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In a sense, the attitude towards "merit" and "demerit" is essentially one of not letting one's "enjoyment of life" (sānuk) be spoiled by too close observance of religious prescriptions. If one is really vitally concerned about "merit", then one should (for men, at least) become a monk for life. And even in the monkhood, a certain amount of worldliness enters in. The villager is concerned about having been in a better state or at least in as good a state in the next life, but he doesn't believe that he can jump from this life to Nirvana. The reductio ad absurdum of the "merit-making" idea is that everyone should be a monk all his life (at least for men), but the exigencies of perpetuating a social community offset this. Once this principle has been rejected, other things can be tempered accordingly. 1727 (see ca:j ca:j).

Misc.: Mr. Cok came in this morning with a bottle of sake. First time I think that I have ever drunk liquor at 6 am.

1 May, 63

WEDDING PREPARATIONS: Tomorrow is the wedding. At 3 am tomorrow morning they will kill 3-4 cattle for the food for the wedding. They do at this time because it is cool and the insects are not so bad. 2 cows cost more than \$1000.

SCHOOL OPENING: School opened today without any special fanfare. There are 2 new teachers. One is male, the other female. Both are quite young and both live in Ban Khunaw. The girl - 2527 (hua phā) studied at Mahasarakham Teachers' College.

MEETING OF HEADMEN: Mr. Phan stopped in on his way to a meeting of the headmen in the district court at the district office.

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Spent most of the rest of the day going around with Mr. Narong - teacher from BK - who was making the Agricultural Census.

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Today is the day of the wedding of a large group of people in the village.

No.	NAMES OF BRIDE & GROOM	AGES	PLACE OF RESIDENCE	BRIDE PRICE	FINANCEE or SPONSOR 1971787
1.	B: ๗๓ ๗๗๘๘ Pha: Thāpsūi	31	Khunawat, BNT 14	B 276	Mr. Pha's parents dead. Siblings Bros. นางสาว - cap. Dea. ๗๒๖ (Nōij)
	B: ๗๒ (wāj)	~25	B. Khōik Nōij		
2.	B: ๗๒๘ (not known) D. ๗๒๘๘ ๗๒๘๘๗๗ Thōij Jū: Sātrākāi	21 18	B. Nōk Krādō:k KW, BNT	B 1406	Mr. ๗๒๖ ๗๒๘๘๗๗ - Zein Sātrākāi - Father of bride.
3.	B: ๗๒๘ ๗๒๘๗๗๗๗๗๗ (Sāmōj can thā montoi) B: ๗๒๘๘ ๗๒๘๗๗๗๗ (Thōij Jū: Sāmphīthāk)	21 19	KV, BNT 46 KV, BNT	B 496	Mr. ๗๒๘ ๗๒๘๗๗๗๗๗๗ Tā:p Sāmphīthāk - father of bride.

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No.	Name of Bride or Groom	Age	Place of Residence	Brideprice	Arranger or Sponsor ผู้จัด
4	G: <u>can thápsúri</u>	22	๗๗ KL, BNT *	฿466	Mr. <u>thápsúri</u> - Father of groom
	B: <u>Khun ta: Tháptha:ni:</u>	19	๓๐ KL, BNT *		
5	B: <u>Bun tháptha:ni:</u>	21	KL, BNT *	฿116	
	B: <u>No:ng tháptha:ni:</u>	20	๕๗ KY, BNT *		
6	G: <u>Sóm tháptha:ni:</u>		KXKN, BNT *	฿796	Mr. <u>Da:u Saitráksá: Tháptha:ni:</u> This wedding was postponed because the groom was too sick for the thing to go on.
	B: <u>Tha:ngá: Saitráksá:</u>		KXKN, BNT *		

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PREPARATIONS FOR WEDDING:

Preparations really began at 3 a.m. in the morning when the cattle were killed. Other preparations were begun by 5 a.m. By 6 a.m. when we started making the rounds of the homes, there were already quite a number of people who were drunk. Before the súkhuwá nǎj ceremonies, the households concerned were making food and the accoutrements for ka:ng sǎi.

FEEDING OF PRIEST:

Because there is only one priest and a large number of households having ceremonies, it was impossible that the priest could be fed at every household. Thus, women of the households involved prepared food and took it to the eat. This was the only intrusion of Buddhist elements that we saw all day.

FOOD AND DRINK:

In every house sponsoring a wedding, there was served to quite a standard fare of la:p sǎk (cooked la:p) la:p thǎp dǎp (raw la:p), boiled inside curry, sticky rice and the rice liquor or wine.

RAID BY POLICE:

At about 4 a.m. we heard someone shouting for Mr. Ngáu. It turned out to be the police (members of a police sub) who came to check on the production of sǎk. It seems that sǎk is illegal because even as the villagers don't possess a license for sǎk brewing. Also, it is known by the police that the 10th day of the wáing waxing of the moon in the 6th month is a time when many villagers in the area have weddings and they know that there will be much sǎk made at this time.

Though the police left, they returned at about 7:00. We were sitting in the house of the family of Mr. Bunáik Thápsúri - the boy who was studying in Sakham when we saw a policeman

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run through the house with a gun strapped across his shoulder. He was followed by an enraged group of village men - some of them bearing knives.

This group went down the stairs. There was much shouting and hubbub. Then we heard a shot. We later learned that there were 9 or 10 police who were gathering up bottles of rattle. The shot had been fired by one policeman who fired a warning shot to shove off villagers who were on the point of attacking the police with knives. Mr. Ngaw was certain that there would have been a murder (of a policeman) if the police hadn't fired the shot.

I have never seen the villagers so angry. There were several who were on the point of hysteria (brought on partially by the large amounts of liquor which they had been drinking since 4 a.m.). Mr. La, the nak long from Khum Law was amongst the worse. They were really ranting and raving. It must be said, however, that there were a few people trying to quiet the worst down.

There was interesting thing that occurred ~~days~~ after the police left. Some men - and especially Mr. La who has lived in Vientiane - commented that such a thing would not occur in Laos. The police don't raid there. There was considerable discussion on this point and though I couldn't understand much of what went on, I heard the word "Laos" mentioned any number of times.

We learned later that the police returned to arrest 9 of the men who had been threatening the police. Amongst the group arrested were Mr. La and Mr. Bunsak.

WEARING OF CAN THÁP SŪRĪ:

We observed the full wedding of Can Tháp Sūrī and Khumta: Tháp Thānī (wedding #4 in above list). The ceremony began in the house of Mr. Phan Tháp Sūrī in Khum Law. The first part of the ceremony

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was the sūkhuwān nōj ceremony for the groom.

In the room in the place of honor were seated with his younger brother. Both boys were seated in the "respectful" position with their legs tucked under them as they would sit at the wall. Both were wearing white shirts and khaki pants with a silk phakhauma over their shoulder.

In front of the boys was the ba:j sŭ:. First on the floor was placed a piece of rough white cloth. On top of this was a cushion on top of which was a tray. The tray was covered with another piece of rough white cloth on top of which was a banana leaf. On this was a bowl, candles, and flowers. In the bowl was the ba:joi, a bottle of liquor, flowers, string, and an egg. In the top of the bottle were candles, a cigarette, a chew of betel, and flowers wrapped in banana leaf.

Near this "alter" were a tray of food, a basket of cooked sticky rice, and a bottle of nēm hō:m.

In front of the ba:j sŭ: was a large cushion. Leaning on this was the mō:sŭat. The mō:sŭat comes from Khum Ngong Khaw Nōj and is named ʔa:ca:n taw (107). He also has a phakhauma over his shoulder (however it is not silk).

The two boys, the younger sister of the groom and an older female relation of groom (as the first dead, I believe) all have their hands in the waj position. So does the mō:sŭat who rests his hands on the large cushion. This occurs while the mō:sŭat is chanting.

When the mō:sŭat is finished chanting, he blew out the large candle which had been attached to the bottle of liquor. He then took the khuy out of the top of the bottle. He then poured some sutto into a scoop. He then took a jasmine flower and stirred it in the liquid, chanting all the time. He then

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sprinkled some of the liquid on the up-turned hands of the two boys who were resting their hands on the tray.

The egg was hard-boiled.

From the bowl of was taken an egg. This was peeled and split in half to tell the fortune of the bridegroom. Then the two halves were given to two people to eat. The m'si suat was the one who told the future by this egg.

Then the m'si suat laid a 10-baht note on the head of the bridegroom and tied a string around his wrist. This was followed by others tying the strings (and giving money).

We were then given some satto to drink "according to custom" for the occasion. And then we were served some more food.

Then the members of the man's wedding party began to prepare for the procession to the house of the bride. A gathering of instruments took place first - khern, eyambols, drum (something like a bongo drum), pin (Thai banjo). Then people - particularly the younger people - started to sing and dance.

Finally, people began descending the staircase to form the procession. I noticed that at the bottom of the stairs, a candle attached to a jasmine flower had been placed in the lowest rung.

The front of the procession consisted of the dancers, singers, and players. Then followed the bridegroom dressed as before, except that he had exchanged his silk phakhauma for white cloth especially made for this occasion to be worn over his regular shirt. He was also carrying a parasol ~~made~~ made of paper and of yellow-orange color. Following the groom were the other members of the bride's party - some of them bearing things such as pillows, ^{tray of food,} nets, etc. The woman-relation of the groom was carrying a suitcase.

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When we reached the house of the bride, there were people of the bride's party who wouldn't allow us to enter the house. At the base of the steps was a banana leaf with a large flat stone on it. Then the groom got down on his haunches and took a jasmine flower and candle. He ajajed his side of the family and then placed the flower-candle in the lowest rung of the bride's house's ladder. There was more discussion between the tau ke: of the groom's side and some members of the bride side. Finally, some liquor exchanged hands and the groom's party was allowed to enter.

Inside at the ceremony, the major participants were arranged as follows: in front of the bajai were (1) the "bridesmaid", (2) the bride, (3) the groom, (4) the "best man". Both the bride and groom had white cloth over their shoulders. The "bridesmaid" and "best man" had silk phakhaumas.

The m'si suat (same one as before) began to chant. Then the groom turned to waj his parents. The bajai was arranged as before. The bride and groom were seated on a white cloth. The female relative of the groom kept wiping the faces of the couple free of perspiration. There was much noise in the background where the instruments were being played and singing and dancing was taking place. No body except perhaps the couple seemed to be paying attention to the m'si suat. Liquor was being passed to the men in the room during the ceremony. Only the 4 participants had their hands in the waj position.

A small bundle including cigarettes, betel, candles, money, banana leaves, and string was tied to the wrist of the m'si suat. The m'si suat tucked a candle in his fingers.

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The 4 participants sat with their legs tucked under them as they would sit in the wat.

Then the scoop was taken as before and the flowers placed mit and stirred in the sattu and then he sprinkled the liquid on the up-turned hands.

A piece of ball of lchaw niaw with some egg yolk on top of it was placed in the mouth of the couple by the female relative of the groom. Signifying that they were now man and wife. When this was over, the guests came to tie strings on the wrists of the couple and to give money.

MISC. ASIDES: Noticed a screened food cupboard in the house of Mr. Phau. This is the place where there is also a sewing machine. I am certain that the radio present both at the groom's house and the bride's house belongs to Mr. Hoim. It was turned on after the ceremony was over.

WEDDING OF SĀMŪI CANTHĀMONTĪ: (M)

AND THĪNG SŪI SŌMPHĪTĀK (B):

Returned to the house of Mr. Tai-p where Mr. Wichian was and where the groom was just arriving. He too was challenged at the bottom of the stairs (where there was also placed a banana leaf with a flat stone on top of it. He got down on his haunches and prayed. Then he placed a flower and candle in the bottom rung of the ladder. This was done "to make the ceremony auspicious." This time the mī: sūat (the one from khūm jāj) was with the groom's side of the party. The owners of the house - the bride's side demanded a song of the groom's side and liquor to "open the mouths." However, in actual fact the liquor came from the bride's side.

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The groom's side came bearing things for the new couple house. The groom's ~~shoulder~~ feet were washed by a woman while he stood on the banana leaf and stone. The woman received 1 or 2 baht for this. The groom was also carrying an umbrella (parasol) as in the other case. A radio was also brought into the house.

Again the bride and groom had white cloths over their shoulders. mī: sūat chants partially in poli which comes from the tanwai bo:rain (ဝိညာဉ်ပုဂ္ဂိုလ်). The bride and groom must always have a "friend" but none could explain why.

The wearing of the white shoulder cloth should always be done at a sū: khwān ceremony (though sometimes colored phakhawones are substituted). This is "polite custom." "In former days the monks used to always wear the white shoulder cloth when visiting friends or relatives."

Must call the khwān when go to new style of life.

The bride must always be on the left-hand side of the mī: sūat, and the groom on the right-hand side.

One thing that the mī: sūat says in his chanting is that today is an "auspicious day".

There is only a single room in the house of the parents of the bride used for a bridal chamber - this is called the sūam. This room is always in the west end of the house for the contam room is always reserved for guests or important persons. This norm is the ryan hō: (ရယ်တံး) of Central Plains custom. There will be no new house for a bride & groom in the N.E. for some little while. If not last daughter of the household, the new couple will build a separate house after at least 1 yr. of marriage.

There is a special ceremony at night in the sūam called sōm mā (အိမ်အိမ်). The bride will present a khaw hō: with candles and flowers to groom before they sleep together.

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"This is because men and women are not equal."

People give money at a wedding only if invited. Have met a lot of people from Bân Dôn Du: Mr. Ngau says that people from here have many relatives in B.D.O. This invitation fit makes the wedding less of a village affair though many people attend more than one wedding.

3 May, 1963

Police and village:

Met Mr. Phou and the asst. headman on their way to town. They were going to the police station in the market. They were trying to arrange to get the release of those arrested during the raids.

CHILDREN:

Have seen adults fondling the sex organs of children very young children. Children are greatly molested and petted both by parents and other people (males and females). I have hardly seen a child cry that it hasn't been immediately picked up by an adult and soothed. I have yet to see a child corporally punished and only occasionally have been one administered. Sometimes when the children become too much of a nuisance in front of our house, Mr. Ngau or Mr. Cok will chase them away.

Spent most of the day taking census.

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Mr. Phou went again to consult on those who have been imprisoned. Mr. ၂၅၀ (char: j) was working on the that for tomorrow's ceremony. Took more census material.

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PREPARATIONS FOR
THAM BUN CEREMONY:

A Tham bun ceremony is being held today and tomorrow for the interment of bones of the father of ^{X210} ~~1101~~ ^{၂၅၀} (Mrs. M^s: Thap thanni:) who lives in Ave. No. 29, Khua Yai. This woman is the "woman" (၂၅၀) of the ceremony. The man whose bones were being interred died in 1950, but his wife (bones) have been kept since then.

The ceremony follows much the same order as that the more formal ceremony held for the former governor of Loi. (see pp. 165-169, Notebook I). On the morning of the first day, the family feeds the priest. This is repeated at noon. In the evening the priest chants the sutras. During the evening there is a celebration which in this case consists of a m^s: lam m^s: performance. The next morning, the priest is again fed. This follows the ceremony of the interment of bones and the burial of the bones.

During the day of the 5th, the family sponsoring the tham bun ceremony entertains guests, make foods, and prepares the necessary things for the ceremony to follow. When we arrived in mid-morning, a pavilion was being built in front of the house.

၂၅၀ (d^s: k^s:) = "dead person" in local language.

This event also has special food associated with it: khā:w thī:n, beef, and liquor. This seems to be basically a family affair for except for the m^s: lam m^s: only relatives were participating.

In this case, it has been 2 years since the person died. However, one year maybe all that is wanted. What determines the period of time? Money? Status?

A P.A. system and a generator for it and for the electricity at the m^s: lam m^s: performance had been rented by the family.

Pages 219-220 missing?

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FOOD: We were given a meal of *khā:w phā:n* and chicken curry broth. (saw some men eating *lā:p di:p*.)

MISC: Have noticed tattooing on the forearm of one woman. It was in the shape of a flower.

DEATH OF MAN INKHAM BKW:

The man who died in Kham BKW who died on 25 April (see above, p. 145) was named

☞ คาน ขลุว (can khru: da: thāp thā:n i:). The first two elements in the name - i.e. -

can and khru: both mean teacher and formed part of a title because he had been a priest for a long time and because he was skilled in animistic and astrological practices.

CELEBRATION OF NATIONALHOLIDAY:

Tomorrow is the major Buddhist holiday - witsā:khā' bu:cha: (วิสาขบูชา).

which commemorates the birth, death, and enlightenment of the Lord Buddha. Yesterday was "Coronation" Day - a day commemorating the coronation of the King. Though there were national holidays and work was stopped in the market, the only indication of their existence in the village was that school was closed for Monday and Tuesday. witsā:khā' bu:cha: was not observed in the village, nor in Ban Khawun Me. Ngai says that such holidays "are for officials."

COST OF WEDDINGS:

Ma. Ngai says that the cost of a wedding usually depends on the cost of liquor. Meal is standard around 500 baht.

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mō:lām mi:PERFORMANCE:

Last night there was a mō:lām mi: performance on the wall grounds. I had asked Nō:j if there was always mō:lām at the # time of tham bun. He answered that there ^{always} must be a "celebration" at such times. The mō:lām troupe had been hired for about ฿250 by the "sponsors" of the bun. This is a low price & according to Ma. Ngai. The troupe ^{comes} from a village in Ampoe Myang, Bo:et. The BWS villagers had built a make-shift stage near the west. The p.a. system and generator for electricity ~~was~~ was also there.

The scene was idyllic. After a rainstorm earlier in the evening, the sky cleared, and the moon and stars had come out making the evening quite bright. People were seated on the ground in front of the stage and there were several little "stands" ^{on the side} with their small low-sens lamps where one could buy small tid-bits (from people in the village, I believe).

It is such scenes that I always associate Southeast Asia. The "folk opera" itself concerned the story of Prince Watsundor and that is as far as I got in understanding. There was some interesting costuming even for such a minor troupe. Some of the players were obviously comic relief in the way they played up to the audience and in their costumes. The music was, ~~if~~ provided primarily by a khē:n with some percussions (drums, cymbals) support.

Nō:j:

Nō:j was over here during the storm last night. He says that he has never visited Bangkok. Though he has lived several years in Vietnam. He has no relatives (at least consanguineal) in Vietnam. He went there because he had several friends both from BK and from BWS who had

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gone there to live. He says that he is not a farmer, though he is reputed to be a good fisherman.

He was one of the "opponents" of the mā:lam last evening.

THAM BUN CEREMONY

At the end last night, noticed streamers had been attached to the that where the ashes will be placed today. The inscription on the that reads: "In loving memory of พ่อ ไร่จ้อย (Father) ryaj sōmphi-thāk, age 76, who died in 2504 and [whose remains] were placed here in 2506." พี่ชาย ไร่จ้อย (chaj sōmphi-thāk) who is the asst. headman and a relative painted the that and prepared the inscription.

About 7:00 went to wat - to the keut where people were bringing food to feed the monks. There were a large no. of people (more than usual) but mainly women. Each woman would carry a small tray of rice with maybe something else on it. She would get on knees, bow, and then place everything except a small amount of rice into the priest's container. Then she would waj and retire.

About 7:30 the bō: pā sūt phūy gaily decorated and a small bamboo pulmon u-land were brought into the keut.

Someone she had carried in a coconut.

The chanting of the laymen - offering food to the priests began. This chanting was led by the mā: sūt from khūm-jāj - etc and a few women wore phakhaomas over their shoulders. Some of these were silk.

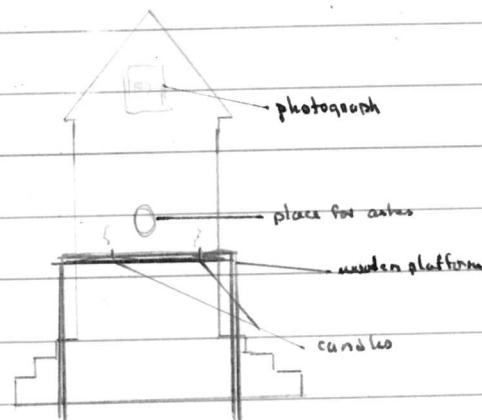
Food consisted of 4 "alms-balls" of rice and trays of food prepared by the immediate family of the dead person. After the chanting of the laymen was over, the priest and novices

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ate. The priest separated from the novices.

There had been a basket set aside into which was placed the remnants of rice and other goodies. These were for the spirits, for gi:ta. Some balls of rice were placed in corners of the keut. Candles and flowers will also placed on this container.

About 8:00 we left the keut and went over the to the that. Here a picture of the dead man was placed on the front of the that. In front was erected a wooden platform where 2 burning candles had been attached.



Slightly to the left of the that a small hole had been dug, leaning against its base of the that near the hole were two bamboo containers called bangpakum. In front of the platform were two bamboo mats. On the first of these was laid the bones, exposed to the air, on a white rough cotton cloth. Behind this was a cocoon which had been opened.

A little ways away was another mat with two male relatives who had two bangpakum sacks. The bangpakums were opened and some more things were added - matches and more money. One bangpakum was wrapped with a phakhaoma.

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The daughter of the dead person took some coconut water and poured it into the nearby ^{hole} ~~hole~~. The ~~hole~~ hole was then filled with earth and smoothed over. The water was "to be used for the dead person to wash with." The bangrakum are similarly a collection of things for a dead person to use.

The leftover food which we had seen collected in the wat was brought out and placed around the base of the Bo tree and on other thats and around the area to feed the phi: We saw the h̄: p̄: s̄: t̄: ph̄: ȳ being thrown away just outside the wat grounds.

The priest came and poured coconut water over the bones and over the bangrakum which had been placed near the bones. Then he poured "perfumed water" (น้ำปรุง) on the bones. Then one bangrakum was set in front. Some relatives came forward and poured more coconut water and perfumed water over the bones and bangrakum. Some more candles were laid on the platform and lit. Then the bones were wrapped up and placed at the base of the that.

The priest and novices sat down on a mat and chanted some sutras appropriate to death. One of the bangrakum (the one without the phakhauma) was placed at the bottom of the that as well. More candles lit. Then the m̄: s̄: uat came forward and motioned to priest and novices. ^{bangrakum} 4 strings leading from the neck ball of bones were led to the priest and novices. Again they chanted. Then the m̄: s̄: uat took down the bangrakum and set it down near the other one. The priest and novices sat down and began to chant again. The bones were tied up. The priest came forward and placed the bones in the that. A piece of wood was placed over the opening.

Then the priest, the novices, the m̄: s̄: uat, some relatives with the other bangrakum (in the

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phakhauma) went to the that where the ashes of the wife of the dead man were interred. An abhaewich abbreviation of the same above ceremony was again held - except in this case water was splashed on the that.

Bangrakum were then taken and given priests and the ceremony was over.

Lo Boek: In the house of Mr. Dhan in KPH, I was shown a sheet of the leaf book written in Luo.

Think it concerns N̄: khuān ceremony.

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LIANG B̄: W CEREMONY:

Today was the day "to feed the village spirits." As I entered the village, ~~at~~ at about 6:15 I saw a group of men gathered at Mr. Tai-p'o (the ichawcam) house. At 7:30 I went there myself. Many women, a few children and one or more men were bringing food for feeding the phi: The items which were brought were:

- 1) chicken eggs hard boiled
- 2) khaw n̄: aw rolled in balls
- 3) leaves
- 4) leaves with candles and cigarette
- 5) small cooked white chickens
- 6) bones in bamboo tubes
- 7) money - usually not galyng.

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The brazier is called law (sing law hai lei to:). Also, there were some fire rockets (bang faj) which would be used "to worship the phi:~"

Do this ceremony during the "hot months" in order to insure that farming, the activities of the village, and the weather will be satisfactory during the rainy season.

At 9:00 the priest and novices came to the house. They had been fed as must occur before the ceremony can begin. At 9:15 they left for the shrine, and the various items of food, etc. were placed in baskets. Then Mr. Tai:p, a man who was acting as an assistant, those bearing the baskets of food, some men, and many children went to the shrine of phi:ta:. The priest and novices were already there. The whole village was obviously not present - mainly children, young men, a few older men, and an equivalent no. of older women. Many more, however, than the last ceremony I saw here at the time of the wet fair.

Mr. Tai:p took the "basket" from the house of phi:ta:.



Candles were then lit and the khawcam "worshipped" the phi:ta: by taking 2 lit candles with leaves and raising them above his head. He then said he hoped the phi:ta: would partake of the

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mentioning each type that was being offered. He then took two cigarettes from me, lit them, placed them on the basket, offered them to phi:ta:, took them from the basket ~~of~~ and placed them in the house of phi:ta: while he was doing this some of the men placed the containers of brazier below the house of phi:ta:':s servant and poured water in them. 2 candles were also lit in the house of phi:ta:':s servant. On the basket from that house was placed 2 chickens, 2 eggs, ~~two~~ 2 balls of rice. Similarly for the basket of phi:ta:'. The leaves and candles and incense and flowers were laid out inside the house of phi:ta: and his servant. Baskets of food were also with lighted candles attached were placed in the house. The fire rockets were placed in the house of phi:ta:'. The chickens had been broken open before they were offered to the spirit. When all the things had been placed, Mr. Tai:p asked phi:ta: to partake of the food. ~~He~~ If phi:ta: was satisfied, it was asked that he provide a good year; he asked for each person's well being, and for good rains.

The tray with the money had also been placed inside the house. Mr. Tai:p had a phakhaomma over his shoulder which he was worshipping phi:ta:.

Then some of the fire works were taken to one corner of the clearing and were set off. Mr. Tai:p presented these to phi:ta: before they were set off.

Then the food was removed from the houses and distributed to the people. Most of the same kind of food was given to phi:ta: and then also taken and given to the people. The food was particularly given to the children who

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quickly disappeared once they had got their chickens and eggs.

The money totalled 1312 and this was kept by Mr. Tai-p.

ORDINATION OF NEW PRIESTS:

An ordination of new priests will be held on the 14th of May (7th day of the waning of the moon, 6th month). There will be a gain with mô-lax at that time.

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Returned to the village for the first time in over 3 weeks. It seems that the villagers thought perhaps we had returned to America. Made me realize that we shouldn't have any more prolonged absences from the village - at least until the seminar in late September. It will take a little while before we are truly back in the swing of things. Mr. Ngaw didn't seem very pleased - that is, he seemed a little put out that we had been gone so long. We have been here a couple of hours now and have had very few of our standard visitors - except the women. However, Mr. Ngaw and Mr. Thissay have gone to town.

Yesterday, Mr. Ngaw had a tham bun ceremony at the store - a ceremony which he has every year. He said that he fed the priests and then fed the village.

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He held this ceremony in order to bring "good fortune" on his house and business. The monks came in the morning and he fed them, then they danced suat mon. They placed something at each corner of the house. When they had finished and gone, the villagers came to eat and drink. He fed them khaw niao, sen mi, fish, and chicken as well as liquor and satto.

INNOVATION AND Mr.

Ngaw:

In the field near Mr. Ngaw's holdings and ~~between~~ between the store and the house of Mr. Ngaw's "mother-in-law" corn has and is being planted. I watched Mr. Ngaw's "mother-in-law" planting it this morning by taking a stick, poking holes at random, and putting kernels of corn from a cob. However, the method may be, the fact