

27/10/67

Ratana asked if her phi (i.e. lover, quasi-husband) would return soon. Answer: yes, today or tomorrow (he actually did return the same evening). I'm asked also, if all 3 of us would have long lives, but the medium said that she couldn't answer that question. She did volunteer in my case that I would obtain my highest status in 4 yrs. time. Each request for an answer was preceded by presenting the medium with 5-10 \$.

After we returned home, Ratana talked a bit about the medium. She used the terms, cao (คำ) & rog (รอก) in referring to the medium. Apparently, she ~~goes into~~ is possessed everyday around noontime & is available for consultation all afternoon.

5/11/67

Thôt Kathin in Nakhon Pathom Province:

Today Janga invited us to go to a thôt kathin at a famous wát in N.P. province. To reach the wát we had to travel by boat from a landing ~~an~~ an hour's drive from Bangkok. The route wound through the canals of the central plains. It took us over an hour to reach Wát We-lá-wá-na-rá-m, A. Bang-le-n, C. Nakhon Pathom (วัดเวฬุวนาราม อ.บางเลน จ. นakhon pathom). This wát has a high reputation because its former abbot, Phra' Kheu Wimon khúna-ka'n (หลวงปู่ สีล ปาโชโต) [พระครู วิมลคุณากร (สีล ปาโชโต)], was known for his healing powers as well as his ability to get things built. The present abbot, Phra' Kheu Sathá-phon Phutthá-mun (หลวงปู่ สามัญ ยุธิ์ สัทธา-phon) [พระครู สามัญ ยุธิ์ สัทธา-phon] has carried on in this tradition.

We arrived as the ceremony was in progress, but was in time to help present the notes & offerings. The wát is very large with a number of buildings & the kathin was being used ^{to raise money} to complete yet another building - a large school which apparently is for orphans.

The ceremony was held in a building which had a statue of the old abbot (covered with gold leaf) in the back of a thút containing ~~the statue of~~ a relic of the Buddha in the middle. The abbot sat on a chair in front of the thút.

After the ceremony was over, people ~~waited~~ queued up to be blessed by the abbot. He took a pen-like object and scratched around on the head of palms of males (for female, an assistant - non-monk, held the pen which the abbot moved). He also placed gold leaf on the forehead of palms of people.

3/11/69

(again using an intermediary in the case of females). People also were so blessed usually put an offering in a bat near the abbot, although he made no request that people do so. Jang, NAK, & I were all blessed (I gave a donation of \$50) as was Janga, & the woman who had come with us. Another person who was blessed was the nephew of Phanit Yupo, also an employee of the Fine Arts Dept., who had recently been in an accident & lost several fingers on his right hand. The abbot massaged the hand, blew on it, & said holy words over it - I think more to reduce the swelling than to bring back the lost members.

Another monk in the west referred to the abbot as Ngun (Kru. ba.). Monks come from very distant places to be ordained here. I also saw a number of nuns about.

The abbot also gave me a cloth written in Khmer script, a picture of the old abbot (flanked by two smaller pictures of himself), & amulets for each of us (NAK, Jang, & myself).

People were also making offerings, & painting khuyag bu cha, & placing gold leaf on the statue of the old abbot.

6/11/69

We stopped in Korat on our way to Mahavachakham. We noticed the burned out area of the town which had just occurred a few days before. We also were tremendously struck by the impact of the presence of Am. troops - bars, hamburger shops, night markets, Bengalo-bathubs, & higher prices generally (we used to buy silk here for \$36/yd. - it is now, at its cheapest, \$55/yd.).

On arriving in BNT, we found that Mr. Ng. did indeed have a new two-story house/store on property which used to hold the run-down former store of the family who moved out of BNT just before our departure in 1964. The property on which Mr. Ng. built his new store/home used to belong to Hoi Le. In fact, ~~the~~ Hoi Le's father was cremated on the property - Mr. Ng. pointed out the spot - and other people believe that it is haunted by the spirit of that man but Mr. Ng. doesn't believe this. Mr. Ng. said that home/store cost him \$20,000 to build & he had to buy the lumber in A. Sakatsakan, C. Sakon Nakhon. He says in this district, which borders on C. Sakon Nakhon, everyone is afraid of Communism.

Phra Mikh. Sey was also in the village to help with the kitchen. He was so sick at what he saw in MK that he was asked to return from Bangkok.

THE FOLLOWING INFORMATION COMES FROM BAN NONG TIN:

7/11/67

New Village of Ban Khwao Nong:

I discovered that the khum of khum Nong Khwao Nong has been made into a separate village of Ban Khwao Nong. Mr. Phon, the HM of BNT, requested the District Office that BKN be made a separate village with its own HM. Phon also says that he will request that B. Lao be made a separate village as well. After BKN was made a village, there was an election for HM. According to Ng. only one person stood for election - Nari Som, the brother of Mr. ~~Phon~~ Phon. Mr. Phon would have liked to have stood for election as well, but he is a good friend of N. Som's & so did not stand. Mr. Ng. doesn't understand why Mr. Phon requested that BKN be made into a separate village. It has no institutions other than the political structure & its people still attend BNT wát & school.

5/11/67

TRIP TO Roi-et to buy Kathin Offerings:

^{June 1}
This morning I went to Roi-et with Phra Mahā. Sōy, Mr. Ng. HM Phon, Mr. Lê, ~~Mr. Taip~~, & one other to buy the offerings for the Kathin Ceremony. Mr. Lê, Mr. Taip & the one other man are all wát 'stewards' (Sŏi Sŏi - sŏi-rawat). The Kathin offerings to be purchased were referred to as khŏi-ka-thin (khŏi-ka-thin). We went to a Chinese shop (which is a branch of the E-Hong Co. in Mahasarakham). The merchant calculated that the price of the things which we bought was over ฿700. But after some extremely hard bargaining, a price of ฿560 was agreed upon. He also threw in some extra paper for decoration, gave rubber sandals to all of the villagers, cigarettes to PMS, & boxes of matches to everyone. He also made a contribution of ฿25 towards the Kathin. Amusingly, this amt. was promptly used by our group to cover ~~part~~ part of the cost of our breakfast (which included a bottle of ~~whisky~~ whiskey for the villagers). One sensed that the villagers were being magnanimous while the Chinese shopkeeper was being hypocritical. As one villager said about the donation, "He gave the money because the price of the goods was only a little cheap [i.e. was not really ~~the~~ the best price he could have given]. We also bought a few other items at the Chinese shop where Mr. Ng. always trades. Mr. Ng. also bought a silver pha-sin belt for Nuan for ฿55 (asking price ฿100). I am continually amazed by the hard bargaining which villagers enter into - particularly compared with the way

8/11/67

nominal efforts we make.

MEETING WITH MR. WICHIAN:

Last evening we had decided that it would be very nice if Mr. Wichian could be invited to attend the Kathin service since the villagers think so highly of him. In fact, Mr. Phon indicated that CD workers had got worse since Wichian left. The present one, although he has been on the job several months, has yet to be seen by Mr. Phon. After talking about Mr. Wichian for sometime, it was decided that we would try to find him in Amphoe Selaphum, c. Roi-Et where he is presently working.

This morning we stopped by Mr. Wichian's parental home, just outside of R.E., to find direction to Mr. Wichian in Selaphum. Although his Mo. had since died, his sister still lived in the same village. We discovered through her that Mr. Wichian was currently in R.E. for several days & could be found at the Provincial office. After we had bought the Kathin goods, we went to the Prov. office & in the CD office we found Mr. Wichian. We spent about 45 min. talking w/ him.

He is now CD district adviser in Selaphum (same job that Khun Sain's had in A. Myag, MK when we were here before). He likes his job there because it is closer to home than was Nongkhai where he last worked. He also says that the social & economic conditions of Selaphum are about the same as in Tambon Khwao.

He raised the question of Communism because he felt that he had not answered a question about Communism I had written in a letter. He says that the situation in Thailand is not like the Vietnamese war because the Thai have Buddhism, the King, & their old customs which they don't wish to change for Communism. Such people who join the movement are motivated by offers of a high military position, money, a tractor, or other such things. However, they get discouraged in the woods. This discouragement has occurred especially because the Communists promised to take over the country by 1967. He praised the Dai Amphoe of Lo-y Nole Thai (who I had mentioned in consequence of Dr. Mitchell's report) who he said had captured or caused to defect more than 600 communist terrorists. In Selaphum, which is designated a security sensitive area, there have been no deaths caused by terrorists. But the leaders of the movement is supposedly hiding out in the woods of

8/11/67

the NE part of the district.

Misc. INFORMATION ON BNT:

Miss Horn who had an illegitimate baby by Mr. Samson (now married to da of Mrs. Beng) has had a second child, but still has no husband.

Mr. Sado, whose wife died when he was in the village before, seems to have got poorer & sicker. His house is physically reduced in size $\frac{1}{2}$; according to Ng, he has sold all of his ~~land~~ land. One of his children is now living & working in another house. He is definitely in poor health as evidenced by the huge ulcers on his foot. Mr. Ng's reaction is that if Mr. Sado worked, he wouldn't be poor. Mr. Ng, quite often says of some person that he ~~thinks~~ would like to be rich or he likes to thiao, but he doesn't like to work hard. With Mr. Ng, however, he hardly ever stops working.

Ng himself has bought 90 rai of paddy land in T. Woy Kug which he has a tenant farm for him. But he thinks he will sell the land because it does not yield enough profit & because the crop has been poor this year.

TEACHERS COLLEGE:

I took Jane into town this evening to stay with Mrs. Chuanphit (she will stay there tomorrow & tomorrow night as well). We had dinner at Mrs. Chuanphit's restaurant with Dr. Saigut, ~~the~~ the new Head Master & a P.A.D. from Rutgers in Public Admin. (BA from England, MA from Rutgers) and two other teachers (a woman who had studied in NZ and a young fine arts teacher who lives w/ Dr. Saigut). One ~~part~~ of the conversation centered around studying abroad - Mrs. Chuanphit would like to study in America also (her husband has just got an FAO grant to visit irrigation projects & dams in Southern Europe & Israel). I cannot help but feel that the chances of anti-western feelings must increase when so much of the elite, including those as low down as teachers in a provincial teacher's college, have a wish to study in the West - ~~but~~ the but then such contacts may also breed contempt.

9/11/67

THAT KATHIN IN OTHER PLACES:

There are a fantastic number of Kathin ceremonies being held at the same time in MK - yesterday there was one at Nóng Kuy, today there is one at the smaller wāt in B. Khwao. On the 11th the ~~Changwat~~ ^{the Kamnan of B. Khwao,} Cangwat will hold one, ^{the} on the 12th (the same day as our own) the Teachers College of the District will hold one. Also, on the same day, Naku-n, Chuanphit's husband is holding one in a village in Kalasin. 2 people from BUT here or will sponsor a Kathin - Phō. Sī-hā. Nai Phomma. We passed literally dozens of Kathin processions on our way from the wāt to the NE. The Kathin is unquestionably a major mind-making endeavor. But even more important is its social significance - the strengthening or establishing of bonds between individuals or communities which may be very far apart.

GOVT OFFICIALS IN MATASIRAKHAM:

Went to the Dist. office of Ng. & Phon because they had to get permission to set off fireworks during the Kathin ceremony. While we were there, June 4, I met the Dist. Educ. officer. He was born in Kosumphisai, but this is his first posting in MK. He was first a teacher in Kalasin & then studied at Dramanit where he ~~received~~ received a BA in educational admin. & then became an educational official. He was in MK only a short time before returning to Bkk for a period of 9 mos. to study at PUA. He says he stands a fairly good chance of winning a scholarship to study in Am. He said that like June & me, he prefers living in the countryside to living in the city.

Next I met the Asst. D.O. two (น้อยน้อย) who is also a native of MK. His most recent posting prior to MK (~~from here about 1 year~~) was in A. Nóng Hān (น้อยน้อย). C. Udorn (he knew Tom Kay).

The Dist. Officer wasn't present but was in C. Lo'i where he had gone to offer himself as a candidate for the provincial assembly election in Lo'i. He has been here for about one year. The old Nai Amphoe who we knew when we were here before (Phim) ~~is~~ is now living in Bangkok.

There is also a new governor who has been here only a few days. The old gov., who ~~arrived~~ just before we left, has been transferred to the North. The new gov. was formerly Asst. Gov. here. Mrs. Chuanphit said that the govt. officials are not sad to see the old gov. go because

9/11/67

he was not well-liked (we didn't like him either - too stand-offish & superior).

I had lunch with Khru. Sānit (formerly a teacher at BNT) & Khru. Sōng (formerly a teacher in the Lakmyang School & one of the first people we met in MK) as well as with Mr. & Mrs. Sānit now works as a clerk in the dist. educ. office (and acts as a mō.citya. on the side) & Khru. Sōng is the dist. agric. officer. Sōng had studied, before our last stay, at the Ag. school of Mĕ. Chō. Nr. Chiangmai.

Wát Pho. Sŷ. (Sŷ. Trō. Sŷ.)

We stopped at Wát Pho. Sŷ. to pick up PMS. He insisted that I meet the abbot of the wát (whom he referred to as Lŷang phŷ.). I felt that the abbot was a rather aloof person who seemed a little intimidating since his eyes don't quite focus. Mr. Ng. says that he has a reputation for construction work. At the moment a new khūtī is under const. & at earlier this year a new gate was completed.

CD WORKER FOR TAMBOON KHUAS:

Mr. Phom called me over, after leaving the abbot, to introduce me to the CD worker for Tambon Khuas who, for some reason, was in the wát grounds. This is the worker that Mr. Phom said he hasn't seen since he began work in T. Khuas 6-7 mos. ago, although the worker did say he had been there. Before working in " " he had been working in T. Kho. k. les. another tambon in A. Phayag. I was not impressed, but I may be prejudging him. At present he is encouraging gardening at the corner of the road to S. Khuas of BNT (there is a tremendous garden expansion, mainly by B. Khuas people, but also by some people from BNT, in land allocated by the D.D.). Also, working on the improvement of the rd. from the main highway through BNT to B. Nōng Keng.

Folk Operas

There is now a folk opera am. in MK (as, according to Wichien, there is also in Salaphum). BNT villagers hired the troupe for one Kathin through the Am. On the way back to the village, we stopped at the am. office to pick up a picture of the troupe that will be performing. This group is very popular in BNT.

9/11/67

RELIGION:

Talked with PMS - Khru ba. (คหฺว) in local language means teacher. All 10-11 wats in HK town ~~open~~ give sermons in Central Thai not ban.

10/11/67

RELIGION:

Went to town today to borrow some accessories for the ceremony which are not available from Wat Do. Si. (which, incidentally, is having a Kathin on the 11th). Mr. Chunchai took me first to Wat Pracha-bamruy (วัดประจวบคีรีขันธ์), the only 'forest wat' in Amphoe Myay, the seat of the provincial abbot of (วัดพระศรีรัตนศาสดาราม) of the Thammayut sect. [According to a list of Monks & wats in the country in 1966 there were 6 Thammayut wats in C. Mahasarakham]. He interrupted, unwittingly, the abbot in the midst of his meditation. But he was quite friendly & struck me as a very intelligent man. From him (or from his wat) we borrowed 3 ceremonial umbrellas and 3 double layered ^{layers}phan (made, interestingly, in Chiangmai) to be used in presenting the Kathin robes. Incidentally, although I cannot remember the exact no., the abbot said that there were over 20 novices in this wat.

We forgot to ask for the flowered covers which are used in ~~the~~ conjunction with the phan & so we went to Wat Zaphisit (วัดจฬาสิต) which is the seat of the Mahanikah provincial abbot. This old man, who said he was 73, was extremely friendly & greatly interested in my sponsoring a Kathin. He expressed a great desire to attend the ceremony because ~~it~~ he said it was an historical occasion - the first time a phay had sponsored a Kathin in Mahasarakham. However, it turned out that he had been asked to present the sermon at the Kathin sponsored by the Teachers College on the same day as our Kathin so I didn't expect that he would be able to attend.

11/11/67

THAT KATHIN & FUNERARY RITES IN B. KHUHO:

Today I received an invitation (along with most other 'dignitaries' in BNT) to attend the combination that kathin & funerary rite being held in memory of the Mo. of the Kamnan. The following is that invitation:

กำหนดการ ฉายเพลิงศพ / kamnot ka'n cha-pa'na'kit sop / Schedule [of Events] for the Cremation of
 แม่ตุ๋น สิริมัน / M^{rs}. tu. Sirimani / Mother Tu. Sirimani.
 ณ เวทีเผาป่าหน้าวัดบ้านหว้าหว้า อ.เมืองมหาสารคาม At the Funeral Pyre of Wat Nai Khui Khui, B. Muang Maha...

วันเสาร์ ที่ ๑๑ พฤศจิกายน ๒๕๑๐ Saturday the 11th of November, 1967
 เวลา ๐๕.๐๐ น. เคลื่อนศพไปสู่วีถุเวศ 5:00 a.m. Move the corpse to the Funeral Pyre.
 " ๐๘.๐๐ น. ถวายภัตตาหารเช้า 8:00 a.m. Presentation of Breakfast [to monks]
 " ๐๙.๐๐ น. แสดงพระธรรมเทศนา ๑ ชั่วโมง 9:00 " Sermon
 " ๑๑.๐๐ น. ถวายภัตตาหารเพล 11:00 " Presentation of Mid-day meal [to monks]
 " ๑๓.๐๐ น. เคลื่อนศพขึ้นไปยังที่วัด 1:00 p.m. Move the Kathin offering to be deposited at the Wat
 " ๑๖.๐๐ น. ประสูติเพลิง 4:30 p.m. Cremation
 " ๑๙.๐๐ น. รับประทานอาหารค่ำ 7:00 p.m. Entertainment & Feast

วันอาทิตย์ ที่ ๑๒ พฤศจิกายน ๒๕๑๐ Sunday the 12th of November, 1967
 เวลา ๐๘.๐๐ น. ถวายภัตตาหารเช้า 8:00 a.m. Presentation of Breakfast [to monks]
 " ๐๙.๐๐ น. ถวายผ้ากฐิน 9:00 a.m. " " Kathin robes
 " ๑๑.๐๐ น. ถวายภัตตาหารเพล 11:00 a.m. " " Midday meal [to monks]

จึงขอกราบเรียน รบกวนเชิญท่านที่เคารพ ไปเป็น
 เกษตร ๓๓ ผู้ร่วมสืบ ไปแล้วด้วย
 หมอ ~~...~~ สุทธิ สิริมัน บุตร, หมอทองอภัย สิริมัน บุตร, Mr. [Kamnan] Phuttha Sirimani, Son; Mr. Thongin Sirimani,
 ร.ด.อ. เจริญ คำวิเชียร หลาน, หมอประสิทธิ์ - หมอสมหวัง Son; Air force Lt. Tem Khamwittian, Gr. So; Mr. ~~...~~ Praso
 สุขเกษม บุตร, หมออุบลชัย สุทธิเกษม หลาน, & Mrs. Somwaj Sukkasem, children; Mr. Zuaichai Sukkasem
 หมอเกิด - หมอทองหงษ์ หินบ่อห้วย หลาน Gr. So., Mr. Keit & Mrs. Thongnak Phanitnaphan,
 หมอเวียงบัว สุชาติ พี่หม่อม หลาน Gr. Ch., Together with [other relation] as sponsors.

10/11/67

Preparations for our Kathin:

The villagers have been building a stage for the no-lanimit performance & a covered platform for the ceremony in the open area across from Mr. Ng.'s home. To build these structures they it was necessary to cut some trees from the forest. However, as cutting timber is illegal, the villagers sent the monks from the west of PMS to cut the timber (then the villagers would drag it in).

The villagers have also made and decorated the no-kathin - i.e. the structure in which the Kathin gifts are carried. This is exactly like the ones we saw made in the village when we lived here before. However, I hadn't realized that the wooden platform of the no-kathin is used afterwards as a bed for the monks.

Other villagers have made the ceremonial brooms which are carried in the Kathin procession. Khru. Buntiang, with the help of other villagers, made a Khom Lom & a Khom Fai (ฟ้ายาว, ฟายสั้น). Mr. Ng. had bought the ingredients & ~~the brooms~~ for large ~~fire~~ fireworks (more the size of bombs) & taken them to be made by people at the Leprosarium. People there & others in BNT had also made the fireworks known as talai sail ^{๕๐๗-๕๐๘} which ~~go~~ sail in the air when they have been lit (Mr. Ng. also bought a supply of fireworks).

In the evening (from about 5:30 p.m. until the wee hours of the morning, young unmarried girls, flanked by unmarried boys, gathered in Mr. Ng.'s to help to make paper flowers, streamers, & other decorations. The 3 women teachers also made paper flowers.

Visit of Mr. Wichian:

Mr. Wichian & his wife drove on his motorcycle from Selaphum (several hrs. drive). Unfortunately due to an accident in Selaphum (the Kathin) they could not stay for our Kathin & only stayed for supper. Mr. W. expressed the sentiment which I have made before - he said that he had just begun to establish good relations with people in Selaphum & if he didn't return for the Kathin & weddings there, he would endanger those relations. Mr. W. gave us B50 for the Kathin explaining that it was the custom of those invited to contribute something towards the event.

11/11/67

THE GREAT KATHIN WHICH WE SPONSORED:

Today and tomorrow are the two days of the Great Kathin which we arranged to sponsor. A couple of days ago, with the help of PMS, I had printed up 100 cards announcing the event which I distributed to ^{friends} ~~teachers~~ in B. Khwao and MK. These cards read as follows:

หมายกำหนดการทำบุญมหากรรม

ณ วัดบ้านหนองคัน ด.เขวา อ.เมือง จ.มหาสารคาม

วันเสาร์ที่ ๑๑ พฤศจิกายน ๒๕๑๐ ตรงกับวันขึ้น ๑๐ ค่ำ เดือน ๑๒

เวลา ๐๙.๐๐ น. ตีระกัมมัฏฐานที่บันหนวงคัน	เวลา ๑๘.๐๐ น. พระสงฆ์ ๘ รูป
,, ๑๕.๐๐ น. แห่งกัมมัฏฐานรอบบันหนวงคัน	เจริญพระพุทธรมณต์
,, ๑๗.๐๐ น. เชิญรับประทานอาหาร	,, ๒๐.๐๐ น. มีหมอลำหมู่สมโภช

วันอาทิตย์ที่ ๑๒ พฤศจิกายน ๒๕๑๐ ตรงกับวันขึ้น ๑๑ ค่ำ เดือน ๑๒

เวลา ๗.๐๐ น. ถวายภัตตาหารแด่พระสงฆ์	
,, ๘.๐๐ น. เคลื่อนองค์กุฏิไปทอดที่วัดบ้านหนองคัน	

จึงขอกราบเรียน เรียนเชิญท่านที่เคารพนับถือและญาติมิตร ไปร่วม
เพื่อเป็นเกียรติในงานมหากรรมครั้งนี้ด้วย

ดร. ชาร์ลส์ เอฟ และ นางเจน โคลด์ เจ้าภาพ

SCHEDULE OF EVENTS OF A MAHA KATHIN^①

at Wat Ban Nong Khan T. Khwao A. Muong C. Maha-Sarakham

Saturday the 11th of November, 1967 - the 10th day of the Waxing of the Moon, 12th lunar month

9.00 a.m. Preparation of the Kathin offering in BNT

① A mahā kathin (มหากรรม) or 'Great Kathin' is a Kathin ceremony sponsored by one person. A kathin sāmakhi (กุฏิสงฆ์) is one sponsored by a group of people. And a ~~the~~ ~~can~~ cunāī Kathin (กุฏิสงฆ์), ~~is one in which~~ or 'lesser Kathin' is one in which the robes are made from raw cotton in a single 24 hr. period & presented to the monks in the same period.

11/11/67

3.00 p.m. Procession of the Kathin offering Around B.N.T.

5.00 p.m. Invitation to share a Meal

6.00 p.m. ~~7 monks~~ Chanting by 7 monks

8.00 p.m. Mō-lā-m Mū. Entertainment

Sunday 12th November, 1967 - 11th Day of the Waning of the Moon in 12th lunar Month7.00 a.m. Presentation of Breakfast for ^{the} ~~the~~ Clergy

9.00 a.m. Taking of the Kathin offering & presentations at Wāt B.N.T.

Thus we would like to inform and invite all our friends and relatives whom we respect to pay us the honor of joining together in this Mōhā-Kāthin Celebration.

[Signed] ~~the~~ Dr. Charles F. & Mrs. Jane Keyes, Sponsors

The day did begin auspiciously for it rained throughout the morning, but by mid-afternoon it began to clear & appeared as though we would be able to hold the evening celebration. However, the platform on which the presentation was to take place was so wet, and the bunking (brought from another Kathin celebration in B. Don Du.) so bedraggled, that it was decided to hold the religious events in the sā-lā-wāt. Also, the afternoon procession was cancelled.

Although we were the sponsor of the ceremony and provided the central gifts & money for the entertainment & part of the food, many other people also contributed to the event, thus simultaneously gaining merit and showing their friendship for us. I have already alluded to some of this. The villagers in general provided most of the labor for the event & nearly every household (if not everyone) gave a token monetary contribution (๑.๕๐^{satang} - 10 baht). Mr. Ng. as our house and 'local arrangements' person provided much of the subsidizing foodstuffs (vegetables, spices, etc.). DMS recruited a large number of cooks from the neighborhood around Wāt Pō.Sī. to freely help make the food (for both Saturday night & Sunday morning) and brought their own utensils. Also, we borrowed a large number of things (chairs, to' mū, Buddha images, vases, candlesticks, etc.), through DMS, from Wāt Pō.Sī. Banchuai Atthakorn, the last Mayor of Mocherasakham, donated the use of projector, generator, screen, and films to us as part of the entertainment. Finally, all of the guests who came, our friends from T. Khwas & MK & some

11/11/67

elderly women from town who go from one merit-making event to another, all made monetary contribution.

As Wát BNT had only 2 resident monks, and one novice, clergy had to be recruited from elsewhere to make up the full complement. Two monks came from W. Bón Dón Du. & 4-5 (a maybe nine) novices came from Wát ~~Do Si~~ Po Si. As it turned out, there were not the ~~the~~ only clergy present.

In the afternoon, Mro Chyenchai, his wife, and several, if not all 7, of his children, M. L. Kigkô-i, the air force officer who manages the Mahasarakham radio station. (a new thing since our last stay), his wife, daughter, and servant came out to see if they could help. Unfortunately, ~~Mr. Wj.~~ Mr. Wj., Mrs. & I had all gone to town to pick up the movie equipment & things from Wát Po. Jan says that things were a little formal, & the group stayed for only a short time. They could not stay for the evening because of a major wedding in town.

Although the procession was cancelled (or rather postponed until the next morning), the khom-pai was sent off. As evening approached, there were few outsiders & no important guests. Many villagers were visibly disappointed (as they had been when they found that we had brought no important guests from Bangkok or other farang with us). Just before supper Khru. Orawan & Khru. Phaitern from B. 14 who did arrive, but they were the only non-anonymous friends. Policeman P. (HM Phm's brother from ~~the village~~ a variety of not dishes, ~~near~~ MK), Policeman Dium, another ex-villager & now living in Mukdahan, and all of the BNT teachers, excepting Buanthong who had commitments elsewhere, were also present, but they did not constitute a group of VIP's the villagers were hoping for. Still, the preparations around the movie screen & full open stage & the fest had attracted a large number of villagers, from both BNT & neighboring villages, & this growing crowd brought a polite appearance to the scene in front of Mr. Ng's house.

After we had eaten a variety of pork dishes (a pig had been slaughtered & another was held in reserve if more guests arrived), we went to the wát where we were to ~~have~~ ^{hear} the evening chanting. Just before the chanting was to begin, an automobile arrived in the wát grounds. Much to our surprise and pleasure, it contained the ~~the~~ Čanguat abbots of both the Thammayút & Mikhá-pika-i sects, and another Dhru' Mikhá. from the Thammayút wát (they were driven by the son of the owner of the E. Hong Co. in ATK in his father's car). With the arrival of these monks, the

11/11/67

Other clergy present moved to the background, & these 3 monks performed the evening chant. Afterwards the Provincial Abbot of the Mahanikai sect gave a talk to us & to the villagers declaring his ~~great~~ interest in this unusual occasion. [I recorded part of the evening service but the batteries were so bad that the recording is very bad].

The monks left right after the ceremony was over because, they said, they were afraid of the road from BNT (which had become very slippery in the rain). We felt that whatever else ~~had~~ happened, the ceremony had been made by their presence.

After the monks left, the entertainments. First were the movies which were a pot pourri of Am. Westerns, Laurel & Hardy, news features, & a political ~~propaganda~~ advertisement for Bunchurai showing him in various of his duties in MK. The talk again didn't get underway until about 9:00 & lasted until 5 am the next morning (although we went to bed about midnight). The story of the presentation was Ch. rāke.

Durakathin - cont.

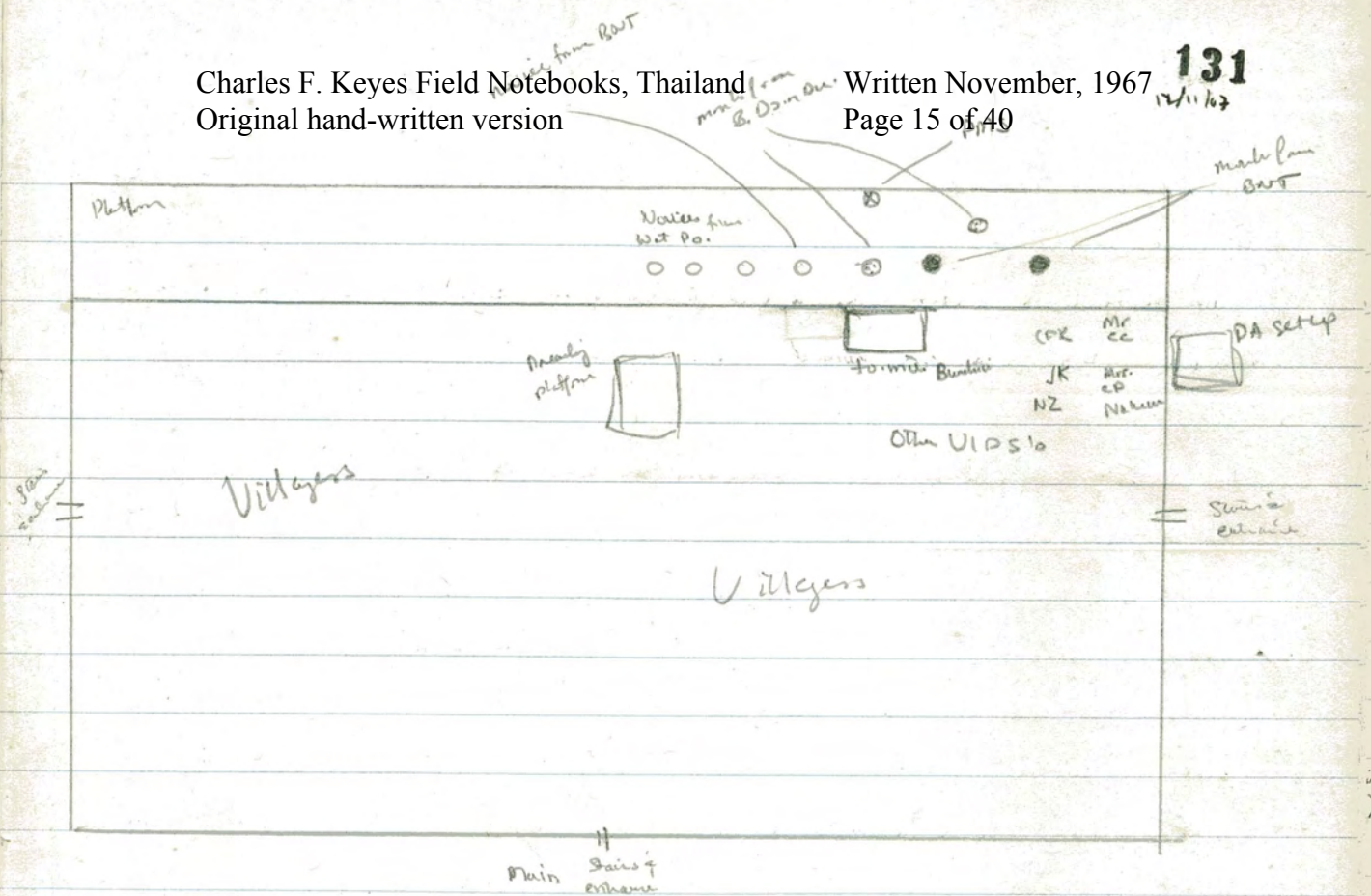
12/11/67

This morning's activities began with the feeding of the monks & novices in the sā-la-wāt which was preceded by the usual morning chant (recorded). After the monks had eaten, we ourselves were given food (the morning's food also making use of the pork from the pig slaughtered the night before). After breakfast, Mr. Ng. & Mr. Phun organized a Kathin procession (since the one the day before had been cancelled). As we were getting organized, Mr. Chuanchar, his wife, and 3 of his children drove up with M.L. King Kōi. They joined the procession.

The procession moved from KW-KW-KWKA (now D. Khwā Nōi) - KW-KV-KPH-KV-wat. As we were returning through KV the last time we were joined by Bunchurai Athakulān, his wife, his son & Da-in-law, a New Zealander visiting the ~~Atth~~ Athakulān's & several other people from the municipal office, thus ~~proceed~~ fulfilling the villager's desire for high status guests. Shortly thereafter Mrs. Chuanphit & Khun Nukun also arrived.

The procession entered the wāt & processed 3 times around the sā-la with villagers in front carrying the 'brooms' & sweeping the way. The various dignitaries had taken most of the Kathin gifts & were carrying them in the procession. After completing the 3rd cycle, the whole congregation moved up into the sā-la.

The inside of the sā-la was arranged something as follows:



Mr. Chynchai acted as lay leader. The service began with Mr. C.C. requesting the prayers. The monks ~~then~~ led the congregation in the Name, the taking refuge in the Triple gems, & the prayers - Mr. C.C. then led the congregation in the formal presentation of the Kiltan. This was followed by brief sermons by each of the 2 monks from BOT (they had memorized them & read through them very rapidly & nervously.) Then, with Mr. C.C. announcing, the gifts were presented to the monks. Jane & I were first (& made a second offering of the 'money trees' with part of our 3000 \$ offering) & then all of the dignitaries were invited to make presentations (including the man from NZ).

After the offerings were over, Bunchuai gave a speech which was put in honor of the occasion & put straight politicking for he plans to run not only for the Municipal council (for which BOT villagers can't vote), but also the provincial council & the national assembly (for which BOT villagers are eligible to vote). In talking with Bunchuai yesterday, I learned that there are about 60 candidates for the positions on the municipal council. Bunchuai said that since elections have not been held for 10 years, everyone wants to run. The municipal council will choose the Lord Mayor - he is not elected directly. Mr. C.C. says a person can hold several elective offices simultaneously - like in France. He also says that Bunchuai's son is also running

12/11/67

for the municipal council.]

After the speech, the monk's noon meal was presented & the villagers rushed out to slaughter another pig & prepare food for the distinguished guests. Much to our pleasure, everyone stayed around for the feast.

The rest of the afternoon was spent in returning things to town.

Social Mobility and BNT:

During the course of our stay in BNT, we were able to get several bits of information about social mobility out of BNT. As far as Mr. Ng. knows, only 3 ~~villagers~~ ex-villagers have ever left the village permanently for positions in the non-rural society - Phra' mikhā, Sōg, Tamruat Pij & Tamruat Piam. The latter two also left by way of the monkhood, rising to the status of Phra' mikhā & then converting those statuses into lay police positions at a time when it was possible to do so. Sōg & Pij are brothers & sons of a former HM who was also HM Phon's father. Piam claims to be a son of an ex-headman also. Mr. Ng. says that Piam's parents no longer live in BNT.

At the time we were living in the village, two villagers were pursuing ~~some~~ 'higher education' - Bunsuk (UN ~~BY~~) & a son of Asst. HM. Chai ~~both~~ completed Mb (MSS in the new system). The son of Chai is now back living in BNT, farming & occasionally working for Mr. Ng. Bunsuk no longer lives in the village, but he just happened to be visiting there when we were there.

Since we last saw him, he moved to Bangkok (where Mr. Ng. still was), & then to Udorn where he lived for 8-9 months before moving to his present residence in A. ~~the~~ Kumphawapi, C. Udorn. While in Bangkok he applied to work for Iriston & several other jobs, but unsuccessful because not sufficiently prepared to take the exams. He tried studying for ~~IBS~~ ^{in a new town} ~~at night~~, but since his parents were dead, he didn't have enough money to continue his studies. "I have to work for money to study and then I don't have time to study." He says he truly wants to ~~be~~ "progress" but difficult to do. In Udorn he worked as a mechanic. He then went to B. Kumphawapi where there is good land for raising corn. He is going to marry a girl from there (17 yrs. old) & buy upland in that dist. (which he says is cheap) & plant corn.

I asked Buntiang if any BNT students were pursuing their education beyond the PH level

12/11/67

offered in BNT. He was as disdainful as ours about the capabilities of BNT children, but he did say that 2-3 were studying in the upper primary grades (PS-7) in D. Khwao school.

Nó-i, my ex-assistant who married a girl from a nearby village, has moved to a new area near Mukdahan where he heard it was easier to find ^{taxi} Quada. But apparently he was not so successful, because he recently returned to BNT to find odd jobs to pick up some money before returning to Mukdahan. He helped Mr. Ng. to begin digging a well in the back. Mr. Ng. said that Nó-i had commented about the Communists in Mukdahan. Nó-i's sister who has now permanently settled in Vientiane was visiting BNT while we were there.

17/11/67

Loi Krathong in Chiangmai:

Because of a car breakdown, we didn't get back to us in time for the big Krathong then on the ~~15th~~ - 15th - 16th. So, we decided to stay in Chiangmai for Loi Krathong. Yesterday, people floated small individual krathong on the river & in the meats of lit masses of little coconut oil lamps & lanterns around their houses. Today was the parade of the big Krathong (which we not visited) through the town, with lit thousands of others we saw the parade. There were also numerous games in schools & walks around the city, but we didn't attend any.

20/11/67

Ferrous Sulfate

Returned to Mâe Sâring on the 19th of November.

TEACHING OF CHRISTIANITY AT HOSPITAL:

This morning,

~~Friday~~, Jane went up to the hospital to consult the Dr. about a tetanus shot for NAK. While she was sitting on the verandah, waiting her turn, she heard the young Thai blunthun (the only Thai Christian in Ms.) give a sermon in ~~the~~ Thai to the waiting patients. Jane said that the sermon-giver was dressed in a ~~the~~ shirt & tie & seemed very maap-zi. The audience consisted mainly of Kava & a smattering of Thai. The sermon was in ~~the~~ Thai. The sermon-giver ~~made~~ made two main pts: (1) the justice of Christ & (2) the decline of Thai morals. The first pt. stressed that Christ does not allow favor to the high status or rich men the low status is good - that a Kava is just as important as a Thai. The second pt. said that

20/11/67

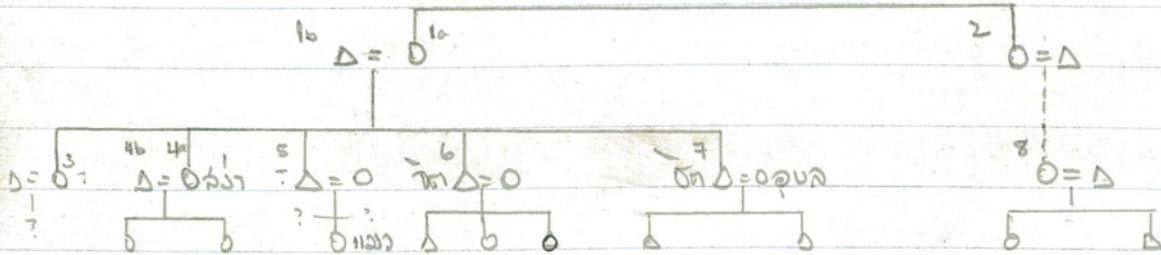
There had been a decline in morals (politeness particularly) among Thai in the recent period & that Christianity strengthened these values.

VISIT OF PRINCESS MOTHER TO TRIBAL DEVELOPMENT CENTER:

According to Mark Anderson, the Princess Mother paid a visit to the Tribal Development Center at M².H².t, 20 km. from here, on the 10th of Nov. This is part of a series of visits to such places (see B. Post 11/11/67 & 15/11/67 for picture of visits to other places). At M².H².t she addressed the assembled Karens & gave them presents.

Sanga's family:

In ~~returning~~ the group of Bangkok people who came up for the Kithin of MS was an old woman who lives in the ^{same} compound as Sanga in Phuk², who is called Ya'i (37) - i.e. M².Mo - by most of the people in the household. Ya'i came back from CM to MS with us for a few days visit. Her presence here led Jane to inquire into the family of Sanga.



Sanga's parent (1a + 1b) died in the same yr. in the 40's when Sanga was in her 20's & Chit was still a school boy. The woman the household now called Gr²Mo (Ya'i) (#2) came to live in the household & take care of the younger ch² & Sanga's own ch² (after having married & given birth to her da²). At that time the fr of M².Mo, Sanga's next br., was a soldier (he fought in the Franco-Siam war) & sent \$50/month home - a good proportion of his salary. Sanga herself sent \$70/month home from her job as a servant in the Danish household. Ya'i herself had been a servant for Parang & had travelled on an arrack of Parang furniture to Japan and N.Z. She also made a trip to Davao at one time when she had no trouble because she speaks Moson (the whole family is M².N).

22/11/67

HEALTH FACILITIES IN MĒ. SARIANG:

After leaving the Ampho. office, Sūmān, my new ant., I went to the health center/hospital (sūksā.la.) to get information on health facilities in MĒ. SARIANG. We talked with a nurse there. She gave us the following information:

HEALTH CENTERS IN A. MĒ. SARIANG

1 st Class Health Center :	Town, T. MĒ. Sariang	U. หมอเมือง, ต. เมือง = เมือง
2 nd class " " :	B. Phā. phā., T. MĒ. Khātuan	U. บางป่า, ต. เมือง = เมือง
	MĒ. la. Wō. i, Kīg Ampho. MĒ. la. Wō. i	U. เมืองหัว, กิ่งอำเภอเมืองหัว
	MĒ. la. Lüng, " " "	U. เมืองหลวง, " "
Midwifery Station :	B. Kō. g. kō. i, T. Kō. g. Kō. i	U. กองก่อ, ต. กองก่อ
	B. Wām Dīp, T. MĒ. Yuan	U. บ้านดง, ต. เมืองงาม
	B. Thūg Lē. g, T. MĒ. Khoy	U. กิ่งแก้ว, ต. เมืองแก้ว
	B. Sōp hā. n, T. Bān Kāt	U. สอหาร, ต. บ้านคา

At the first class health station, there is one doctor (the second dr. was transferred and hasn't been replaced), 3 nurses, and 2 midwives. The nurse said that people from this center did go out to service some 'tribal' villages, but she mentioned only B. Cō. m. Kē. g & D. Phē? as examples.

The 2nd class health centers have 1 midwife & 1 health officer & the midwifery stations have only 1 midwife (who does more than act as a midwife, however).

23/11/67

EDUCATION IN AMPHOE MAE SARIANG:

This morning Sūmān I went to the D.O. to see if we could get some records on education in A. M.S. We first talked to the Asst. Educational officer, Mr. Prāsāt Sāngsūt (นายประสิทธิ์ สังข์สุต) who is a native of MĒ. SARIANG. He was first a teacher & has lived in the district for most of his life except for 2 yrs. in Chiang Mai; he also worked for a time not as a teacher at Muang Re.

M	Name
1	S.S. U.
"	B.
"	เมือง
2	" MĒ
"	เมือง
3	" Thoy
"	เมืองหัว
4	" B.
"	เมืองหลวง
5	" B.
"	เมืองงาม
6	" B.P.
"	เมืองแก้ว
7	" Bān Dō
"	บ้านดง
8	" Bān Kh
"	บ้านคา
9	" B. Thā
"	บ้านท่า
10	" Bān Sō
"	บ้านสอ
11	" Bān H
"	บ้านหัว
12	" U. B. Ph
"	บ้านป่า
13	" B. MĒ
"	เมือง
14	" B. MĒ
"	เมือง
15	" B. MĒ
"	เมือง
16	" B. Thā
"	บ้านท่า
17	" B. MĒ
"	เมือง
18	" U. Sā
"	บ้าน
19	" U. Sā
"	บ้าน
20	" B.P.

25/11/67

The educational officer, Mr. Thoyzin Chouan'prayun (ကျွန်ုပ်တို့အား အကြောင်းအရာများကို ပြောပြပေးခဲ့သည်), I know from other sources, has been here for a long period of time. The list provided me with the info. in the following table.

LIST OF SCHOOLS IN AMPHOE MĒ. SĀRIANG

M	Name of School	Location	Type of School	No. of Students	No. of Teachers	Explanation
1	โรงเรียนบ้านใหม่ " Bōr i phā tsyā sǎ.	หมู่บ้าน #2 Village #2	โรงเรียนชั้นกลาง Lower Middle	305	16	These 3 schools are physically adjacent & are usually known collectively as MĒ. SĀRIANG School
2	โรงเรียน " MĒ. SĀRIANG		โรงเรียน Upper Elementary	257	12	
3	โรงเรียน " Thoy sūn wāt wī thāyā. khān		โรงเรียน Govt. Elementary	686	23	
4	โรงเรียน " Bān Cōm Cēy	บ้านใหม่ T. MĒ. SĀRIANG	"	200	6	
5	โรงเรียน " Bān Thūy Phāo		"	161	4	
6	โรงเรียน " B.P.P. School # 48	B.P.P. บ้านใหม่	โรงเรียน Buddhist Primary Sch.	28	2	Both Teachers provided by Border Patrol Police
7	โรงเรียน " Bān Pōy Tōdun'āy 1961		B. Pōy	Govt. Elem.	204	8
8	โรงเรียน " Bān Phā mā. mā.	บ้านใหม่	"	30	2	1 teacher is a Karen
9	โรงเรียน " B. Thā. Khān m		"	85	3	
10	โรงเรียน " Bān Sōp Hīn		"	142	5	
11	โรงเรียน " Bān Hōai Lūy	บ้านใหม่	"	25	2	
12	โรงเรียน " U. Hāi		"	36	2	
13	โรงเรียน " B. MĒ. Hāin		"	43	2	
14	โรงเรียน " B. MĒ. Tōp	บ้านใหม่	"	24	2	
15	โรงเรียน " B. MĒ. Tōp		"	35	2	
16	โรงเรียน " B. MĒ. Phā. Dūm		"	66	2	
17	โรงเรียน " B. MĒ. Tīa	บ้านใหม่	"	45	2	1 teacher is a Karen
18	โรงเรียน " B. Sāo Hīn		"	48	1	Formerly a BPP School
19	โรงเรียน " U. Sī. Mun	บ้านใหม่	"	132	5	
20	โรงเรียน " B.P.P. School # 49		B. MĒ. SĀRIANG	Buddhist Primary School	14	2

LIST OF SCHOOLS IN AMOUCHE MAE SAIRUANG (Cont.)

No.	Name of School	Location	Type of School	No. of Teachers	No. of Pupils	Explanation
21	B. Khrapuey B. U. N. 11 222	M. 11 2 0 22 T. M ^e . Yuam	Govt. Elem.	191	7	
22	B. Thuy Phiem U. 11 2 0 1 1 1		"	88	2	
23	B. Hui Sai U. 11 2 0 1 1		"	53	2	
24	B. Nam Dip U. 11 2 0 1 1		"	138	6	
25	B. Hui Sing U. 11 2 0 1 1		"	61	2	
26	B. M ^e . Koi Pe. M. S. T. 11 2 0 1 1	B. S. 11 2 0 1 1	B.P.D. School	29	1	Formerly a BPP school
27	BPP School (B. S. 11 2 0 1 1)	B. S. 11 2 0 1 1	B.P.D. School	53	2	Both teachers BPP
28	B. Koi Koi M. S. T. 11 2 0 1 1	T. Koi Koi M. 11 2 0 1 1	Govt. Elem.	68	2	
29	B. Chay Ma. U. 11 2 0 1 1	T. M ^e . Suiang M. 11 2 0 1 1	"	51	1	
30	B. M ^e . Thak U. 11 2 0 1 1	T. M ^e . Yuam	"	48	2	
31	B. M ^e . Khatuan U. 11 2 0 1 1		"	75	3	
32	B. Onh. Phai. U. 11 2 0 1 1	T. M ^e . Khatuan	"	236	6	1 teacher a day. Koren Fu, Khonmyay Mo - Self Khonmyay
33	B. Mai U. 11 2 0 1 1		"	52	2	
34	B. M ^e . Koi U. 11 2 0 1 1		"	27	1	

23/11/67

I asked the Dist. Educ. officer when an BPP school is transferred into a govt. school. He answered that it is when the school meets the conditions of being a govt. school (all students live within 2km. of the school, etc.). There is cooperation between Amptue & BPP in some cases - in M.S. an example can be found in B.S. M.E. Sa Laip (U. H. 2: 270) where one teacher is from the BPP & the other is from the Dist. office. There is one more BPP school in M.E. - La. Si.

The following Table is a summary of Educational Statistics for the District.

Type of School	No. of Schools	No. of Teachers			No. of Students			Castrotons	Edu. Committees	School Barrens	Boy Scouts			Explanation
		M	F	T	M	F	T				No. of Scouts	Leaders	Scouts	
Government Primary T.S. ๖๖๖๖๖๖๖๖	29	63	52	115	1,107	1,349	3,056	8	145	-	8	22	123	
Upper Primary T.S. ๖๖๖๖๖๖๖๖	1	4	8	12	164	93	257	2	-	-	1	4	48	# End of Primary U: ๖๖๖๖๖๖๖๖
Lower Middle S.S. ๖๖๖๖๖๖๖๖	1	7	9	16	159	116	305	3	-	-	4	6	159	
Total	31	75	69	144	2,040	1,542	3,582	13	145	-	13	32	370	

* Copied from chud in District Educational office on 13 Nov. 1967.

** Does not include 3 Border Patrol Police Schools.

Other information on board:

5 wats with 75 Phra Phiksis?

24 Charachnidans with ~~1~~ 4

Total Population 38,614

No. of ๖๖๖๖๖๖๖๖ 176

No. of B.M.O. 145

EDUCATIONAL STATISTICS, AMONG M.E. SAING, SEPTEMBER, 1967*

24/11/67

Cremation of Managers of Mine ~~at Wat P.H.~~ :

This morning Jan, Nick, Samin & I went over to Wat P.H. At first we only saw the old priest, but then the young priest came in. He, along with the Dist. Abbot & other monks, have spent about 5 days at the ^{one of the mines} place ~~formerly known as 'mine town' (บ้านแร่)~~ - where Wolfram is mined - to officiate at the cremation of the managers of the mine. The monks just returned yesterday.

Educational Survey:

Samin & I spent about an hour talking with the Headmaster of the Bori-phitsykhā school arranging to give the educ. survey. We will prob. do so at the beginning of next month when school reopens.

Thōt Phā-pā. at Wat Pā. Hīao :

This evening about 8 p.m. we heard the sounds of Burmese music & discovered a procession arriving at the wat opposite. A Thōt Phā-pā. (๓๓๓ ๖๖๖) ceremony was being held there, sponsored by Mō. Zampōn Chu-wētakuin (๓๓๓ ๖๖๖) - a ^{nee, wife of Sombat} mō-citya, manageress of the Sombat store (she is a Northern Thai) & Pā. Khamlōy Nanthā-sombun (๓๓๓ ๖๖๖), a local parishoner.

The ceremony was spiced, as before, by Burmese music played, before & after, by the local orchestra. The main part of the ceremony consisted of the young monk leading the congregation in some ^{Burmese} ~~at~~ Burmese-style chants & in giving a sermon in Burmese. The ceremony ended with the hāiphon given in Burmese-style by the young monk, the old monk, & a visiting elder monk from Wat Cong Sūy.

As we discovered when Jan tried to sit with me, the congregation in this wat is strictly segregated by sex of adults, the men sitting forward & the women behind. I noticed that most of the older members of the congregation knew the Burmese-style chants, while the younger (20 or so and under) did not seem to know them. The young monk says that only part of the congregation, made up mainly of Tō-gsh, Burmese, & Shans, understood the sermon. It is interesting to note that the ~~ceremony~~ ^{raison d'être} for the ceremony comes from Central Thai practice, the monks were Northern Thai, & the service in Burmese - again signifying the mixing of traditions in Mō. Siciang.

(I recorded the whole service.)

25/11/67

George Po:

Mark Anderson says that George Po has moved to Chiang Mai & is living on the same Poi as
Dati & Sally.

VISIT OF THE TOWN SPIRIT:

Since I visited the run-down 'house' of the town spirit some weeks ago, the monks in the neighborhood
of the building ~~had~~ raised enough money for the construction of a new 'house'. The building (a rather
buildings since there is a small na-la by a bldg. & a small ~~table~~ structure in which figures of insema & crada are
placed) was finished on 7/11/67 & today the buildings were dedicated & the spirit invited to move into
them.

When I arrived at the site around 11:00, there were monks in the sa-li. My ~~spoke~~ chanted
something I didn't hear, were fed the noon meal, & then the dit abbot sprinkled holy water over
the road. This finished, the monks (which included the abbot of co-mo-ey, the dit abbot, among
others) departed.

After the departure of the monks, the people began calling for the spirit to descend & manifest himself
by entering (177215) and possessing a person. Cit, who was with me, said that the old medium was dead &
none of her relatives were around so that the spirit would have to choose a new ~~vehicle~~ vehicle
(lit. called si - 'horse' - in Thai). We waited around for quite a while, listening to the traditional
Northern music (several phra called si: & a ma & female singers) being played in the background, & talking
to the male custodians - older men whom I have seen at the wits before. But by 12:45 no one had become
possessed & we returned home.

About 4:00 ~~was~~ Cit & I returned to find that a middle-aged woman, not far from but from the
opposite shore, was in the state of possession. According to some people in the area, the woman had ~~z~~ been
possessed first about 3:30, but by another spirit, not by the town spirit. By the time we arrived however,
the 1st spirit had left her & the town spirit had entered. She was in the sa-li, dressed in a sarong,
head-cloth, & shoulder cloth (made available inside the na-la). She was alternately shouting, up-ma-ta,
wandering around the room, & blessing (though blowing on them) such things as water, eggs, incense, &
medicine, etc.

25/11/67

While we were observing the scene, the spirit left her, & she was possessed by another spirit. When we finally left about 5:15, she was still in a state of possession (I have recorded, with difficulty, some of her statements while in trance).

The name of the shrine, noted by a sign on the gate, is ^{CAO PHŌ.} ~~sán-phō~~ ~~myang~~ ~~lūang~~
(~~សាន់(វិសេស)វិសេស~~) the name of the town spirit is ~~វិសេស~~ ~~CAO PHŌ~~ ~~myang~~ ~~lūang~~
(~~វិសេសវិសេស~~) - lit. 'Father-iron-hard-spirit.'

29/11/67

INTERVIEW WITH ^{CAO} KHŪNÁ' AMPHŌ.

Today I visited with the 'Cao Khūná' Amphō about several topics:

1) Visit to Myang Re. (Mint):

The CKA has recently returned (along w/ several other local monks - see above) from ~~the~~ one of the myangre (lit. 'mine towns') in the South of the Amphō. Contrary to what I had understood earlier, this visit was not for the purpose of a cremation of the manager (although the manager had recently died) but for the annual merit-making ceremony held at the mine.

The mgr. of this mine, according to CKA, had originally come to the district as a govt. official & then had found this mine. He died several weeks ago in the hospital in CM. Although he was only a young man (37), he was a very heavy drinker ("he drank liquor like water") and died of ~~វិសេស~~ (lit. 'hard liver') - i.e. sclerosis of the liver. The CKA had gone to the cremation in CM the day after the End of Lent. The CKA truly regrets his death as he says they were good friends & of the same age. He says that his wife & younger brother are now managing the mine.

The CKA said that at the mine there are about 200 Karen workmen "but not one Karen; Karen from Burma." I mentioned about the rumour I had heard that Wolfram was brought over from Burma by Free Karens & re-exported as having been mined in the Sanying. The CKA said that this might be the case but he didn't know.

2) Ceremony at Wāt Pā-Hīao after Lent:

I asked about the ceremony I had observed at Wāt Pā-Hīao (see notes for 22-23/10/67). The CKA said that the ceremony was called ~~វិសេស~~ (tr. n. tian hēg). He said that hēg (វិសេស)

29/11/67

is a Shan word which I believe, if I understood correctly, means 'winding around'. The ceremony itself is a Shan ceremony. I asked about sigto, which he says is usually called to. He says that it has the ^{- Peacock} Peacock a bird, the horns of a deer, & the body of a lion. It is of Shan origin & is related to the Karens.

3) Thô-t Kathin by group from Bangkok:

The CKA said that only 14 Lua² showed up, all from B. Pà-Pè, at the ceremony because the ^{those who} Lua² were harvesting at this time. The Karens, on the other hand, since they live in the lowlands or along the roads could be brought in by car & returned the next day without any loss of time in the fields.

In the procession, in addition to the sigto & the tribal peoples, were some Shans from Mè-la-ni. One aspect of the Shan presentation was the dance of "Nay Nò-k" (ကလေးကလေး) - lit. 'Mrs. Bird' which the CKA says represents a peacock (ကလေးကလေး). Also, there was another type of dance called ^{Shan} နတ်တော်တော် (fó:n kám bô:khoy) which the CKA translated into ~~Butterfly~~ Thai as နတ်တော်တော် (fó:n phý-sya ^{Sí-khín}kyay) or ~~Butterfly~~ Dance of the ~~Butterfly~~ Spirit of the Salwin'.

He gave me copies of the schedule of events & during this Kathin presentation (see below).

*) Town Spirits:

I said that I had been at the နတ်ခေ (sá:n cǎo) on Saturday & had seen the CKA then & that I wanted to ask him about the ceremony & about the town spirits.

He said that the financing for building the new sǎ-n cǎo had come in part from the townspeople in the neighborhood who had raised 2,200 & in part from the Phrasid Co. which had ~~provided~~ provided wood & carpenters. The Kamnan of T. Mè. Sàciay had been behind the scheme (he was, in fact, talking with the CKA when I arrived).

The CKA said that there are actually 7 spirits who inhabit the place. He could only remember 5 of them: -

- 1) နတ်ခေ နတ်ခေ
- 2) နတ်ခေ နတ်ခေ
- 3) နတ်ခေ နတ်ခေ
- 4) နတ်ခေ နတ်ခေ
- 5) နတ်ခေ နတ်ခေ

29/11/67

When he was a boy during WWII, he remembers, the spirit used to come down and possess the old medium of talk at length. He said that MS was bombed during the war (there had been some soldiers here) that (I didn't quite understand what followed) that the spirit had either predicted the bombing or had come in consequence of the bombing. He said that the spirit (i.e. the medium) used to drink a bottle of liquor at one sitting & that the people fed the spirit with meat from slaughtered buffalo & cattle. I mentioned that Kraisi Nimmahemine had written that the town spirit of Chiang Mai was formerly a Luai spirit. The CKA said that it was true that ~~people here~~ original inhabitants here were Luai, but he didn't know whether the spirits were Luai or not. However, he agreed that the type of ceremony for feeding the spirits (buffalo sacrifice and liquor) sounded like Luai customs. He said that the police arrested the spirit (i.e. the medium in state of possession) because the spirit frightens the people & demands sacrifices. Apparently in consequence, the spirit said that it was going to live at Bân Khápung. The CKA has seen a person moved by the spirit in that village.

The old medium is now dead & ~~no one knows~~ the name of her relatives are living here. Now people say that the spirit is old & wants to make merit. Thus, now only flowers, candles, incense & khunôm are given in offering. On the day of the ceremony, 2 diff. people were possessed - the one I saw who is ^{from} across the river & another woman from town. He said that the 1st person has a sick husband & was possessed in an effort to help her husband. This wasn't the case of the second medium.

The people invited the monks for a khang phra² in the morning of the dedication.

5) THOT PHA. PA. AT WAT KITTAWONG & WAT PHA. PHA.

On the 2nd of December a group of artists & students (more than 60) from Bangkok are coming to sponsor a thot pha-pa. at Wat Kittawong. On the 3rd they will go to B. Pha. pha. & on the 4th with sponsor thot pha-pa. there. One of the artists, KĒ.Ō Cānthārá ~~khā.t~~ (ค.อ. ชันธะรา) is a native of B. Pha. pha. & a grad. of the Bāiphāt Sūkṣā. school. The CKA gave me an announcement of the schedule of events (see below).

b) LOCAL PRACTITIONERS:

29/11/67

I asked if there were m³.ph^Y, etc. in M.S. He answered (as I expected) that there were, but I didn't get a list of titles or names. However, he did say that 'calling the spirit' in ~~the~~ the local language is ~~the~~ h³.y kh³.an (ฮ้อยขัน).

LAWYER'S FAMILY

This morning Jane visited the lawyer's family in an attempt to trace down the special silver bowl we were interested in buying. This afternoon, we both returned to conclude the deal. From these visits, we gathered the following info. on the lawyer's family. The old father, who lives at the shop/home as well, is orig. a Chiangmai man who was a soldier in both 1st & 2nd wars. He one time came to work in C.S. & settled here. The lawyer is an only son & studied in Bk. The lawyer's wife is from Ayutthaya.

THE 'BIG' KATHIN AT WAT KITTIWONG:

The ~~former~~ CPA gave me three sheets ~~concerning~~ relating to the 'big' Kathin at Wat Kittiwong. The first was a description of events, the second the order of the welcoming procession, & the 3rd the list of places where the guests were to stay. I ~~have translated the 1st~~ include the translation of the first two (the third is of no interest).

SCHEDULE

Welcome - Kathin Procession - Ceremony of Presenting Kathin S³.makhi. Bangkok - M³.S³.riang
at Wat Kittiwong, M³.S³.riang
14-15 November, 2510 (1967)

A. Rest Places.

plus
The 200⁺ members of the Buddhist group from Bangkok who are bringing the Kathin will stay at the following places: -

1. Jh³.n³.s³. at Wat Kittiwong.

29/11/67

2. Three guest houses for health officers
3. The ubo-sat of Wat Kittiwong. [For monks and laymen only]
4. Two rooms of the 12th class Health Station.

B. Ceremony of Welcoming the Kathin Procession.

A committee will travel by jeep to await the procession at the turn-off in Amph. Hst. There they will distribute yellow identification badges (lit. bouis) ^{to} the members of the procession & lead the procession to Mò. Sàriang.

The place of welcoming & the place ~~of~~ for the beginning of the procession [in M.S.] will be in the grounds of the Bân Côm Cēy School.

On the 14th of November the Bangkok Buddhist group will arrive in M.S. at 8:30 p.m. The welcoming committee, the lay leaders, the fōin lēp, fōin nāy nōk, fōin kām bā-khōng, & fōin sīgto. dancers, the gong & drum players & the Kathin offerings from Bangkok will join together in the grounds of Bân Côm Cēy at 3.00 p.m.

When the Bangkok Buddhist group reaches Bân Côm Cēy, there will be the following ceremony of welcome:-

- Gong & drum playing & ~~gong~~ fōin lēp, fōin nāy nōk, fōin kām bā-khōng & fōin sīgto. dancing
 - A committee will present garlands to the head of the Kathin procession and to others for whom the honor is appropriate.
 - The District officer of Mò. Sàriang, Chairman of the lay welcoming committee, will make an address expressing pleasure in welcoming [the Kathin group].
 - The leader of the Bangkok Buddhist group will respond.
 - Then there will be a procession along Wiang Mài Road, then turn left & enter Lēy Phanit Road, turn left [again] into Wai Sukkō. Rd. & then enter Wat Kittiwong.
 - Arrange the Kathin offerings at the Sū-le. Thui ceremonial pavilion in the grounds of Wat Kittiwong.
- In the evening there will be a stage show [including] presentations by Karun & Mò. Hill dance groups, a narrative film, etc.

29/11/67

- 6.00 p.m. Dinner at the Mè-Sà'ing District Auditorium
- 7.00 p.m. Evening chant by 9 monks.

C. Ceremony of Presenting the Kàthín

The 16th of November, the full moon of the 12th month (12th month [Lunar reckoning]) is the day of the Kàthín Sì-má'kkhi.

7.00 a.m. Once the Bangkok Buddhist group has been paid khé-o kóm, the ceremony of presenting the Kàthín will begin. The chairman of the ceremony will lead [those present] in unshrining the Triple Gems, receiving the 5 precepts & making the formal presentation of the Kàthín cloth.

- The clergy having received the Kàthín in the ú-bo-sót will retreat to the ceremonial pavilion.
- The chairman of the Bangkok Buddhist Group will present greetings to the local inhabitants who have assisted in the ceremony. Then the abbot will give a blessing for the Kàthín release & the clergy will chant their gratitude at the end of the ceremony.
- When the ceremony is over, the Bangkok Buddhist group will leave for Chéang-mai, taking along with them those Kurnhill tribes people who go to the tribal development center at Mè-Hò? and to Bân Húi Kíng.

All Buddhists in Mè-Sà'ing are invited to welcome & to join together in the tham-bua Kàthín of this Buddhist group from Bangkok.

The order of the welcoming procession was given in another notes. But as follows: (1) the 'line of the procession' (ขบวน) - prob. ^{admixture of people,} ~~the group from~~ (2) Tò. (ie Sìg to.) dancers, (3) Lú', (4) Kám-bô-không dancers, (5) Karens, (6) Wá'g Nók dancers, (7) Fò'n lóp dancers, (8) Kàthín heaver, (9) bearers of other alms (prob. local people), (10) players of Burmese music, & (11) ~~Hàng Bông~~ ~~Drummers~~ (ฆ้อง) ~~Drummers~~. or Háng or Thóng (ฆ้อง / มโหรี) Bông ~~Drummers~~ (มโหรี) Drummers.

29/11/67

THŌT PHĀ. PĀ AT WĀT KĪTṬIWONG & WĀT PHĀ. PHĀ.

The following is the program for the Thŏt-phā-pā to be held at Wāt Kittiwong on 2nd December
at Wāt Phā-phā on 4th December as translated from the mimeo. program provided by the CKA.

PROGRAM

Welcome to Group Presenting Phā-pā. Sā-mākhi. Bangkok - Mē. Sāriag

To be presented at Wāt Kittiwong and Wāt Phā-phā. Mē. Sāriag

2-5 December, 1967

Due to the fact that more than 60 people from the "Art Development Group" and the
"Sūlak-rak Student Group" in Bangkok will bring to present a phā-pā. sāmākhi at
Wāt Kittiwong and Wāt Phā-phā. in Mē. Sāriag district between the 2nd & 5th of December,
1967, the wāt have arranged the following welcome and accommodations.

A. Places to Stay.

For the 2nd of December, 1967 arrangements have been made for the saḷā of Wāt Kittiwong.

For the 3-4 of December, 1967 " " " " " Bān Phā-phā. School in Phā-phā. Village.

B. Welcoming and Presentation of the Phā-pā. Ceremony

On the 2nd of December 1967 the Phā-pā. group will arrive in Mē. Sāriag at about 2 p.m.
The welcoming ceremony will be held in the courtyard of Wāt Kittiwong. When the Phā-pā. procession
has arrived, the Māt. Abbot of M.S., Welcoming Committee chairman, will give address expressing the
happiness in welcoming [the phā-pā group]. The chairman of the phā-pā. group will reply. Then the
phā-pā offering will be taken to be arranged at the rāta-thai [a public position owned by the
District office] and there will be fōn tēp & fōn kām bō. khoy dancing. At 5 p.m. the
Bangkok Phā-pā. group will be given dinner at the sū-lā. of Wāt Kittiwong. In the evening, there
will be movies, a music presentation by the Bangkok Phā-pā. group & fōn kām bō. khoy
dancing by the faithful B. Mē. lu. Nō. i. The Phā-pā. will be presented at 10 p.m.

On the 3rd of December at 7.00 a.m. a khōotōm breakfast has been arranged for the Phā-pā

07/11/67

group from Bangkok. Then the group will travel by motorized vehicle ~~conspired~~ [The CIA told me that they would be using dump trucks since the ~~long~~ road ~~from Bangkok~~ to Phā-phā. was too poor for the size from Bangkok town] to B. Phā-phā. At Phā-phā. village there will be the following summary ceremonies:

On the 3rd of December at 9 a.m. the welcoming committee, the faithful, the dancers, the group of drum players, the alms, & Naṅ Nōk will be brought together at B. Phā-phā. which is to be used as the place of welcome. When the vehicular procession of the Phā-phā. group has reached (them), the welcoming committee chairman will give a speech of welcome & the chairman of the Phā-phā. group will respond. Then the phā-phā. offering will be taken in procession to Wāt Phā-phā. In the evening there will be a display of music by the group from Bangkok, movies, slides, Naṅ Nōk dancing, and the lighting of fireworks. At noon the Bangkok Phā-phā. group will be fed at the B. Phā-phā. school.

On December 4th, 1967 the phā-phā. group from Bangkok will prepare and offer morning and noon meals ^{to} the monks and novices and will distribute clothes and other things to Phā-phā. villagers whose poverty-stricken. A khom-lai will be set aloft. In the evening there will be movies and a display of music and fireworks. At 8 p.m. the phā-phā. sāmālekhi ceremony will be held.

On the 5th of December, 1967, the Bangkok Phā-phā. group will be fed khā-stōm & given nice packages. At 8.00 a.m., ~~the~~ the group will depart for Chiang Mai.

All Buddhists in Mĕ. Sāing are invited to welcome & join in this phā-phā. ^{sāmālekhi} merit-making with the "Art Development Group" & the "Sālāka-rāk Student Group" from Bangkok.

(Signed) District Abbot of Mĕ. Sāing

Abbot of Wāt Phā-phā.

28 Nov., 1967.

30/11/67

and may be the basis for the shift to Indra in the N.T. system. Again using McF. the second divinity would be definable as "the chief of the goblins". The color associated with this direction is white.

3. WEST:

According to Ćit's rendering, this would be இந்திரன் (Intā-tūn). Nā'i Mē-tō's dictionary lists, as the Thai name for the Lord of the West, ท้าววิรุฬหก (Thāo Wīru-pāk Cōm Nā'k). The N.T. version is not the same, इन्द्र is unidentifiable (thus far) unless its components mean (using Mē-tō's dict.) 'Indra - Buddhist monk - chf. for B monk or divinity'. As is apparent from the name, Thāo Wīru-pāk (alt. spelled $\text{ท้าววิรุฬ$ or $\text{ท้าววิรุฬ$) is 'chief of the Wages'. No more info. from McF. The color is blue.

4. NORTH:

According to Ćit's rendering, this would be कुवेरा (kūwī'ū'ha'). Nā'i Mē-tō's dict. lists, as the Thai name, ท้าวทิวา (Thāo Kūwe-rā' Cōm Yāk). The N.T. is the same being. McF. (pp 111-112) gives the following information about कुवेरा (alt. कुबेर - kūpe-ran): "Kuvera, the son of कश्यपः , a character in the Ramāyaṇa, who became governor of Ceylon. He was son of Pulastya, half-brother of Ravana, and chief of the evil beings or spirits living in the realm of the shades. He once reigned over Lanka and was expelled to Alaka in the Himalayas by Ravana. These two cities were both built by ~~Vishva~~ Visvakarma. Kuvera performed austerities for thousands of years and obtained the boon from Brahma that he should be immortal, one of the guardians of the world, and god of Wealth. His region is the North. Brahma also gave him the great, self-moving aerial car, Pushpaka, which was stolen from him by Ravana. Kuvera is represented by a white man, deformed in body, having three legs but with only eight teeth and waited upon by the Kinnaras, but receiving no worship." The color is black.

B. Earth Goddess:

The Earth Goddess in N.T. is Mē-Thō'āni, เมธีธานี . (112'07'ā). No color representation.

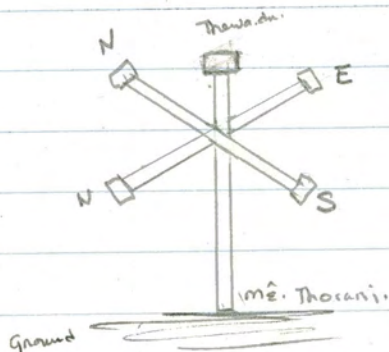
C. DIVINITIES

There was also an offering for the the-wada. (divinity), which had a black 'umbrella' & blue flags.

30/11/67

These offerings were placed on a tray with a chain of cotton. Another smaller tray contained ~~flowers~~ containers of flowers, incense & candles.

The offerings were taken to the ^{SE} corner of the new bldg. where there was a wooden frame of the filling shape and with the following referents:



The structure began by two ~~workers~~ ^{workers} & ^{naivis}, the tray of offerings in a wai. Then he placed ~~the offerings~~ ^{the offerings} ~~on the tray~~ ^{on the tray} ~~beginning by~~ ^{beginning by} placing all the offerings in their proper places, then he took a candle, lit it and placed it at the bottom of the frame. He then 'worshipped' MÊ. Thirani by reading, in what I ~~thought~~ ^{thought} all the N. style of reading found N. in the Vets, from a ~~book~~ ^{notebook} written in N. Thai. He did the same thing for each of the other directions - (2) Thwa. da, (3) East, (4) South, (5) West, & (6) North.

These worshipping, or rather propitiating the spirits of the directions, was done exclusively by Luang ná. No one assisted him, and none of the work crew, who were busy preparing the cornerposts, paid him any attention. Only in the preparation of the offerings were others involved - a young married couple who work at the tobacco str. were preparing them when Luang ná. arrived.

(2) Wái Khru by the chief carpenter:

At the same time as the offerings mentioned above were being prepared, the chief carpenter was also preparing a tray of offerings to make his wái khru observance prior to beginning the construction. On a metal tray he had placed the following: coconuts, betel, candles, flowers, an unopened coconut, white cloth, red cloth, 1 liter of milled rice, and ~~some~~ ^{some} bananas. This was carried from the ~~entry~~ ^{entry} ~~shed~~ ^{shed} to the curing barns. Then he also placed on the tray a number of carpenter's tools: chisel,

30/11/67

carpenter's square, plum line, and something called ၇၂၁၁၅၂၁ (lōt mái) - lit., 'wooden tube'. This tray of things he took over by an already the wall of an already constructed swing barn, knelt down, facing the wall, ~~held the~~ (lit the candles?) & held the tray in a wai position for a few minutes. I am not certain if he said anything. [This carpenter, incidentally, is one of the players in the Burmese orchestra]. This 'ceremony' was very brief & afterwards the ~~fruit~~ bananas were eaten by those present (with no ceremonial meaning) & the coconut was used in the next ceremony.

(3) Preparing the 1st Post:

At this point, all of the workmen (of whom there were about 6) lifted the 1st post to be placed in the building up onto ~~the~~ a wooden 'horse'. The post chosen must be, according to ũit, the 'eastern' one - in this case it was actually the one in the SE corner. This 1st post is known as $\text{sǎo}^{\prime} \text{é} \text{k}$ (၁၅၇၁၀၇) or $\text{sǎo} \text{moykhon}$ (၁၅၇၂၁၁၀၇) - lit. 'first post' or 'auspicious post'. To the top of this post was attached the following: banana stalk, a coconut, nyacau stick, the flower of the *Eugenia cerni* ~~tree~~ or Jambolan plum tree (၁၀၀၇၀-၂၇ in N.S. & ၂၇၇ in Thai), banana, something known as ~~၅၇၇၇၇၇~~ Bermuda grass (၅၇၇၇၇၇) and a skein of cotton. When this was attached, $\text{In} \text{ná}$ took a glass of ၇၅၇၅၅၅ (either *Albizia myriophylla* or *sapindus rarak* [see ceremony at wát Kitiwong, 'bathing the relic', for use of same liquid] - $\text{ná} \text{m} \text{sóm} \text{pò} \text{i}$ - and, saying some sacred words, poured it over the whole of the pile. This ended the ceremony & the pile itself was put in place. Then the workmen began in earnest to erect the building. ~~at~~ A special lunch was held, prepared by wives & employees of the tobacco station, of ၇၅ .

VISIT TO WÁT COM THONG

After observing the above ceremony, ũit took me to visit wát Com Thong which overlooks the whole valley on a promontory above the village just across the river from wát Sein Thong. The ~~off~~ printed name of this wát on the board at the bottom of the hill is ၅၇၇၅၅၅၅၅၅၅၅ , not ၅၇၇၅၅၅၅၅၅၅၅၅၅၅ as I had written before. This is ~~not~~ a misspelling - it should be ၅၇၇၅၅၅၅၅၅၅၅၅၅၅ . ၅၅ (*khiri*) means 'a low hill or knoll', ၅၅၅၅ (*com*) means 'the highest, topmost' or 'chief' & ၅၅၅၅၅၅၅၅၅၅၅၅၅၅ (*thong*) means 'gold'. The view from the top is quite spectacular & the whole atmosphere

30/11/67

of the wát, as Čit said, is tranquility (ĐĐU). We talked with the abbot (and only monk in the wát).

He said that although there are no other monks, there are 5 novices. One of these novices is the son of Luc's parents, has finished P4, ~~but~~ is now 2nd. There are also many Luc's Karen who live in villages below who come to make merit at this wát. There was apparently another monk during last in this wát.

The monk himself is a native of B. Phá-phá. He spent 3 leuts in the wát in that village, 2 leuts at wát Mĕ-hă-n, and 3 leuts at this wát. He is a khonmyay.

Imp. ceremonies of this wát include thăi băt kchăo să-n on the 15-16th of Dec. At this time the thăi maha-chă-t is presented. Other imp. ceremonies include the 'Entering of Leut' and the ~~first~~ Ritual Bathing of the Thăi-t on the 8th day of the ~~waxing~~ waning of the moon in the 8th lunar month.

Don't know anything of the hist. of the wát, but ~~the~~ monk knows it is over 100 yrs. old. Čit says he thinks it is older that wát Es-m cĕ-y, but the monk thinks they were built about the same time. However, he says that the 2 chă-di (in Burmese - or Shan - style) and a, now ruined, brick wihă-n were here before the wát was officially established.

1/12/67

THĂI PHĂ-PĂ. BY PHANASIT Co.:

Today the Phanasiat Co. sponsored a thăi-phă-pă ceremony at Wát Ca-tham-wát (Wát Mandalay) - a Burmese wát. Although Thă-y 2-n (၇၇၇၇၇), the mgr. of the Co., had already presented a Kathin at this wát, at wát Că-y Să-y, & wát Că-y Khum, this event was being sponsored by the Co. as a whole (at Thă-y 2-n invitation). The purpose is to raise money to complete the bldg. of the new wihă-n.

All of the employees were asked to contribute. Yesterday I saw the process of collecting contributions at the tobacco str. Čit mentioned to a subordinate that the collecting & 'accounting' must be done. Actually, the tobacco workers & workmen on the buildings contributed very little - a total of 170 (฿5-3 per head) from everyone except the officials. Čit said "it won't reach 3200" from this station & the southern station (in B. Phă-phá). But everyone gave something.

Thă-y 2-n says that the Karen employees have been particularly generous in donations.