (The CKA

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agrees with me that it is difficult to have permanent success with hill tribes people in teaching them about Buddhism (if they are illiterate).

Sutak asked the monks if they "taught" Buddhism to the villagers. They said that they didn't, ~~because~~ formally teach religion, but would talk with people (particularly children who came around) & tried to get villagers to follow the basic practices of feeding the monks, listening to chants, wái phró² etc. ~~The~~ Tú² Pan speaks Karen, but the monk Pan Wat Chaiyale² does not. (I noticed that the abbot from Wát Dmmara-wát was speaking to villagers & asked him if ~~he~~ he could speak S'leaw Karen as well as P'wo & he said he could).

In wandering around the village, we noticed a poster.

On the wall of the dt officials' home was the following information about the villages covered by those working in Húa: Kúy:

<u>Village</u>	<u>No of Households</u>	<u>Population</u>	<u>No. of children between ages of 7-12</u>
Húa Kúy (ဟွာ့ကူယ)	42	165	84
MÉ-Hó' klay (မဲးဟို'ကျ)	54	274	108
MÉ-La'i (မဲးလဲးအိ)	56	236	112
MÉ-lít-pá-poy (မဲးလိတ်ပာပွဲ)	<u>53</u>	<u>263</u>	<u>106</u>
Total	205	938	450

All of these villages are S'leaw Karen. The health officer says that MÉ-Hó' klay has 7 Christian (Baptist?) households, But Tú² Pan says that they are all Christian save one.

24/5/68

TALK WITH CAO KHANAI AMPHO.

Today I had a talk with the CKA, during which he brought out 3 old bai lam mss. which were found by BPP & Forestry people in a cave ~~at~~ near B. NĀ. Ngē' (ᨧᨦᨩᨦᨩᨦᨩ), Village #7, Tambon MĒ. khoy (there is a 4th mss. now with Senguan). At first the CKA said that they were not very old mss. because ~~there was~~ he could read the writing. ~~But~~. However, he found a date on one which apparently is equivalent 873 (it could possibly be C.S. 1073) which would make the mss 457 years old. This mss. is an ānūyōng wētāndōn. One of the other mss. looks like it ~~is~~ is by the same author, but has no date. The style of writing of the 3rd suggests that it is more recent, but again it has no date. According to the CKA there are many mss. remaining in the cave & so we think we will make a trip down there next month.

Red Cliff caves

On another subject, the CKA said that there will be ordination of 3 more Karen novices in B. Pā. Mā. li N^r MĒ. Hān (where the strange Shan monk lives) on the 6th of June.

Ordination

There will be two ceremonies on Sunday.

The CKA says that the Thammacā. rīk program has had no results (meaning ordination of novices or monks) this year.

Thammacā. rīk

25/5/68

Talk with Khru. Prasait, BPP Teacher:

Today Khru. Prasait, one of the BPP teachers in B. Dong visited here. He said that ~~Khru. Prasait~~ the other BPP teacher ~~in~~ in B. Dong has been transferred to M^o. Sa-lap. Prasait himself gets bored in the village. He says he teaches each month more than 20 days. There are now two teachers in the school - he and Chodait, ^a ~~the~~ Karen Christian. There is a desire to have more teachers in both B. Dong & B. Chaiy M^o. & to open a school in B. La-up, but the Ampho. lacks the budget & there are not enough teachers. One teacher is now in training ~~in~~ in M^o. Ho-y So-n to be posted to Chaiy M^o. The Headman of La-up, incidentally, wants an ~~ampho~~ Ampho, not a BPP, school in his village. Prasait thinks that this may be because he doesn't want BPP interfering with village. The BPP is in the process of opening a new school in B. Hui Pho. (a Karen village). Khru. Prasait would like to be posted to this school because it isn't so far away from B. Hui W^oh where his wife lives.

He was one of the BPP people who visited M^o. Mo., the Meo village, & forbid them to plant opium in their district. He said that the villagers from M^o. Tho. planted opium in this ~~ampho~~ ampho last year (this was probably what caused the protests from Karen of L^o since the Meo moved ~~in~~ in at the heads of the streams running ~~the~~ down to Karen of L^o village.). He said that the BPP told the Meo that they were forbidden to plant opium in MS this year (the orders for this apparently emanated from the Governor & Head of BPP in the North). If they do, it would be cut down. Khru. Prasait says that it was difficult to convince the Meo because in Ampho. M^o. Chai-in & Ampho. Ho-y, the BPP permit the Meo to plant opium if they pay a "tax". They offered to pay a "tax" in MS, but

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The BAP wouldn't (probably couldn't) accept it.

KAREN MONK:

Today, I picked up the 2nd monk from Wát Mantale. I gave him a ride back to his wát. He says that he is from M.E. Sít, is a Karen, lived in Lampang before coming here, & has been here for a year.

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CEREMONY AT LOCAL PHRÁ PHÚTHÁ DĀIT:

Today a ~~ceremony~~ 'bathing' ceremony was held at a local shrine called by most people phrá phúthá dāit, but which is in fact supposed to be a ~~phrá phúthá dāit~~ phrá phúthá hāt (ᨾᨿᨶᨶᨿᨶᨿᨶᨿ or ᨾᨿᨶᨶᨿᨶᨿᨶᨿ) - a hand impression left by the Buddha (in this case the left hand). The shrine is located on a hill & is in the forest SW of B. Thung Phrao. ~~to the~~ I went with Čit, Khèk, Čit's mo-in-law, & several monks, novices, & temple boys including the abbot of Wát Sítthimongkhon who was the chief monk present (the other monks present were, so far as I could learn, from wát ^{to the} south of ~~the~~ ~~the~~ Amtho. office - wát Sín Thoy, wát Nám Dīp, wát Hūai Wāh, etc.). It took us about 45 minutes to reach the shrine, walking from the Phansit's ~~to~~ tobacco drying station.

The shrine consists of the 'impression' of the hand in rock covered by a cement sā-la. This sā-la has an inscription (exactly not 'inscribed' but written) in N.T. which states that a Mr. Intay built this sā-la in C.S. 1299 - i.e. 1937. Old style bricks around the shrine suggest that it is much older than that.

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There were 5 monks and 5 nuns at the ceremony & 2 a-cai's (one of whom was the one who had been at the building of a new structure at the tobacco station). There was not a large crowd of lay people present & of those, only a few were from town proper.

~~low~~ The opening of the shrine was towards the North & the monks sat on the ~~left~~ East. Opposite them, lay leaders spread out leaves on which people presented food. Also, most people, when they first arrived, would present offerings (candles, incense, flowers & sometimes food) in front of the ~~shrine~~ sacred impression. ~~But~~ For example, one woman did the following things:

- 1) ~~she~~ she had a large leaf spread before her on which she placed flowers, a small leaf container of food, candles; ~~she then sat~~
- 2) she held lighted candles & flowers and 'whipped' the shrine.
- 3) She gave the lighted candles, flowers, & small container of food to a young boy (probably a relative) to go & place in front of the shrine. (She ~~probably~~ may have felt that, as a woman, she shouldn't go up on the platform ~~of the~~ on which the shrine was built & where the monks were seated. However, earlier other women had done so - but before the monks were seated.)
- 4) She then took a basket of foodstuffs & distributed them amongst the leaf containers (Loi bait).
- 5) She kept in her basket ~~other~~ other flowers, candles, some food & also had a container of na-m som-pi-i. These were later during the ceremony.

The ceremony proper included the following parts:

- 1) One a-cai led the congregation in the Archan..., chanted something, she, requested precepts. The abbot of Wat Sitthimongkhan led ang. in Nam... & precepts.

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- 2) Long chant by second Acan. Then he gave another chant during which the 1st Acan raised a tray of offerings.
- 4) Food on the leaf containers was presented to the monks, the Abbot chanted.
- 5) Chanting of monks - first facing congregation, then turning to face altar.
- 6) Traut naim by abbot, followed by chant of all the monks.

At the end of the chant, the formal ceremony ended - about 9 a.m. Then monks, people etc. Interestingly, the food on the leaves, which was mostly khao niao, was not kept to be eaten by the monks but distributed to the children present. The monks ate food which had been brought in piatos & the same was true of other people.

After the meal, ^{by} people took naim sompa, which had been collected into two large buckets, & then scooped into smaller containers by individuals, & poured it over the sacred impression. Some people then collected the liquid from the Phra Phuttha hat into bottles since it was now sacred itself. In pouring the water people would first hold the container in a wai position.

After this, some of us including the monks, went to visit a nearby cave which we couldn't enter because the entrances were too deep. On our way down, 2 bo.g fai were set off.

27/5/68

TALK WITH BPP TEACHER:

Khru. Prasit came again today.

He said that some of the people in the BPP are part Karen. I asked about Sgt. Thawet. He said that he was part Burmese (Fa) & part Khommyay (Mo) (Pete & Bob Coats thinks he is part Karen). He speaks Karen, Burmese, Shan, ~~Khammyay~~ Khammyay, & Thai.

Prasit says that Thoy-in, the teacher at B. Hui Myay (Shwe Lo Khi) is part Karen - his father being a Karen from Burma (he himself claims his father is Burmese).

A few years ago, the BPP here had a six months training seminar in Karen for all members. Taught by a Karen who was living in B. Dong who spoke poor Central Thai but good Northern Thai.

He says that there exists the possibility of sending some tribal children who have passed through a BPP school or for further schooling at the BPP school in M.E. Rin, Chiang Mai. Sat is now preparing 4-5 students in B. Dong, but their parents don't want them to go until they are older (16-17).

One student from the B. Dong school is now studying at the B. Dong school & is living at the Baptist hostel. He is a Chinthee from La-Up.

He said that refugees are still coming in from Burma. They are usually from Karens. When they arrive, they must report first to the BPP sm. at Thā-tā-fay, then when they reach MS, they must report to both the immigration dept. & to BPP Hqts. here. At Thā-tā-fay they must get a laissez-passer (Bai Phai-in)

Before a BPP is established, there must be a nearby BPP post & the village must have over 30 households.

He has been in MS for 2 years & in the BPP for 3 years.

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Khu. Cha. de. t. la parents are both Karen, Christian, school teachers.
His father orig. from B. Hui. Nhung, Mo from Ma. ta. fai. They have one
da. studying in Chiangmai, 1 son in Bangkok, & 2 children in an Baptist
Siksa. school.

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Talk with Ed Hudspeth, O.M.F. Missionary:

Today we visited the Hudspeth's who are ~~working with~~ O.M.F.
missionaries working with the Pulo Karen. They formerly lived in Hoi. t. &
have only recently moved to M.E. Saring

Ed estimates that there are 13,000 Pulo Karen between Hoi. t. &
M.E. Saring & south of the road in Ampho. Hat, Omko. i, & M.E. Saring.
He doesn't know how many of them are in A. M.E. Saring, but it looks
from a rough map that he has made that about $\frac{1}{3}$ ^{of the villages} are in M.E. - maybe
more - i.e. about 4,500 or more.

I asked him if there were any Pulo Karens living in M.E. Saring
town. He said that there were 2 households near the telegraph office
& 1 behind the Catholic mission (but not Catholic). They work as laborers &
may be opium addicts. ~~Some~~ 7-8 households live in B. Thuy. Phua'o
where they have been steadily forced to higher ground by more recent
(Thai) migrants. These people come from the first mountain corridor as
one travels on the road towards Hoi. t.

A few Pulo Karen do ~~hire themselves out~~ hire elephants which
they hire out. One man hires out to a teacher in Mae Saring & to the
Phanarit Co, but he claims it is difficult to get paid. Some ~~the~~ Pulo
from this side have worked in the mines, but the employers say that
they are not good workers because they don't work steadily. However, he

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confirmed the rumor that most of the employees of the mines are P'wo Karen from Burma. Actually, he also ~~believes~~ says that the mines here are mainly a cover for the ore brought in from Burma (by P'wo).

I asked him about the history of the P'wo. He says that in all his years here, ca. 13, he has met only one P'wo villager who claims his village was founded by Karen from Burma. All the rest claim to have been founded by P'wo on this side. He says that P'wo on this side are linguistically and culturally quite different from the P'wo on the other side. The P'wo on this side refer to those on the other side as ~~P'~~ 'losses'.

He said that he once met a ~~Theravadin~~ man in Chiang Mai, who, though now a Northern Thai (Christian), said his village was originally P'wo Karen. The story was that his village was pillaged with war slaves. The Rev. McGilvery purchased the village from their owners (the Uparat?) & converted them to Christianity.

He said that most P'wo speak S'kew, but the reverse is not true. He also says that many P'wo know enough of the S'kew script to record S'kew songs.

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TALK WITH CÂO KHÂNÁ ANH.

Today, in talking with CKA, I discovered that there is a ~~site~~ site at the confluence of the Măi & Yuam rivers where remains of an old wát were found. A Buddha image found there suggests that there was once a Thai village there.

History

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P'wo Karen:

I met Peter Hinton's Thai assistant today ^{at Wat Kittiwong.} ~~at~~ In the course of conversation, he said that P'wo Karen do sometimes come down to make merit - usually at Wat Eo-y Sing. The CKA said that once a very rich P'wo who was seriously ill had a thambun at Wat Kittiwong in which he presented each monk with 10 silver Rupiah.

Bob Coats:

This evening the Coats' came to a farewell dinner as they will be leaving for home leave within a week. I took this opportunity to ask Bob a few questions about the work of the mission here.

There have been foreign missionaries here for about 11 years (the Coats have been here for 8). The hospital was founded less than 3 years ago. However, Karen evangelists from Burma have been working for about 75 years.

The official number of Baptist Karens in M²-Saring & as far north as Khien Yuan is 869, but Bob thinks it is probably close to 900. Most of the Baptist Karens are concentrated in M²-Saring on both sides of the river.

There are 10 'mother' churches including one at Bân Hui Hoi-m (cho-ti), M²-Tò-p N'ya. The story the formation of two villages here was due to a break between Christian and non-Christians), M²-Tia, Bân Hui Ph'ng (Shue b. khi.), & M²-la-yu. There are some 35 churches in total, including 'daughter' churches. Some of the pastors have some Bible training.

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Bob told about a recent 'incident' at the Bīrphāt Sīksā school. It seems that the Headmaster insisted that the Christian (and Muslim) students wāi the Buddha in ~~morning~~ the morning ceremonies, although he explained that they could construe it to be worshipping their own God. One Karen adamantly refused to do so, saying that it would be against his religion. The HM pinched his hands very hard, but the student still refused. He was thus sent home to the Hostel to inform Benny.

Benny wouldn't go to see the official (Bob thinks that his reluctance was partially due to his lack of ability in the language). Bob & Don Schlatter finally paid a visit on the ant. Nai Ampho, who said that the incident was illegal & that he would go to talk to the headmaster.

Apparently this infuriated the headmaster who called a school assembly & had the Christians get up in front & tell why they were Christians & what was wrong with the Buddha. Students & faculty jeered at the students for their accents. Pat says that the Karen Christians are extremely unhappy and may pull their ~~own~~ children out of school. Bob is disappointed with the Karens because they won't fight their own battles.

Bob thinks that if the Thai govt. ever treats the Karens like the Akha, they will turn for training & support in revolutionary warfare to the Guthuli (the Karen Independence Army).

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Bob thinks that the Karen contact with Thai Education has been of little help to the Karen:

- 1) He thinks the schools in hill tribe villages (esp. ~~the~~ PPP schools) are not very effective because the teachers are not consistently around to teach.
- 2) Although he can understand why many Thais are reluctant to stay for prolonged periods in the hills, he feels that the Govt. has been very reluctant to recruit Karen teachers, even when there are qualified candidates. For example, this year none of the Karen Christians who had grad. from M.S.3 in Mae Sarieng were accepted as teachers even after having taken exams in MHS. Yet, they were taken on in B.S. KEO in A. M.E. ~~Chien~~ Cien, C. Chiangmai. Moreover, the one Karen Christian who was given a post in M.S. (after having completed Teachers' training College in Chiangmai) was assigned to the Tho. J. Sawat school because "he was too good for a hill school" (then in Bass E.).

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CEREMONY AT WAT SI. BAN RYAY:

Today there is a ceremony at Wat Si. Ban Ryay to raise money for repairs. A few days ago we received the following invitation:

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INVITATION TO JOIN IN THE ALMS-GIVING FOR REPAIRS

WAT SĪ. BUNRYANG TAMSON MĒ. SARIANG ANNA. MĒ. SAEANG

Wat SĪ. bunryang is the wat ~~which~~ to which the government gave permis in
for the establishment of a Dharma school [โรงเรียนธรรมะ - lit., 'school [for]
Buddhist scriptures] in order that the monks, novices, & layity can study & learn
the Tripitaka, the Vinai, the Dharma, & Dharma studies. [It was begun] in the
time of the former late ^UCao Khaná Ampho. It is the wat where novices from
the outlying areas of the district come to stay both during fast & at other times.
There are high status monks from other provinces who come to stay here & ~~from~~
each year without exception there are foreign tourists who come to admire
structures ^{through} in the wat. There are structures within the wat which have long been
in a state of collapse, an example, the crown of the prasàt khútⁱ. ~~and the~~
~~the drain pipes & roof of the prasàt khútⁱ are leaky & the~~
~~construction things which are very suitable for all of us to help keep beautiful~~
~~because they are in the ancient Thai style.~~

The drain pipes and roof of the prasàt khútⁱ are leaky. These are things
which are very suitable for all of us to help keep beautiful because they
are in ancient Thai style. In order to carry out the intentions of program &
in order to keep in line with the development policy of the government, it
is necessary to rest of the strength of ~~the Buddhism of~~ and all pious Buddhists
to ^{complete} the repairs. ~~In order to~~ For this reason, the Wat Committee
of Wat SĪ. Bunryang has thus organized the merit-making festival
of "Thēt mahā. chāt" (Tây thām lūy). The income which
is created ~~for the~~ from the worship of the Dharma, the Wat Committee
will ~~take to~~ take to make ^{permanent} repairs on those ~~the~~ structures

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which have deteriorated. ~~in order~~ The schedule of events is as follows:

Wednesday, 5 June, 2511 (10th day of the waxing moon of the 9th month, northern reckoning) is the first day. The opening sermon chapter of Thatsaphon will begin at 9:00 p.m. [The ceremony will continue] until 6 June, 2511 (11th day of the waxing of the 9th lunar month, northern reckoning) and will end with the Nakhon sermon chapter.

Besides this those ~~at~~ ^{whose hearts are so inclined} may worship the Dhama in order to make merit for someone who has died.

Thus, ~~all~~ ~~Buddhists~~ as a Buddhist who desires merit, you are invited to sponsor the chapter, to be delivered by a monk from Wat (Wá.m Dì.p) at at and to come join in ~~listening~~ the merit-making by ~~joining~~ listening to the Thít Mähá-cháit at Wat S. Bunruay on the deep merit wind.

For another thing, sponsors may, if they wish, bring Qüenwa to light.

Permission granted by

Phrá Khru. Anúsàt-sàt-sàná kiet
Cáo Kháná Ampho.

- | | |
|-------------------------------|----------|
| Phrá Khru. Anúsàt-punja-thon, | Chairman |
| Sgt. Tô-môn Póy-suwán, | Member. |
| Mr. Lú 2 Mani-Thon, | " |
| Mr. Thá-wít Sāi-khan, | " |
| Mr. Mát Tā-násēt, | " |
| Mr. Pradit Dimmy-tham, | " |
| Sgt. Bunpton Wonghyai | " |

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I didn't attend this ceremony because I was on my way to Bân Pà.Màik (see below) to attend a ceremony there. Jane, Wan, & NAK did go, however, at the appointed time.

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ORDINATION OF KAREN NOVICES IN VILLAGE OF BÂN PÀ.MÀIK:

Yesterday, I went with the CIA & several Karens from B. Pà.Màik to that village where 3 Karen boys were to be ordained as novices. We went in the afternoon, arriving at B.P.M. about 3:30.

This is the first time that Karens in this village have been ordained as novices. B.P.M. is a suburb village of B. MĒ.HĀin, but, the ceremonies were not held in wát MĒ.HĀin, but in the s̄.la. which is on the hill below the Bân Pà.Màik ~~at~~ Će.di. (Thūt). At this s̄.la., the Shan monk whom I met at B. MĒ.Tōp (whose name is Phrú s̄.i - ၇၇၀၀) has been living for over a year. He has living with him one novice from B. Pà.Màik who was ordained at MĒ.Tōp.

The three boys who were to be ordained all have their as well as Karen names, the former having been given to them in school.

- 1) Adun Wannúphōng (ဝဏ္ဏဝံသဝံသ) - Tādu. (၀၇-၀၅) -
23 years old & graduate of P.4 at MĒ.HĀin school
- 2) Dan-ōy Thawi-phōn (တော်ဝံသ) - Dō?Ā? hē. (၀၇-၀၅-၀၅) -
13 years old & grad. of P.4 at MĒ.HĀin
- 3) Ma-nóp eidi. (မာနပ်ဇီဝီ) - kō.nā' phō. (၇၇-၀၅-၀၅) -
12 years old - compl. P.3 at MĒ.HĀin school - received permission of his teacher to leave school to become novice.

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Although this is the first ordination to take place in B. Pà.Màk,
there are not the first from the village to be ordained as novices. ~~From~~
One villager was ordained with 4 from B. Pà.Màk in Chiangmai at Wat
Phra[?] Si[?] & another was ordained at M[?]. Tô.p. This latter, who is now
living at the sã.la, had served as P.I. of M[?]. Hã.n school - this explains
why I had such difficulty in talking with him at M[?]. Tô.p.

When we arrived in the village, we were first met by villagers who
came carrying containers of popped rice & flowers. They were presented
to the CKA by people on their knees. He referred to them as khã.n nã.m.
From each he would take a handful of rice & sprinkle it - probably as
the kũ.k.kê.o who came out to greet the CKA as well. People also
sprinkled popped rice on the CKA himself.

The procession wound through the village & up the hill to the sã.la.
Here, the kũ.k.kê.o were brought (they were riding on the shoulders of
various people) to ~~the~~ khã.sũ.mã (70, 27) from the CKA. This
short ceremony involved the novices bowing before the CKA & then the CKA
chanting something.

Then the procession ~~saw~~ the CKA (but with m[?] in tow) went up
& climbed the Thã.t (in the wrong direction - going to the rt. instead of
the left) & then returned back down to the village where it continued
to go to every house where the novices had their wrists tied by heads
of household. The procession included an orchestra of one long drum,
a pair of cymbals, & a gong.

In the houses, the kũ.k.kê.o would rest themselves below the
nĩg phrã[?]. I am not sure whether they prostrated beforehand as I always
entered the house afterwards, but I suspect they did. (I was rather
surprised to find every house I went to having a nĩg phrã[?] with a

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Burmese style Buddha image - not all Northern Thai houses have images. There was an explanation - see below).

The head of household would then come out with a khân containing popped rice, 3 baht in coin, ~~the~~ 3 pieces of string & sometimes flowers.

The person with the khân would sometimes prostrate ~~the~~ himself in front of the lûk kêo & sometimes not. Then he (or she) would take a hand full of rice & ~~the~~ place it in the ^{palm of each} lûk kêo (beginning with the eldest). This could be either hand. Then he (or she)

would tie the string (the eldest would use the N.T. expressions mát mye & hó'g khian to refer to this ceremony). Some people

would brush the string on top of the wrist first & some ~~would~~ times mumble something (I could never hear what language), but most just tied it; all wrapped the string around several times. Some people would

break off the remaining long bit & toss it onto the shoulder of the lûk kêo. This ended, the lûk kêo would place the rice & coin in a phan in front of them. This phan was carried from house to house

by an older man who collected the money after each house. The person doing the tying would tie ~~each~~ a wrist of each of the lûk kêo.

Some would then prostrate themselves 3 times. This ended the ceremony, but in nearly every house, a bottle of liquor was brought out (sometimes home brew, some times "Salwin") & a cup was passed from person

to person (Except for members of the household in which the ceremony was held, no women seemed to be present in the procession). Once

the liquor was finished, the procession would move on to a new house. But before leaving, the lûk kêo would bow 3 times before the household shrine.

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At dusk, the procession returned to the să·la· & the guests were fed. (I didn't see what happened to the lūk kē·o at this time, but they said they would be sleeping at the să·la· or thăt). One man sang a so· connected with the Buddha & thăt.

This morning, events connected with the ceremony ^{started with} ~~included the~~ the bringing of food & offerings to present to (1) the monks, (2) the Buddha images in the să·la·, (3) a 'spirit' shrine outside the să·la·, & (4) the thăt. Not everyone made offerings to all four but a good proportion made offerings to the first 3.

People would bring food to present to the monks in pinto· & on metal trays. These were taken, sometimes after the donor wai·ed & sometimes before, & ~~placed in~~ the food placed in containers possessed by the să·la· (at least temporarily). The emptied pinto· & trays were then given back to the donors who returned below.

Those who made offerings to the Buddha & the 'spirit' shrine (&, I think, the thăt) usually did so before presenting food to the monks. These offerings included candles & small leaf containers of food. In front of the altar of Buddha images had been placed a stand for candles on which both food & candles were placed.

~~When~~ when the food had all been brought in - at sometime after 7:00 a.m., the monks, ~~the~~ ~~noice~~ then the noice, the guests etc breakfast. Afterwards there was about 2 hours delay, during which guests from other villages arrived, & preparations of the lūk kē·o & procession took place. (It was during this time

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that I interviewed people about local history). About 9:00 a.m. the (Khammyang) monk from Wat M^o. H^o.n arrived. He took his place between the CKA & Phra^o Sa^o.i. Then the procession arrived & went directly to the th^o.t when it began processing around it to the right. The CKA sent word that the movement should be to the left. The procession circled more than 3 times which its members say Keun s^o. connected with worshipping the th^o.t. For this procession one bicycle had been brought up for the eldest novice-to-be to ride. (The fact that it has been raining constantly for the last few days made movements up & down the hill somewhat difficult.)

After processing around the th^o.t, the procession moved down to the sa^o.la which the novice & a large group of males (adolescent & older) entered. No persons or children entered the sa^o.la at this time although they had done so at other times which we were there.

The first thing that happened was that the novices-to-be removed their 'decorations' (jewelry, fancy clothing, cosmetics), leaving them dressed in basic (albeit dirty) white. This done the three took their places in front of the CKA & the two other monks.

Then they turned around & received their robes from their sponsors.

They chanted something & presented their robes to the CKA. The CKA gave a talk (one of his usual long-winded variety) to the novices-to-be. In this talk, which was basically in fancy Northern Thai with an occasional word of Karen, he explained

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the meaning of being a novice & then launched into (what has now become familiar to me) a short description of the history & meaning of Buddhism. (This speech was obviously directed towards the villagers whom he considers to know little about Buddhism. However, despite the fact that they said afterwards, in response to his questions, that they would understand his Northern Thai, it was obvious that he had lost most of his audience during the talk).

This was followed by the ^{formal} presentation of robes to the novices (CKA placing one garment over the heads of each one). They then changed into the robes in an inner room & returned to receive the precepts (10) from the monk from M^ê. H^{ên}. During this they received some prompting from the resident monk.

This was followed by formal initiation (statement & response) given by CKA. This finished, the novices took their places on the raised platform.

Then there was the h^{âi} ph^{on} / tr^uat n^{âi}m in which each of the monks & ^{new} novices were given water to pour. Each of the three monks gave separate blessings.

This ended the formal ceremony, after which monks, novices, & guests were given their own meal. Shortly thereafter we all departed.

It is worthwhile noting that the Keren have taken over the word k^êo to use in Keren to refer to the novices - to be.

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BAN PÀ.MÀ.K & BAN MĚ.HĀ.N:

During my stay in the village, I asked about the characteristics of B. Pà.mà.k & its neighboring, superior village, of B. MĚ.HĀ.N.

The two villages, along with a third much smaller village, B. MĚ.CÒ.K (? sp.) are included within the Dingle administrative village of mù.thi.4 (má.jí n 4). Each has its Karen name as well.

B. MĚ.HĀ.N has, according to its headman, 80+ households (prob. close to 90). Its Karen name is Sù.ho.kla.

B. Pà.Mà.k according to several informants has 40+ households. Its Karen name is sî.pò.khlo.

Finally, B. MĚ.CÒ.K has, according to the headman of MĚ.HĀ.N, 7 households. Its Karen name is MĚ.Ĕs.kla.

One villager says that there are over 40 elephants in B. Pà.Mà.k.

The che.di., according to an inscription was built in 2504 & the sà.la in 2508. However, both from the evidence of brick remains & villagers' stories, there must have been some edifice at the che.di before this time.

One man I talked to is from MĚ.tò.p (several men from MĚ.Đp have moved into this village at marriage). He said that his father is dead & his mother has embraced Christianity.

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Buddhism & B. PĀ. MĀ.K.

I talked at some length to Phrá[?] Sà.i this morning about himself & about his relation to B. PĀ. MĀ.K.

According to the CKA, Phrá[?] Sà.i is not a Thu[?]dog (? sp.) monk, although he has lived at the Chiangdao cave (Yet, I thought I heard the CKA refer to him as a Thu[?]dog monk in his talks to the novices). He is a Chiangtung ~~Shan~~ Shan & has, according to the CKA, lived in Thailand 21 years.

He himself says he has lived here in B. PĀ. MĀ.K. more than a year.

He has made the considerable number of Buddha images in the sā.la - out of cement. These include Burmese, Shan, & Thai style images (the biggest one struck both me & the CKA as a self portrait). His work in this regard explains why there are so many images in village homes (Every home I was in had a hīg phrá[?] which contained a Burmese-style image, the usual long leaves, & usually a Northern Thai style yea.) Last year, according to the CKA, a ceremony was held dedicating the variety of images made by this monk, after which they were distributed, by lottery, to people in the village.

I asked him about food he says that people bring food every morning. Sometimes, he does send the novices to collect alms.

He says that he is invited by people for ceremonies associated with entering a new home & weddings.

I asked him about the novices. He says that the older one will stay in only for 15-20 days because his relatives

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LOCAL KAREN HISTORY:

With the EKA's help, I interviewed Kê. Wong, the headman of B. Mĕ. Hăin (aged 66), & an old man, Luke. (aged 75) resident of B. Pà. Măi h since aged 20, but born in Mĕ. Tăp Hăin. They answered my questions about local Karen history.

HM says former (Khomyag) name of Mĕ. Hăin was B. Hăin Lăng (~~B. Hăng~~) or B. Lăng. He doesn't know when it was founded, but said that it was at the same time as Mĕ. Săriag. He said that there is an old wăi, called wăi hăng (hăng = Thai rāng - 'nest'?), remains of which can still be seen in the bricks at the confluence of the Mĕ. Hăin & Mĕ. Căk streams. Thinks it may be Lăo?

The old man says that his parents were born in Mĕ. Hăin, but that he doesn't know when grandparents were born since they died when he was very young.

~~For the valley of the Yuam above Mĕ. Săriag~~, The 2 informants gave me information which is relevant to reconstructing the ethnohistory of the valley of the Yuam above Mĕ. Săriag.

Mĕ. Hăin, together with its satellite villages, is the oldest Karen village in the area (Kê. Wong). (Incidentally Phăkko. ~~is the only~~ or Băin Phăi? is the only village in Mă. thă. 3).

Luke. said that when he was a small boy there were no Khomyag living north of Sôphăin & Thă. khăim.

The two main informants plus several other people said that B. Mĕ. tăp (today a Khomyag village) was founded ~~30-40 years ago~~ by Taungsa, ~~whose names were~~ the names of some of whom were ~~Kyong~~ Kyp. g Ti, Tăw. k wog, & Ći? fă?. There are still descendants of these people living in the village.

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About 30-40 years ago, Khonmyay went to live in Mĕ.Tō.p. The
Jawngsu built the wat at Mĕ.Tō.p.

Bân Thā.phă.pūm, a Shan village, had Shan living in it when
Luke was young. Today, there are a few Khonmyay living in that
village but it is still mainly Shan.

I asked if any Ya'g Dz'g had ever come to live in this area.
Both Kĕ.wong & Luke answered that none ever came to live
here, but they did come to raid (~~တၢ်~~ ၂၇၆ ၁၀၇၀၀) & some
brought children (Ya'g Dz'g children) to sell. Some were bought
and their descendants ~~are~~ still live in the Karen village. I asked
what the Sgaw word for Ya'g Dz'g was & the answer was ~~what~~
something that sounds like B'ghe.

The Wat in Mĕ.Hān was built in C.S. 1297 (A.D. 1935). It was
built by Kĕ.wong's uncle.

Both Kĕ.wong & Luke had worked for Bombay-Burmah along
with many other Karen. I asked if the Englishmen who worked for the
company could speak Karen. No, they spoke Burmese.

I asked about the tribute system under the old regime. The ~~tribute~~
~~included~~ Karens paid tribute to both the King/Prince of Chiangmai & the
ruler of Myrag Yuam (they didn't send tribute ~~to~~ through Lūa').

1) To the prince of Chiangmai, cotton thread & Karen clothes were sent.

Representatives of the prince came annually to collect it. (Both
male & female clothes were sent).

2) Paddy rice (၂၇၆ ၁၀၇၀၀) was sent to the ruler of Myrag
Yuam. The rice 'tax' was calculated by representation of
the ruler (called Ichwĕ.n - ၁၁၁၇၆). The unit of
measurement was the tag (? = ၁၇၀) which is about 1 1/2

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times today thây (20 litres). Depending on the size of one's fields, one had to pay an annual tax of between 1 and 4 taq. This tax was collected by the headmen (HPIVHO - ki. bân) & sent via his assistant (HUK BUN - PUNVIT) to the ruler of Muang Yuam.

The ruler of Muang Yuam who came to mind when I asked was one KHUÊMPIA (HPIVHO IUE) who is the same as THÁO SÁM AÏG. (HPIVHO SÁM AÏG). (The CKA could remember the names of ~~the~~ two rulers of Muang Yuam - ~~PHRÁYA SÁLI~~ - PHRÁYA SÁLI - & THÁO SÁM AÏG - & one assist. ruler - THÁO CHAIYAWONG - HPIVHO SÁM AÏG)

When Luke was 10+ years he saw the men who came to assess the rice taxes.

MĒ. SARIANG History:

In the context of discussing local history, I asked the CKA about Sanguan's story that ČAO FÁ. KO. LA'N was brig from MĒ. Sariang. He said that he thought the story was true & the Ko. Ke'n was a KHAMMYAG not a SHAN (HPIVHO). He said that in Muang MŌ. KHAI they use Yuan script [this is supported by the existence of 2 mss. in Yuan script - written in Chiangmai - which were found in MŌ. KHAI & which came to Donna Markham. One of these mss. is now in my possession.]

TALK WITH BENNY:

This evening Benny came over to talk because he is worried that Pet's efforts on behalf of upland people might alienate local officials & have repercussions affecting himself. The specific incident that stimulated this fear was the upset of the Trai doctor about Pet's reporting of cholera (I don't know the full story).

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Bonny also talked about the recent 'school incident' (see above talk with Bob Coats on 3/6/68).

When it first occurred, Bonny was quite distressed & wrote Pete that such things should be "nipped in the bud" because of their possible future implications. That is, he feels that unless Thai officials desist from such actions they will end alienating the Karen completely.

On the other hand, Bonny feels his own powerlessness & vulnerability. He advised the students to act according to their own consciences & was reluctant to attempt to put any pressure on the Thai officials. He feels that the officials won't listen to Karens. Even when they do listen to people acting on the Karens behalf (i.e. the missionaries), the consequences may be worse.

He believes that Karens on this side need to work within the Thai system, but he fears that incidents such as this may ~~not~~ ~~difficult~~ ~~at~~ strongly discourage Karens from doing so.

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RELIC BATHING & BÒ-K FAI (BÓY FAI) CEREMONIES:

Today preparations are underway for 'relic bathing' (พิธีล้างพระธาตุ) (พิธีล้างพระธาตุ - sǎng náim phrá: thát) & Bò-k fai (บ่อคว่ำ) [the equivalent of bóy fai, บ่อคว่ำ, in the N.E.] ceremonies at Wat Sǎn Thǎy & Wat Thā-khām. Although, many wats have 'relic bathing' ceremonies, only these two wats have bò-k fai ceremonies. According to the Cáo kháná Amphā, both of these wats have the bò-k fai ceremony on the same day each year.

Today, I received an invitation to the ceremony at Wat Sǎn Thǎy. As translated, it goes as follows:

SCHEDULE OF EVENTS

Festival of Bathing Phrá Phét and Phrá Sǎn Thǎy [2 Buddha Images] [at] Wat Sǎn Thǎy Amphā.

Mĕ: Sarian Cāngwat Mĕ: Hōy Sǎn

9-10 June, 2511 [1968]

As ^{on again} ~~the~~ it has reached the time to hold ancient and popular festival of ritually bathing [the two Buddha images of] Phrá Phét and Phrá Sǎn Thǎy at Wat Sǎn Thǎy, the wát has arranged the following events for the the year's festival:

Sunday 9 June 2511 [1968] (14th day of the waxing of the moon [at the lunar month Northern reckoning]):

9:00 ~~Processions of Phrá Phét through the town and return to~~
Wat Sǎn Thǎy.

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- 9:00 a.m. Procession of the Faithful taking Phrá Phét through the town & returning to Wát Sēn Thoy.
- ~~7:00~~ 7:00 p.m. Nine monks will chant phráphutthāmon. When this is over, there will be a movie.

10 June, 2511 [1968] (15th day of the waxing of the moon):

- 7:00 a.m. Making merit through filling of the monk's alms bowls.
- 9:00 a.m. The Faithful of this and other wats will ~~bring~~ bring bō-h fai ~~to~~ in procession to present at this wat.
- 11:00 a.m. Presentation of the mid-day meal to approximately 100 Monks and novices.
- 12:00 noon Ritual Bathing of the Phrá Phét & Phrá Sēn Thoy
- 2:00 p.m. Procession of Faithful and leaders taking the bō-h fai from the wat to the place where they will be lit as Buddha-worship (นพปฎล) and a competition for prizes.
- 7:00 p.m. Procession of Faithful and wat leaders taking bō-h fai do-h to the Wát Sēn Thoy to be lit as Buddha-worship & a competition for prizes (then the winner of the bō-h fai contest will be announced) together with distribution of prizes.
- 8:00 p.m. Phuttha-phisēk sermon.
- 10:00 p.m. Two sets of chanting & a movie.

Therefore all you Buddhists are invited to go to make merit by bathing the Phrá Phét & Phrá Sēn according to the schedule of events given here.

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[Signed]

Festival Committee & Wat S'in Thong Committee
Sponsors

Approval given by
Phra Khru. Satsana Kiat
Cao Khanh Amphro. K.E. Suriay.

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RELIC BATHING AND BOK FAI CEREMONIES (cont.):

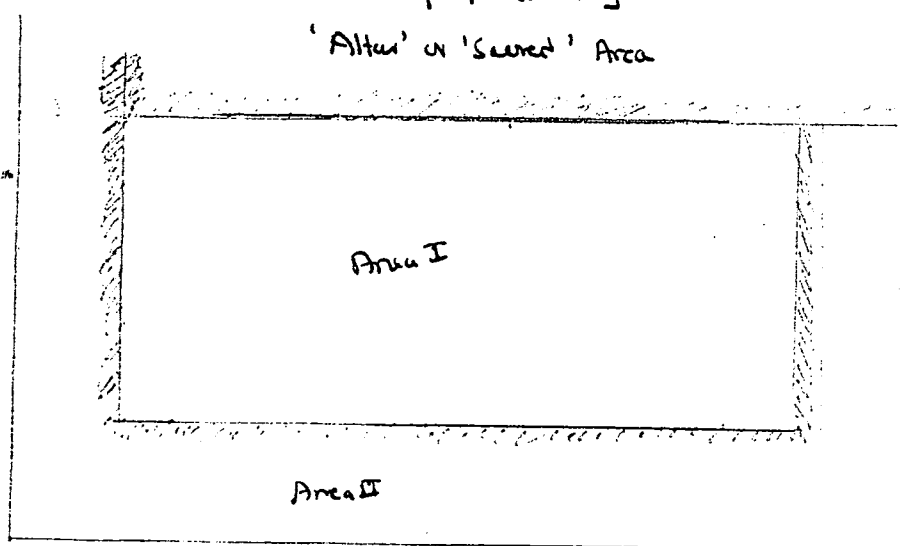
I didn't attend any of the events connected with the ceremonies at Wat S'in Thong, but I did go with the CKA today to attend similar ceremonies at Wat Tha. Khaim. Last night at the wat, a khru performance was held as part of the entertainment.

Today, we arrived sometime shortly after 10:00. Nothing much happened until about 11:30 when the monks were fed. People were milling around in the wat courtyard when there were small stalls ~~set up~~ & where the apparatus for the bathing was also set up. During the time we were waiting & during the ceremony itself, processions bringing the bok fai arrived. These processions consisted primarily of young men, usually quite drunk & some of them in ragged costume (but nothing of the obscene costuming that occurs in the NE). There was a percussion orchestra which joined these processions.

~~One of the reasons the CKA went~~ During the time that we were waiting, the CKA helped me interview some old men with regard to local history (see below).

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There is one main building in this wat. Its interior is interesting because there are three tiers of ~~of~~ flooring:



I noticed when I first arrived that only men were seated on the raised area marked "area I". I asked an old man if women were allowed to sit here, & he answered no. This symbolic division of the interior, the CKA says, is ⁱⁿ Burmese style even though this is a Ichommyay village. Later, I noticed women sitting on the very edges of area I.

As people arrived, they would usually deposit khryay bu cha in a container near the 'bathing' apparatus in the courtyard, although some brought them in to the building to be placed by men (or selves if men) in containers near the relics on the 'sacred' area. People also brought containers (often silver khies) of na'm som poi, small ones, of which were poured into buckets which were later moved to stage center where they were used by the clergy. People all retained na'm som poi in their containers to use for themselves. Some men also would ~~put~~ ~~and~~ lit candles & placed them on rackings on either side

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of a fenced area in the 'sacred' area where the relic was placed.

The monks were given food ~~at~~ a little after 11:00. They were not fed in front of everyone, but at a low table to one side (the right) of the altar. Novices were also fed, in another place. ~~There~~ There was not, however, a general feeding of the guests.

After the presentation of food was over, the monks seated themselves in front of the altar, but leaving a gap so that the container with the relic showed. There were 6 monks. About 20 novices sat behind the monks & to the right of the ~~relic~~ 'sacred' area. An acc'n took his place in front of the monks & relic.

The acc'n first led the congregation in the wai phra & request for precepts. This was followed by the CKA giving the precepts. The acc'n then gave a long 'chant' followed by the monks chanting while pacing the relic. The CKA then gave an extemporaneous & informal talk on the meaning of the relic (I really couldn't understand the talk because there was too much noise going on outside - orchestra playing & dancing by the carriers of the bo-h fai). This was followed by ~~the chant~~ a chant by the monks.

Then the acc'n led the people in preparing to bathe the relic by dedicating their containers of nam somp*o* which people lifted in a wai position.

The relic was then removed by the CKA & placed in the 'bathing container'. Each of the monks & novices then bathed it. It was then taken out & placed in the bathing apparatus outside. It was carried by one Doyman, while another Doyman carried & umbrella over it. There was always a crowd of people who came to bathe the relic. The 'run-off' was collected by people to damhwa one another, to drink, a

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take home (for others at home?). When everyone had bathed it, the relic was returned to the wat, again with the two Karen men carrying it & protecting it with an umbrella. It was taken out the bathing container by the CKA, & after allowing people to examine it, it was placed back in its original container. This was the end of the bathing ceremony.

People drifted off after the bathing ceremony to an area on the main highway where the boik fai were set off. Each of the 16 or so boik fai were adjusted according to the ease of lighting, the height they reached, the sound they made (each were fitted out with bamboo pipes which 'played' as the rocket moved through the air), the trajectory, etc. This contest of boik fai brought to Wat Thā. Khām was held almost simultaneously, but on another part of the road, with the contest of boik fai from Wat Sān Thōy. There was no ceremony connected with the setting-off ~~of~~ of boik fai.

KARENS AT CEREMONY:

The CKA had said before we arrived that there would probably be a large number of Karen at Wat ~~Sān~~ Thā. Khām, but not at at Wat Sān Thōy. There were actually very few Karen, at least conspicuously present. However, among those who did come I also joined in bathing the relic was the HM & his wife from B. Phé². The CKA says that they come every year.

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NATURE OF RELICS IN MAE SARINAO:

The CIA lent me a book concerning relics (พระธาตุ [Tamra: Phrá Thát], พระธาตุ: ๕.๗.๗๗๗๗๗๗๗๗, ~~๒๔๙๕~~ 2495 [Bangkok: Ka-neu-tsana. Press, 1952]). He said that the name of the relic in Wat Kittiwang is Phrá Bôrom Sâ-rî-rîk thât (พระธาตุบริบูรณ์ที่สุด). [พระ-
bôrom- acc. to M.F. (p. 428) means 'highest, ... most excellent' an พระธาตุ-
bôrom(ร)ที่สุด means 'most complete'. พระบริบูรณ์- Sâ-rî-rîk-
(M.F., p. 89) means 'corporeal; bodily, physical' พระบริบูรณ์- Sâ-rî-rîk-
thât - means 'relics of the Buddha'.] In the book lent by the CIA (op cit,
pp 4-5) it says that this relic "sometimes has the characteristic of a broken
bean (or pea), sometimes of broken ~~rice~~ husked rice, and sometimes of
cabbage seeds. Its complexion is [either] the color of pure gold, of quartz, or of
pearls, or of Phikien flowers. Those of pure gold color are sometimes mottled
with refractions. "

The relic at Wat Thâ Khâm is called Thât Phrá² Chô-ti-já² thê-rai²
(พระธาตุโชติจาธารี). [Acc. to M.F. (p. 303) chô-t (โชติ) means
'light, brightness'; the other part, I can't find a def. of it.]. According to
the CIA this relic was found in a cave near Sôphain. It was kept in
a private home, but one day it began to glow & the owner then took
it & gave it to the wat. # According to the book (p. 13), it has the
character of a nutmeg fruit.

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Local History: THÂN ~~KHÂN~~ KHÂN, ET.:

While we were waiting for the ceremony to begin at Wat Thôn. Khâm the CIA helped us interview some people (old men) in reference to local history.

First we talked to a 60 year old man. He said that people in Thôn. Khâm orig. came from Chiangmai. The people first lived in M.S. & then moved out to settle here. There were 3-4 households here when people arrived - they were also knowmyay.

This wat was built a long time ago - before the birth of the informant.

The CIA says, however, that the relic has only been in the wat 28 years (see above for story of finding of thôn.t.)

We then interviewed an old man, ~~๑๑~~ ~~๑๑~~ ~~๑๑~~ ~~๑๑~~ - Lung Lâ. Ta. Kham - who claims to be 78 years old.

He was born in MS & moved here when he was 16 years old. His mother moved here but his father died in M.S. There were then 5 households here.

His parents & grandparents were both born in Mae Sariang.

In his early youth the M.S. police sta. was located where the house of the police chief was.

His parents cut (made) ~~the~~ ~~parcels~~ near ~~๑๑~~ MĒ-HŨN, but they didn't buy land from Karens who were already established there.

He is a descendant of Thôn Chaiyáwong, the last ~~ant.~~ ^(๑๑๑๑๑๑๑๑) ant. Chaiyáwong (whose original name was Cai Kham. ๑๑๑๑) was still ~~in~~ ~~power~~ in power (ended his power) when the inf. was 20 years old. [This would be 1940 - the date when the chogyaw came in gov't.]

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He doesn't know the names of the rulers of Muang Yuan prior to the last one, but he did give information on the ruler of this last cao myay:

1) The ruler of cao myay (called locally, phū. myay - ဖူ မြေ) was Phaya. Sali. (ဖရောဂါ). He was a khomyay, native of Muang Yuan.

2) His asst. (called phū. cūai - ဖူ ငှက်) was Tháo Chaiyáwong (ကျော်စွယ်ဝေ) who was also a KM from Muang Yuan. He was a relative of Phaya. Sali.

3) Tháo Sam A. (ကျော်စွယ်အောင်) or Tháo Pía (ကျော်ပိာ) whom the Karen in B. Pá. Má. k had said collected their rice tax was a son of Phaya. Sali. He, of course, was a Muang Yuan khomyay.

The tribute from B. Thá. Khūm to the Prince of Chiangmai was, as it was for most KM villages in M.S., orchids known as zūng sá. (အုန်း). These were collected by the people in the forests of on the hills. Each year, the phū. myay of Muang Yuan would appoint some villager(s) to take the tribute to Chiangmai.

Villagers here also paid a rice 'tax' to the phū. myay of M. Yuan. People were supposed to pay according to their rice holdings, but the informant said that Phaya. Sali. had no records of paddy land holdings. The official who made the assessments of collected rice was known as Sá. n. Phí. thák (စာ န် ပိတ်). The rice was stored in a granary owned by Phaya. Sali. Poor people could come and take rice from the granary. The measure of hāy (တဲ) was also mentioned, but villagers here said it was worth 2 1/2 times the thay of today.

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The inf. said that B. Sôphân is older than B. Thâ. Khâm. There is an old man ^{in Sôphân} by the name of ~~lung~~ P. S. (ป. ส. 11 1/2) who has taken on the white robes who is said to be 120 years old.

This inf. has the surname ~~Ta. Kham~~ Ta. Kham (ต. ก. ข.) because that was his father's given name & he adapted it when his name was introduced.

This building was built in B.E. 2493 (1950).

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Pô: Khão Sàng:

Today we received ~~another~~ invitation to another pô: khão sâng ceremony. This was a printed invitation (mimeographed) & reads as follows:

Schedule of Events in the Dedication of Merit
For M. E. Úi Lú. Búttham (112) ๑๐ ๓๑๓ ๑๐๓๓๓๓)
at House No. 243, Wai Sàksá. Road, A. M. E. Sàng

16 June 2511

10:00 a.m. 9 Monks will chant Phrá phutthamon & then there
^{one}
will be a ~~sermon~~ sermon.

11:00 a.m. Presentation of ~~food~~ ~~to~~ noonday meal to monks.

Thus, we would ~~like~~ like to invite you to join in the rejoicing & to
~~eat~~ eat once the ceremony is finished.

[Signed] Nati Thamrong -
Naiy Hyankham Suvijā
& relatives

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Local History:

Today I talked with Mr. Insuan about local history.

A most important figure is obviously Thế Chaingwong (แก้ว & 16030) whom Insuan thinks was born in B. Sốp Hảin. He apparently built Wát Sốp Hảin (เว้า) - the wát in Sốp Hảin village, & then Wát Sốp Hảin (น้ำ) - the wát which is now Wát Kittiwong. He also apparently invited Khru. ba. Kitti to come from Chiangmai to Wát Kittiwong (which changed its name to honor him).

The Red Karen (1873-1193) invasion is an important point in ~~the~~ local history. ~~At~~ Insuan thinks that the Hảin in M. S. Hảin has something to do with this invasion. When the Red Karen came, people (Khomngay) fled from M. S. & neighboring villages & went to Chiangmai & Lamphun. They took their monks with them & apparently built wats in ~~both~~ one or both of these cities. They returned to this area when the Red Karen had been driven off.

In 2472 (1929) the Prince of Nakhon Sawan, after whom the Boisphat Saksu school is named, visited M. S. Chiang.

The CKA says that B. S. 121 (1903) was when there was a major revision of Sangha organization & the national hierarchy came into existence. Prior to that time, each local group of monks had its own organization attached to some Khru. ba. The original ^{with} ~~name~~ of the Cao Khana Ampho was Cao Khana Khwén (1771-1187). The CKA before the one who lived at Wát S. Bun Deang lived in Wát Kittiwong.

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IN SEARCH OF SOME ANCIENT MANUSCRIPTS:

Today I am supposed to leave with a party in chasing the CKA to go to a cave near Mĕ. Ngĕ^h or Mĕ. Tĕ^h to look for some ancient manuscripts that are supposed to be there. We will be travelling, in part, by elephant, provided by Ikens for Mĕ. Tĕ. P. & Mĕ. Hĕ. n. & Khommay Kamma of T. Mĕ. Khong. This morning I received word that the Ikens who will be riding the elephants haven't yet come, so it is not certain that we will leave today.

Pò:i Khăo Săg:

At 10:00 this morning Jan & I went to the house of Mr. Thamrong Sūriyá to attend a Pò:i Khăo Săg ceremony. We were unable to see the ceremony because we were placed with the guests in a make-shift pavilion across the street from the house where the ceremony was held upstairs in the house. The guests included some very high status people including the District Officer.

We could hear the monks chanting & the 'Aca'n' chanting. We also knew that the monks were given their mid-day meal. Shortly thereafter the monks gave the blessing & then, with the exception of the CKA, departed. The CKA came downstairs & entered the 'small house' where he delivered a traditional abhram Thai sermon. While he was doing this, all but the immediate family were served food.

The 'small house' contained a wider selection of things than we had seen in other such ceremonies - such things as books, a large variety of medicine (the sponsor owns a shop which sells a variety of medicines), etc. The CKA later talked about the fact the house

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was built like a 'bungalow'.

TRIP TO THE SALWIN:

Despite our earlier fears today (see above) I do begin the trip with the CKA to the Salwin in search of some ancient manuscripts. Our party, as we started out from M.S. included the CKA, Th. ná? M̂. Ĥ. y ŝ. n, a sort of lackey for the CKA, the CKA's Patten (a man of over 60), Police Sgt. Si. Guan, a man by the name of Sagan who is garden (owner of a rep. of the Yonok newspaper whom the CKA invited to come along because he is of a fairly good work. We were driven from M̂. Saring to B. M̂. T̂. p Nya in the Tachal Welfare Center jeep which the CKA had commandeered (it had come down yesterday to bring the remaining Thammachai monks, seven of them, to M.S.). The car also carried Khme. Ke. ŝ. n, the teacher at B. M̂. T̂. p Nya school.

In B. M̂. T̂. p we stopped to pick up one of the Karen novices who had been ordained at B. P̂. M̂. k on 6/6/68 & another Karen boy, an ex-novice, also from B. P̂. M̂. k. The first whose Thai name is Adon Wannaphong & Karen name is T̂. du, is the eldest of the novices. He plans to leave the novitiate as soon as we return from the trip. The other boy whose Thai name is Chum Ŵ. di. & Karen name is Se. m̂., had spent a lengthy period in Wat Kittiwong after being ordained in Wat Phra Siy Chiangmai. He considers himself a l̂. ĥ. ŝ. t of the CKA.

When we arrived at B. M̂. T̂. p Nya (whose Karen name is something like M̂. T̂. k̂. o.), we discovered that the elephants which we supposed to meet us had not arrived. For a while, it seemed as though we would not be going, but the CKA persuaded some villagers

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to provide us with 2 elephants who would take us to B. Mĕ. Ngé?² where we hoped to find more elephants. The elephants from B. Mĕ. Tôp Nya had to leave us so shortly in order to go to work for the Phansit Co.

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B. ~~Mĕ~~ Khün Mĕ. Tôp or B. Tĕz Prākhi. :

Today we travelled ~~from~~ ^{another's} ~~the~~ ^{from} B. Mĕ. Tôp Nya to B. ~~Mĕ~~ Khün Mĕ. Tôp (U. ~~11111~~ ^{m/} ๗๒ 11211111), which in Karen is called B. Tĕz Prākhi (U. 11111 ๗๒ 11). Administratively, the village, along with the Karen villages of Mĕ. Tôp Nya and Mĕ. Tôp Klay, is a part of B. Mĕ. Tôp.

Yesterday we had travelled about 10¹² miles or 16 km by car from Mĕ. Sariaj to Mĕ. Tôp Nya. Today, we travelled about 7⁸ miles or 11¹³ km, leaving about 9:30 in the morning and arriving about 3:30 in afternoon (the elephant came about ½ hour later). Yesterday we moved in an ENE direction & today, after lunch, we moved NE. The CIA travelled by elephant, ^{today} while the rest of us walked. Our party has been augmented by the two Karen elephant riders from B. Mĕ. Tôp.

Both the walkers and the elephants followed the Phansit lumber road until about 11:30. Then we stopped at some houses, administratively a part of B. Mĕ. Tôp Nya, where we ate our lunch. Here the party split into two groups. The elephants, followed by Tu. & Se. mo. followed the stream while the rest of the walkers took the much longer but easier route provided by the lumber road.

We ~~stayed in the~~ are staying in the house of the headman of B. Khün Mĕ. Tôp - one chidi (๗๐). Administratively, this man is really a phū. chūai phū. yaibā.n (๗๑ ๗๒ ๗๓ ๗๔ ๗๕). The CIA [↓] (asked this man (who speaks quite good Northern Thai)

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about his village. There are some 25 households (or families) in the village. All are animists or Buddhist & none are Christian. The village was established about 9 years ago. Before that, there was an abandoned village. There is no school in the village, & none of the villagers had been to school. Reportedly, the BPP has been thinking of establishing a school here.

We were told that there was a man in the village who had come from a neighboring village to perform a ceremony similar to sòg khó' which is called in S'gaw, sà-tà. (လဝ်ဝ် မိာ်). This man, whose name is something like kè. nú', is the HM of the nearby village of M̄. lə. [same as the village of B. Yang Khin ၂၃၆. - U. ငဝ် ၂/၆ ၂၃၆ - as marked on the map?]. He performed the ceremony for a cost of \$60, in a household which has been plagued by ill fortune. No outsider was allowed to enter the house whose doorway was marked with a taləo. Occasionally, a northern Thai from B. M̄. Tə-p - one Na'n Kham - comes here to perform a sòg khó' ceremony. He last came 2 years ago. We were told that if someone entered a household while was closed during this ceremony, they would have to pay a fine of 20 satang. Taləo is said to be the same word in S'gaw.

I asked about 'medicine tattooing' & several informants including the HM said that a Karen from M̄. la. Nò'i has come here to perform this work, called chokkhusi. He tattoos neither pictures or words, but dots. It is said that once he does this tattooing, it is not necessary to feed the household spirits anymore. However, the HM said that many people do in fact continue to feed the household spirits & gave an example of a man who married who

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who had to feed his wife's household spirits.

From the appearance of the villagers, I would say that this is a very poor village. No paddy is grown here & there is only one elephant (?). Many can't speak Northern Thai - men as well as women. During the evening there has been a steady stream of people coming to request medicine from the CKA - often for quite serious ailments.

Noted HM's he. had Christian literature in Thai hung up in conspicuous spot. But is neither Christian nor literate.

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B. Mĕ·Ngĕ²:

Today we travelled to ^{the} village of B. Mĕ·Ngĕ² (U. 112° 110' E) which is almost due west of B. Khŭn Mĕ·Tōip, although our route wasn't ~~directly~~ direct. First, we climbed the rest of the mountain upon which Khŭn Mĕ·Tōip is located. Then we followed the Phansit Road until about 11:15 or thereabouts. After lunch, we descended the mt., which travelling on elephant took over 2 hours, and then followed the Mĕ·Tĕ² Nōi: (112° 110' E 110°) river to its confluence with the Mĕ·Ngĕ² River. We crossed this river & climbed over a small ridge & came down into the village which is on the banks of the Mĕ·Ngĕ².

Today's trip has been very tortuous and difficult. I rode a small male elephant of 6 years age which was sured & controlled by Khīdī¹, the HM of B. Khŭn Mĕ·Tōip. Travelling up and down mts. by elephant was very slow & painful & the roads are not built for passengers. Khīdī² had to dismount & lead the elephant I was on because together we were too heavy for a small elephant going up & down mts. Compounding our difficulties was a heavy rain storm which began in late afternoon

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(It had been raining all day, on and off, thus making the trail very slippery, but the storm was even worse). The M^ê T^é? N^ô:i River became a raging flood which couldn't be forded by the walkers. Thus, for the last couple of hours, the elephants had to cross every ford several times, bringing each of the party in turn.

Just as we were nearing the village, the elephant without a passenger (we had 3 elephants - a female from B. M^ê T^ôp N^ô:a carrying baggage of the CKA, another female from the same village carrying only baggage, and the small male from B. Kh^un M^ê T^ôp carrying me and some baggage), suddenly broke & ran down the mt. towards the river, carrying baggage & mahout with him. Both the CKA & I immediately got down from our elephants for fear that ~~we~~ they would follow the ~~out~~ elephant-gone-wild. Fortunately, they didn't. ~~The~~ We walked on into the village, which Chidi? went in search of the wild-elephant & its mahout. About 3 hours later, the two men arrived on the elephant which had a very bloodied head. One year, although somewhat wet, was all in-tact.

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It took us 11 hours to travel 23-24 km. (about 14 miles) [We noted that at the confluence of the M^ê Ng^é? & M^ê T^é? N^ô:i river there was a marker, set up by Phansit, indicating that this ~~is~~ point was 50 km. along the lumber road from M.S.]

On the route, while still following the Phansit Road along the ridge of the mt., Chidi? had pointed out an area near the headwaters of the M^ê H^ô:i where he said L^uc? used to live & indicated a dirt 'bridge' which he said had been built by them.

We are staying in M^ê Ng^é? at the house of the headman, one Pho. So. (Pho So) whose name the maps have given to the village

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(U. In ๑๑). The HM is currently away in Burma trading goods (he has been gone about a month). Pho. So. is a major contractor for Phansit & has a large number of elephants. He is orig. from ^{B. Phé²} ~~Mé. Hain~~ ^{More than one last} & was a monk in ~~that village~~ ^{for 3 years}. He arrived into this village.

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B. Mé. Ngé² (cont.):

We spent the day in B. Mé. Ngé² recuperating & attempting to find elephants & guides to take us to the Selwin river ~~over~~ the elephants from B. Mé. Tôp Nya & B. Khén Mé. Tôp returned home this morning. One of the elephants - a huge bull belonging to Pho. So. - which was supposed to have been sent to meet us in Mé. Tôp Nya had proved so unmanageable, that it had thrown its rider, a ygg. brother of the HM, several times. This morning it again threw the same man, right before our eyes in the middle of the village. Late this evening, the CKA finally got 3 elephants promised (a large male, a small male, & a medium-sized female).

I spent part of the day, with the CKA's help, trying to find out some things about this S'gaw Karen village.

One middle-aged informant (male) said that Mé. Ngé² has 17 households, of which 5 have paddy fields. Only 2-3 households have elephants & these are the only ones who work for the Phansit Co. This man said that his parents moved here from B. Phé², but there were already some households here (it turned out after interviewing another man, that this informant had in mind the predecessor village of B. Mé. Ngé² from which people came to settle here). This man has 4 children, including 3 daughters.

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We then talked to an old man who didn't know his age, but said his eldest child is 30. Although, he himself is from Burma, he gave the history of his wife's family to help us in tracing the history of the village. He said ~~the original people~~ his wife's Gr Pa lived in a village called M̄: S̄¹ (whose location I can't find, but which ~~seems~~ seems to be on this side of the border). They moved (or their children moved) to ~~a~~ a site near the confluence of the M̄: T̄: N̄: and the M̄: Nḡ². The site of the village was transferred to the present location about 18 years ago. He can't remember when he moved to the predecessor village on the M̄: T̄: N̄:, but it must have been about 35 yrs. ago since he says he lived in the village for 5 years before marrying.

He came across from Burma to work in lumbering for a Burmese (now dead), by the name of Tey Phè. (100¹⁰⁰ 100) who lived in Mae Sariang. He can't speak Burmese. He came from a village with name something like Pho kho da. in Burma. His name is K̄: cha.

He says that there are a number of people in the village who were born in Burma.

He and another younger informant ~~agreed~~ told us that about 7 years ago there was a BPP school here. It had been here for 3 years, but was closed because no teachers were sent.

There are no Christians in the village. In fact every household we went into (maybe every household) has a Buddhist altar. This Buddhist accretion has been stimulated partially by the headman who was once a monk =; partially

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by a monk who once lived in the village at the invitation of the villagers. This monk was half-Burman (Fa) & half-Khmer (Mo). The villagers have requested, from the CKA, to build a che-di next year. At the moment there is only a Che-di Sa-i.

I learned that there was a man in the village from the village of M^z. Ce. (U. 112 10). This village of only 6 households is Shan. It is practically due North of this village, near the confluence of the M^z. Ce. & M^z. Ngé' Rivers. It is in Tambon M^z. Khong & is, I believe, under the headmanship of Pho So. Several people from this village have been lâ-k sít of the CKA. This village is ~~not~~ due west of M^z. la. Nô'i; so doesn't represent a more southern ~~Shan~~ extension of Shans than I had thought. There is no wát in the village. I estimate that the village is about 7-8 km. north of B. M^z. Ngé'. Considerably further north (about 30 km. from M^z. Ngé'), but also ~~west~~ on the M^z. Ngé' river is another Shan village known in Shan as ^{on the map} Sà-là. Cə-y Tə-y (၁၁၀ ၁၁၀ ၁၁၀) & ~~in Thai~~ as Sà-là. Cə-y Thə-y (၁၁၀ ၁၁၀ ၁၁၀). It has about 15 households but ~~not~~ no wát. From this information, it would appear that the M^z. Ngé' is the most important river west of the Yuam & east of the Salween in the area north of M^z. Sa-ang. B. Sà-là. Cə-y (Cə-y) Tə-y is also in T. M^z. Khoy.

North of the village & nearly on the Thai-Burmese border is the village of U. Sào H'in (U. 107 107) which itself is populated by provincial police & their families since it is a police post. However, some of the villages under it are Karen.

B. M^z. Ngé' is the seat of a mù-bân Headman, but I haven't found out what villages are included in ~~the~~ this mù-bân.

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This evening I had a long talk with Si-guan, the policeman travelling with us, & Sagan, the man the CKA invited along. Si-guan was born in M². Saraiy & was first in the BPP there. He later moved to M². Soit where he joined the Provincial Police. A few months ago he returned to M². Saraiy where he is still in the prov. police.

Si-guan says that there are 3 Prov. police posts in the ampho. B. Saohin, B. Tha-tra-pai, & B. M². Khu-tuan. He says that Tha-tra-pai was built as a police post by the Dane who governed M. Saraiy for a short time. M². Khu-tuan was opened as a post just last year. He says that the BPP has no permanent post outside of their headquarters in M. S.

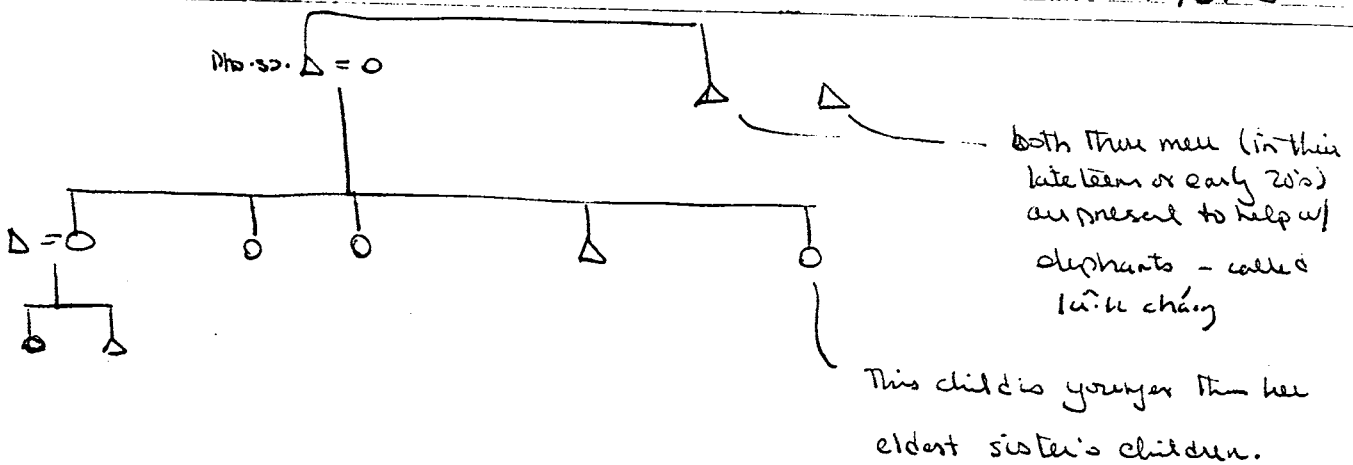
The CKA says that there is also a case nr. B. Ma-tra-pai which has old things & there is a village opp. on the banks of the Salween which was built by Khommyay.

Sagan is orig. from Ariangmai. His father had a school which was destroyed by bombs during the war. He never finished his agricultural course of M²-~~Co.~~ Co. & has spent most of his adult life as a garden farmer in Mae Saraiy. He seems rather disgruntled with his lot.

Se. Mo., the young Karen from B. Ma. Maik expressed his disapproval of Si-guan, Sagan, & the CKA's father for drinking so much. Indeed, this evening they were all quite drunk.

The composition of the household of Pho. So. is as follows:

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Pho. so. 's son will go this year to live with the Kamau at S. Th'ng K'ng in order to go to school.

I asked Se. mo. the words for some ethnic groups in S'gaw. Although, my transliteration is unquestionably incorrect (no tones are indicated), the following list may be useful

- | | | |
|----------|---|----------|
| Yu. | = | Khonmyay |
| n'io | = | Shan |
| ch'ote. | = | Thai |
| b'yo. | = | Burmese |
| ko-la. | = | European |
| n'ka-wa. | = | Lawa |

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Near the Salwin:

Today we followed the M^z Ng^z river for about 8¹⁰ km. until we reached a point some 1-1 $\frac{1}{2}$ from the Salwin where we made a forest camp. We left at about 9:30-10:00 in the morning & reached our destination at about 3:00 in the afternoon. Again the trail was difficult because of the rains. Our camp was made ^{at a place} where the elephants could be let loose to forage. A lean-to was made of bamboo, leaves, & raincoat (it hasn't proved to be too rain proof). Tomorrow we will go in search of the cave where the manuscripts are supposed to be.

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M^z. Ng^z Cave:

Today, our entire party save one of the mahouts walked to the Salwin. There we waited while the Karens traced down one Co. Mu: (၇၁၃၂၅), an elder brother of Pho. So., who knew the way to the cave where the manuscripts were supposedly located. The cave was located on a mountain ^{about 2-3 km.} from the confluence of the M^z. Ng^z & Salwin rivers (and about 3 km. from our base camp). Our guide ^{is} ~~was~~ an opium addict, but he and the other Karens had relatively little difficulty in reaching the cave, but the rest of us were completely exhausted. We arrived at the cave about 11:50.

The find was beyond any of our expectations - 6 large teak boxes, decorated & ~~with~~ with tight fitting lids, each filled with silken. Unfortunately two disasters had hit the collection: - the first was some sort of termite-like insect which had eaten into many of the mass; the second had been created by men. According to Co. mu:, some men from the Phansit Co. had come to the cave 2 years

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ago and had taken several Buddha images ~~to~~ away (including some bronze ones). Apparently, they had rifled the boxes, looking for more images. As a consequence, many of the shūik had been broken up, the remainder left as separate pages. Nonetheless, there still appears to be a large number of complete mss. The CIA asked Co. Mui why Karens had never taken anything from the cave — he answered that they were afraid of the spirits.

After lunch, the CIA led the group to wai the tham, saying that it had been a long time since this doctrine had 'eaten income' (kin thūip). We also explored the cave, but could not penetrate very deeply since ~~the~~ the way was blocked by a steep chasm. There was a growing rock stalagmite / stalactite in the interior, but nothing man-made (at least so far as we could see). The boxes were in front of the cave, although protected from rain, probably benefitted by winds which helped keep them dry. *

Along with the boxes was a decaying wooden structure in which a Buddha image had once been kept. There was also a badly eaten small stand for an image of a four-headed stone image. Inside the boxes, we found mainly manuscripts, but there were also pieces of ^{which} cloth which had been used to wrap the mss. One box contained two bamboo pieces with a list of the contents of the box written on it.

The mss. we looked at were all over 200 years old. We couldn't find any clue in the cave as to why the mss. (or other things) had been placed there. Co. Mui said that on the brow of another mt., closer to the confluence of the two rivers, there is the remnant of an old church, & another cave with more mss. & Buddha images (later the CIA commissioned Co. Mui to

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bring these mss. to us in M.S., offering him money to help
open).

We couldn't carry all the mss. or the boxes down the hill with
the labor force we had. Thus, we decided to bring out only
those mss. which still looked as being complete. We carried 9
large plastic sacks down the mt. with us. The CKA left a
written message claiming the remaining things. He plans to
have the remainder of the mss. & the boxes brought out by
car next dry season when the Phawait Road goes through.

We returned to our camp, very exhausted, but very
pleased.

Today we met 2 Karens, from the Thai side, who had just
crossed the Salwin by means of a small & bamboo raft.
The raft was still moored on the Salwin. We also met yesterday
several Burmese Karens who had crossed over to work in
the lumbering trade.

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B. Mĕ. Kŏn Tái:

This morning we left our forest camp, & following the Mĕ. Ngé²
to its confluence with the Mĕ. Kŏn, & thence along the stream until
we reached the S'gaw Karen village of B. Mĕ. Kŏn Tái (U. 112¹
r̄h 9̄). The CKA rode, but while the rest of us walked. The
walk was boring & difficult. We travelled about 19-21 km.,
taking 8 hours to do it. This route is steeper than the one we came by.
This village was just built this year, & was moved from its

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former site at the headquarters of the M^ê-K^õn. The village is entirely upland rice cultivating. It has 12 households $\frac{1}{2}$; the name of the headman is Ph^ô. H^ô. Hⁱtha. (ພິໂອ ພິໂອ ພິໂທ). We stayed at the Hⁱ's here when I noticed there was a Buddhist altar with a picture of the Khru-ba. U^hsoo pasted over it. Very few villagers speak N. Thai. Village is noteworthy because of the use of bamboo for roofs of houses.

On the trail today, we met a convoy of 14 elephants, heavily loaded. The Karen novice said that their drivers, all Thai Karen, were taking various things to the border to be sold in Burma while the elephants themselves would go to work for Phansit.

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RETURN TO M^ê. SARIANG:

Today we got a late start because the elephants had wandered far. We finally left the village at about 8:30. We followed the M^ê-K^õn until it branched & then followed its southern branch. Before we reached the source, we began climbing a mt. We ate lunch while climbing the mt. I then went ahead of the rest of the party, $\frac{1}{2}$ travelled with the Karen novice & Se. Mo. We crossed the mt., then descended to the M^ê-H^{ain} side, & followed the M^ê-H^{ain} to B. P^{ai}. M^{ai}h. We reached there about 2:30. Although the rest of the group planned to stay in B. P^{ai}. M^{ai}h for the night, I went ahead to M^ê. Sariang, Se. Mo. travelling with me as far as Th^{ai}. Kh^{am}. I reached home about 5:50 after having travelled some 25-26 km. in 9 hours.

On the trail today, about an hour outside of B. M^ê-K^õn T^{ai}, we met 2 elephants with Karen drivers on their way to B. M^ê-Ng^é?

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to work for Phanavit. The supplies they were carrying were not destined for Burma but would be used by the workers during the course of lumbering.

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END OF TRIP:

Today I took the car out to Mue. Khaim to meet the rest of the party. They arrived after 11:00, due to the fact that the elephants had wandered very far & ~~didn't~~ weren't ready to go until 9:30. The KA thus returned to the west by the same mode of transport as he left it - i.e. by car.

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AKAREN TEACHER:

Bun-Eng, the adopted son of Benny & Laksay, had done so well on the teacher's examinations that he was given first choice of ~~school~~ positions in the districts. Since there were no Karen schools available, he opted for the Thong Sawat school - a more lucrative position in that it is a town school & because he could specialize in English teaching. Today we learned from Laksay that orders had been signed, transferring Bun-Eng to Mue. Hain. He didn't like this because he would prefer the better position & also because he suspects that influence had been brought to bear on the District Officer. He will be seeing the D.O. tomorrow & feels that if he doesn't get satisfaction, he may first go to work teaching in a Karen Christian school.

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WORK ON THE MĒ-NGĒ' CAVE MSS.:

Several monks + laymen have been working at Wat Kittiwong on classifying the MĒ-NGĒ' cave mss. Most of the mss. are identifiable by subject, author, temple in which they were written, + date (Cĕtā' sākharā't) written in Pāli. The oldest mss. was written in c. 1200 - i.e. A.D. 1688 - none are less than 200 years old. None of the wats mentioned names, but the names, similar in some cases to existing ones, suggest that Nithan Thai communities once existed where there is now none or Kheno. This is interesting since ~~it appears~~ though we didn't see anything like old paddy fields or our trip or even any fences which could have been or could be extracted in part.

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VISIT TO WAT OF KHRO. BA. INTĀ, NE SANDATO. NG:

Today I drove to Chiangmai, taking with me the CKA (who has a meeting tomorrow in Lampheun) + Khro. Bun ~~the~~ Yu. In. In the way we stopped at the wat of a famous Khro. Ba. - Khro. Ba. Intā. He has built the largest Buddha image (using cement) in North Thailand (I was not impressed aesthetically). Unfortunately, the Khro. Ba. was away. He is the only monk in this wat, but there are several novices.

Khro. Ba. Intā. has a very large reputation, despite the fact that he is only 29 or 30. ~~He~~ Pouch from Dā. Māsh told me that they + other Khenos in the M.S. area have been to visit him. Ratanā, the Kurstadter's servant in C.M., told me of the many miraculous things ascribed to the Khro. Ba. (at least one by

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was also told me by the CKA with no miraculous overtones). The mother of Thanut Khorman has presented a car to the Khru. Ba. & the king himself provided the name for the Buddha image (however the royal family have not been to worship at the temple).

Khru. Ba. Inthā. is a native of the area & spent his novitiate in a nearby wat. He was ordained into the monkhood at Wat Doi. Sā. Thē. P.

He combines some of the same qualities of Khru. Ba. Si. Wichai & the Khru. Ba. Khāo — namely, ability to attract money for the construction of major monuments, buildings etc. & then, equated, ~~then~~ to help others. On sale at the wat were yantras incorporating his picture, phā. á, photos of himself & of the image, & ~~also~~ a book of sutras Thai Lore.

I sensed that the CKA was a little skeptical of the whole thing, but he didn't say anything outright.

THE KHRU. BA. KHĀO & SIMILAR PEOPLE:

I mentioned to the CKA that some villagers from B. Pā. Mā. h had been to worship the Khru. Ba. Khāo, Khru. Ba. Inthā., & recently a young Karen in A. Thā. Sōng Yang, C. Tā. k who is called the phā. khāo Nō. i (Cā. vā. vā. rō. sō). With regard to the latter, the CKA said he had heard the same story from people in B. Pā. Mā. h & he gave me some more information. Apparently, the Karen boy was first ordained as a regular novice. Then, he left the novitiate & was brā. t phā. khāo, although the CKA doesn't know what this means. People now come to wā. h him. Although he is only 10, he is reportedly literate in many languages. However, the CKA examined a paper written by the phā. khāo Nō. i (probably

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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 wan phra? The CKA believes that the origin of this aberration stems from the Khmer Ba. Khao. The CKA says that when people go to visit the Khmer Ba. Khao, they ask him what day it is & he invariably answers wan phra? no matter what day it really is.

2/7/68

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, $\frac{1}{2}$ Hô.), 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 Burmese religion (Spiro's Burmese 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 (မော့ယာဖတ်) [I can't find a meaning for ဖတ် 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 (ผีคนจอก) [phī is defined in Nai Mōt's dictionary as "a spirit believed to dwell in the body and out bowls" & is equivalent to the Thai จอก; phī is the