

31 August, 1963

THĪ:t THUAN CEREMONY:

Last night at about 9 p.m. or after we were awakened by a commotion in the wat. Because of my being rather unwell, we didn't go to see but Mr. Ngāw explained to us what was happening. It seems that during Lent, villagers from surrounding villages make surprise visits on wat BNT with gifts and food. This is called NON INEK (thĪ:t thuan) - lit. BNT villagers reciprocate by making similar presentations at neighbouring wats. This is a thambun ceremony at which the priests of the receiving wat will chant (and preach?). These thambun are always made during the Lenten season and not after the "leaving of Lent" ceremony. Such events also occur occasionally during the day. The priests of the donor village always accompany the group going. In this case the donor village was B. Nĕ:g dik.

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NATIONAL HOLIDAY:

According to Ngāw, who heard it on the radio, today is some sort of national day. There is no ceremony in the village, but some people were interested in listening to the speeches of the King & Queen on the radio.

EFFECTS OF RADIO ADVERTISING:

Mr. Ngāw bought a special health tonic called "Lion's Blood" (ᐃᐃᐃᐃ ᐃᐃᐃᐃ) which costs B5 because he "heard it advertised on the radio so often." One thing that impressed him about the tonic was that it was invented by a doctor who studied medicine in Germany (or so the advertisement). The association of a product with a foreign country is a ploy

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that is used greatly in Thailand.

KHĀW SĀ:k CEREMONY:

Apparently, the khāw sāk ceremony is very imp. Festival in this area. Today and tomorrow people go to visit relatives - especially an-in-law living in different villages will go to visit parents & relatives in their home village. Mr. Ng. gives several reasons why visiting is done: (1) it is "customary" at the time of the khāw sāk ceremony; (2) people have been working in the fields & haven't had time to visit their relatives; (3) people want to go to get bananas and coco-nuts to use in making special foods - which will be done tomorrow - for the ceremony.

Today "mother" Ho:m has a young relative (up about 16 yrs. of age) from ~~some~~ Nĕ:g dik staying at visiting. She specifically says, in connection with this young man's visit, that "on this day people go visiting to make merit and to think of everything (ᐃᐃ ᐃᐃ ᐃᐃ)." "

ETHNIC CONCEPTIONS:

"Mother" Ho:m was today talking to Jane about some Khĕ: people who used to come here to trade. These people, she says, are very dark with teeth (ᐃᐃᐃᐃ), and wear only loin cloths. She says that they have very dark knees (prob. tattooed). They carry things on their backs and on their shoulders. She says they don't live in villages but "in the forest". She has only seen men, no women. (Ng. has never heard of them, so they apparently no longer come). They wear gold earrings. Interestingly, she says that they come from the "East". A few speak Lao, but most know only their own language. [I would guess from their description that they are similar, if not in fact, the phĭ: thĕ:g lyang]

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She pointed out that "dark" people are always ugly.

She also says that the Suaij people "from the South" (Suaij, Sisaket) come up sometimes "in search of rice because they don't have enough to eat." She also pointed out that these people are darker.

In the dry season some Thai-Khmer from the south of the Northeast come through here in a caravan of elephants from Surin. They usually come through here in order to take their animals to that Phnom for the big fair there. They make their living by taking their elephants around and have people pay for rides. It apparently is a very colorful scene with the women in red sarongs. These people also speak Lao. They are, she pointed out, also darker.

Jane asked her if she considered herself Thai or Lao and she was a little fudged back by the question. She finally answered by saying that "people in the Northeast are Lao".

2 September, 1963.

THŌI THIAN

Last night the priests, young people (particularly girls), & a scattering of old people paid a return visit to Bân Nŏiŋ duk, the village that held the thŏi thian ceremony in BNT a few nights back. One of the reasons that this particular night was chosen was that there was a big celebration with cinema being held last night. The reason ~~that~~ for the activities is that today is opening of school day, and there is to be a major ceremony at the "Friendship School" - the school built by the American Army. The group didn't return from the village (they left about 8:30) until after 1 a.m.

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PREPARATIONS FOR KHĀ:W SĀ:K CEREMONY:

Today has had a really festive nature. In the first time since rice-planting began, people have been at home - except for those who have gone on short paj thian. The main occupation throughout the day has been in making various glutinous rice sweets in famille. The atmosphere reminded me of my family making of popcorn balls which we used to do at home at Christmastime. We have been involved with "our" family - namely Ngai, Nuan, & Nuan's family. They have been, with Jane pitching in, been making 3 types of goodies: khā:w tŏm, khā:w nŏm (like for the pradap din ceremony) & khā:w tŏm phŏt. All these take quite some time in the preparation & have required the buying of coco-nuts & bananas. I think that the children of the village must truly get it on all the sweets they have eaten. And the kids are certainly complaining of stomach pains.

MR. NGAI AS A MONEY LENDER:

Mr. Ngai went to Sanchaen this afternoon. He mentioned that among other things he was going because it was the first of the month and he wished to collect some money which he had lent to some teachers at 10% /month interest.

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LOCAL HEALTH PRACTICES:

This morning the headman was once again said that he had had a stomach ache for several days. I asked him what medicine he used. He assured that he didn't use "medicine" but used local remedies (๒๗ ๗๗๕ ๗๗๕ @ - ja: phŏi:n bā:n). I asked him where he got the medicine and

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he paid from the "doctor" (m̃:) who turns out to be Mr. Sāw, the m̃:lam m̃: director.

CASTRATION OF PIGS:

Mr. Ngāw had 3 pigs castrated this morning - the big boar and two smaller pigs. A "doctor" came from another village to do this. Mr. Ngāw paid him 15 apiece (total 45) for the work. He also took the testicles.

EDUCATION:

Today went over to the school ~~and~~ which had opened today (official opening of the school was yesterday) but the teachers had to go to a meeting of the teachers from the amphur and so school didn't open today. ~~Thammasak~~ The teachers were busy pouring over records at the school, including which was another book of registration of students prior to the one I had already seen and copied. In one book, the Headmaster's "Diary", Mr. Thiāy had copied a brief history of the school. The first sentence of this book gives the date of the official opening of the school:

"The school [at Wat BNT] was established on the 13th of February, 1934."

["๒๕๑๖๖๓ ๑๓ ๑๒ ๒๔ ๑๓๒๖๖๓ ๑๓ ๑๗ ๒๖๖๓ ๑๓ ๑๓ ๒๔๖๖ "]

6 September, 1963

KHĀW SĀ:k CEREMONY:

On the 3rd the Khā:w sāk ceremony was held in the village. Today, I talked with Mr. Wāiāw concerning this ceremony and so will combine the two notes.

MEANING AND FUNCTION OF THE CEREMONY:

These actually seem to be several functions connected with the ceremony. All these functions stem from the basic idea of feeding supernatural beings. ~~The~~ The ceremony is called ๒๑ ๑๗๒๖๖๓ (bun khā:w sāk) in Lao and ๑๓ ๑๗ ๒๖๖๓ (phithi: wan sāk). The Official government dictionary defines ๒๖๖๓ (sāk) as "concerning or born in the autumn; festival season at the end of the 10th [Lunar] month" ' The pali word for this is ๒๖๖๓ (sārā thā) and the Sanskrit is (॒॒॒॑) - sāk. In the Modern Standard Thai-English Dictionary (p. 1343), the word is defined as "autumn; autumnal merit-making ceremony." I had never heard of the ceremony & could find no references to it in any of the literatures on village life in the Central Plains. However, many people up here believe that it is a ceremony held all over Thailand. Everyone agrees on the fact that it is a ceremony of Brahmic origin. The linguistic indications would support this idea. What I don't understand linguistically is why the name of the ceremony in Thai is based on the word ๒๖๖๓ (sāk) and yet this word is said to be the same word as ๒๖๖๓ (sāk) in Lao. Why does the /t/ change to a /k/?

' ๑๗๒๖ ๑๗๒๖ ๒๖๖๓ ๑๗๒๖ ๑๗๒๖, p. ๑๐

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One story that is told as the reason for the ceremony was given to me by Mr. Wichiam. He says that some of the souls [๖๖๖๖๖๖ - winja:n] of dead ^{ancestors} ~~ancestors~~ [๖๖๖๖๖๖ - ph̄: s̄ȳ - in Lao; ๖๖๖๖๖๖ - b̄ap b̄u' r̄u' - in Thai] have gone to hell (๖๖๖๖๖๖ - n̄ar̄ok). One day a year the being up here allows the spirits to return to the earth. If the descendants take opportunity to present food and gifts on that day, the ancestors will be able to accept them. This one day of the year is at the time of kh̄a:w s̄a:k.

The ceremony is also connected with the rice-cycle. It is held at a time of the year when the rice is mostly all planted and people are now waiting for it to grow and ripen. Mr. ST, the headmaster, says that the ceremony is held "to make the rice grow". The ~~gods~~ people, he continued, make merit which they transfer to the gods, benevolent spirits in the hopes that they in turn will help assist in the rice growing process. Mr. Thiang confirms this and says that food and "merit" is presented to the spirits of all growing plants - trees, rice, etc. - so that they will ~~grow~~ grow well. These things are also presented to the "spirit of the Earth" ph̄: m̄e: n̄a:ig th̄or̄a:n̄i: - for her help in the rice process.

I asked Mr. Wichiam to explain the difference between this ceremony and the ceremony of ๖๖๖๖๖๖ (pr̄a:d̄ip di:n) which had been held a case fortnight before (that is, the 9th month), and which seemed to me to be for the same purpose. He said he wasn't certain, but pr̄a:d̄ip di:n was "a smaller ceremony".

The day on which the ceremony was held was wan ph̄r̄a'c and was the 15th day of the waxing of the moon (i.e., full moon) of the 10th month. People had prepared not only the

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special rice foods, but also other foods as well, so that the ceremony was certainly a feast day.

THE EVENTS:1. FEEDING OF THE PRIESTS AT MORNING MEAL:

In the morning, the priests were fed as usual in the kh̄u'i: by having people take food to them. However, there were many more people & much more food than on an ordinary day or even on any other wan ph̄r̄a'c. Jane went with Nuan to present food to the monks. The following is her report of what occurred.

"Went to wat with Nuan to liang ph̄r̄a'c. We each took a trayful of food, hers containing, consisting of a bowl of ke:ig kaj, some kh̄a:w t̄o:m, kh̄a:w n̄o:m, cigarettes, betel, white flowers, & kh̄a:w n̄iaw; mine of kh̄a:w n̄iaw, omelette stuffed in paper leaf, a separate bowl of prepared beef with more water, onions, & peppers, to make it like a ke:ig, plus kh̄a:w t̄o:m which Nuan had donated. We carried the tray up on our shoulders & took them over to the wat, depositing them at the foot of the central section of the kh̄u'i:. There was one old woman (grandmother of the illegitimate child) tending plates of other food which had been brought by earlier arrivals. The notice of the old woman took the food from our tray, but left a little rice on each. After we had taken leave of the priests (we did not wait till they had eaten, unlike at lunch), we took the rice over to the wat grounds and each deposited a small piece on the thap of Nuan's maternal grandparents & that of the headmaster's father (also a relative). The headmaster's father has a very tall thap to the right of the steps leading into the wat grounds. It is decorated with a mirror, as is that of the headman's mother."

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2. MAIN CEREMONY:

About 10:15 Mr. sī:hāi, the mō:suat, went to the khūtī & struck the big drum there. Shortly afterwards women bearing baskets & accompanied by their children began to arrive also. They went to the centre room & on to the porch of the khūtī. There were very few men present throughout the ceremony, & all totalled there were only 7 (other than myself and the priests). These included Mr. sī:hāi, Mr. sō:n (the father of the head priest), and later Mr. Tai:p (the khūcam). The reason given several times was that only women came because men had to work in the fields. It was deemed important only that there be a representative of every family at the ceremony. And certainly all the women with their children made quite an impressive gathering and was one of the largest gatherings I have witnessed since coming to BNT.

The women brought the following types of items:

1. paired banana leaf containers, one full of food, the other of betel & tobacco.
2. khā:w nīew
3. rice sweets including khā:w tōm & khā:w nōim
4. candles & flowers or flowers & leaves
5. food such as curries, broiled fish, etc.
6. bottles of water

Some of these were taken by a woman in the centre of the room & divided into categories according to type. Some of the men also helped in this sorting, but one woman did most of the work. The items that were taken & ~~divided~~ placed in separate containers, were especially items 1, 3, 4 above.

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People also retained some of these items in their own baskets.

When I first arrived, the priests weren't present, but their mattresses were arranged in the back of the room in front of the altar. Finally, the priests entered. They had been newly shaved for the day. They took their places on their mattresses. In front of them were placed various curries, rice in their begging bowls, one begging bowl filled with sweets, & other food. In front of this an away & facing the priests was the row of 7 men. Then behind them were the women.

The mō:suat - old Mr. sī:hāi - started chanting. Then he took a water scoop in which were placed flowers and candles. He presented these to the head priest who indicated his acceptance by touching the bowl. This chanting and presentation, it was pointed out to me by one man, was the ๑๐ ๑๑ (kō:sin) - the "requesting of the precepts". When this request had been made, the precepts were chanted by the priests & repeated by the laity with Mr. sī:hāi acting as lay leader.

When this was finished, the big baskets of items which had been presented divided before hand, were brought forward. Then there was the chanting of presentation by the laity. These three baskets were presented to the head priest who touched them. The baskets were then taken away & redistributed among the women. The priests then began to eat what had been previously placed in front of them. Some big containers of the rice sweets were taken away and placed in another room where they would be kept for the morrow.

The women took their baskets & went around the wāt grounds placing offerings on the that of the ancestors, at the base of certain Bo trees, & on the fences. At the base of the that, the women would place open bundles of food, tobacco, & betel. Then they took

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their bottles of water and slowly poured the liquid on the ground near the offerings. This pouring, according to Mr. B.T., is called น้ำตักน้ำ (jâ:t ná:m - lit. "particles of water") or ~~น้ำตักน้ำ~~ น้ำตักน้ำ ๑๗ ๗๗๗ (jâ:t ná:m ma: thain - lit. "alms giving water") according to Mr. Wichian. This is done in order to transfer the merit made in presenting food to the monks to the listening to the precepts to the ancestral spirits.

Some people told me that food and these items would be taken to be given to the spirits in the fields. Francis Cripps who had observed the ceremony at the larger wat at Bân ^{during the sermon} S.P. sâ:wât (near Mahachulalongkornrajavidyalaya Teachers' College) had observed that women came and collected the already made offerings in the wat grounds to take and represent them in the fields. The monks said that this wasn't quite right. Incidentally, at the ceremony he observed, only the small banana leaf packets attached in pairs - one containing food (of everyday variety) & the other containing betel & tobacco - were used as offerings to the spirit. The special rice sweets were all consumed by the people themselves or else given to the monks.

When all the presentations had been made in the wat grounds, the participants (but not all) returned to the khut to request & listen to a sermon by the head priest. The mî: sâ:wât was the one who ritually requested the sermon. The head priest read the sermon from a book. Francis Cripps said that at wat sî:sâ:wât, the head priest preached a sermon on the "Spirits being allowed to come from Hell" theme. I am afraid that I didn't understand the sermon given at B&T - partially because there was so much noise with people talking that it was almost impossible to hear. It would seem that what Kingshill has said is true - only the first of "listening"

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to a sermon is important, "understanding" is not important. When the sermon was over, the priests chanted and when they reached a certain point, water was slowly poured through the cracks in the floor by one man with a scoop. This is always done in thamban ceremonies & is done to notify phrá? nâi: na:y thî:ráni: of the proceedings.

Money had been collected during the whole affair - most people donating about 50¢. When the chanting was over, the money was divided up and given to each of the priests & the novice.

Other people, though only a fraction of the participants, were also eating in the khut. We ourselves were encouraged to eat (sweets, toasted fish, rice) or else we wouldn't make merit. I think there is particular significance attached to the special foods made for this ceremony - the khâ:w tîm (&/or khâ:w tîm phât) and the khâ:w nôm (called khâ:w sak in Lao). Both are made from khâ:w nîaw and both are thought to be special treats. Since one of the purposes of the ceremony is to make the rice, which is glutinous, to grow well, it would seem that there might be something to the idea that the spirit in seeing what delectable things can be made from the rice would be more prone to helping the rice grow.

3. MR. NGAW'S PRIVATE CEREMONY:

Because Mr. Ngaw is not a rice-farmer, but has a special relationship to the rice, he held a private little ceremony in the rice mill. He took two plates of offering plus candles & put them on the two major parts of the rice mill - the mill itself & the engine. These plates contained in case, khâ:w tîm phât, ashis (from store), flowers, a bit of canned fish, 2

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cigarettes, 2 chess of prepared betel, rice, meat, eggs, coloured paper. Two candles (called "egg candles") were placed beside each plate. When he had placed these on ~~the~~ each piece of machinery, he lit the candles, the incense, the cigarettes. He then repeated the "I take refuge in..." & asked the spirit to come & bless the mill, make the equipment run properly, make the mill popular, & help make lots of money. He said that he was worshipping (พุทธ - bu:cha:) the: wá:da: (๓ 172 077), phró mē: na:ŋ thá:ra:ni: & the 3 elements of the Buddhist trinity: - the Buddha (พุทธ - phút), the Dharma (ธรรม - thá:m), & the Sangha (สงฆ์ - sāy). He says that he does this ceremony every year. He also says that he has seen the Chinese do the same sort of thing at their rice mills.

BŪAT HĀ:

Mr. Wichian says that when a close relative of a recently deceased person enters the monkhood for a short time (sometimes less than a day) to make merit for the deceased this is called บัวต ๓๗ (būat hā:)

A PERSON KNOWLEDGEABLE ABOUT NORTHEASTERN CUSTOM:

Mr. Wichian says that the abbot of B. Lat, near B. Khwā:ng, knows much about Northeastern custom & ceremonies.

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TRAVELLING CLOTH SALESMEN:

Today a group of about 10 young men who sell cloth came to the village to peddle their wares & to spend the night. Most of this group originally comes from Nakhon Phanom or just Phanom. I doubt that any of them is much over 25-30. We talked with one young man whose home is that Phanom. He says that these particular goods he has come from a store in Khon Kaen. He has travelled all over the Northeast from Udon, to Korat, to Udorn, etc. They never travel by bus, but always by foot. He apparently has never been to the Central Plains, but has been to Shabiet, Sawannakhet, and worked for an ice-making company in Uientane. He says he used to go across to Savannakhet by means of his own boat. These young men stay in the wats (courtyards of the priests) in the villages they visit. I wasn't quite certain how they get their food, but probably buy it from villagers. They have been on the road on this particular trip now for something over a month. They won't return to Nakhon Phanom for another 6 months.

These young men certainly have the opportunity to bring news to people from all over the Northeast. And I am pointed out that they would make ideal Communist agents. However, my impression was that they were barely tolerated by the villagers. This was probably partially because of their youth.

RELIGION:

In the Northeast, at least in the villages, women can't enter the phút.

Status TERMINOLOGY:

There are a number of terms which are used as titles and which indicate a rank

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as in real administrative life.]

We also discussed the use of กุญแจ (khŏ:khamă:) - lit. "to apologise" or "to ask pardon of". This is used as a form of marriage - when a couple decide to marry but do not wish to go through a ceremony, they will take flowers, candles, and incense and go khŏ:khamă: the girl's parents. This is so that the man doesn't "do wrong" by taking up with a girl without her parents' permission. If the parents respond by tying the strings around the bound wrists of the couple, they approve of the match. If they don't, they disapprove and the young couple will be doing "wrong" (thum phit) if they still insist on living together. The khŏ:khamă: also must be done at a funeral (at least in town funerals but I haven't noticed it in the village) because one should "ask forgiveness" of all those misdoings which one has done during a person's lifetime. Not to do so is bə:p. The same "asking of forgiveness" is done by a young man of his parents just before he is ordained. Again, not to do so is bə:p.

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Was talking with Francis Cairns today. He says that in Amphoe ~~Chua~~ caturáphákphima (๑.๑๑๕ ๑๑๑๑๑ ๑๑๑๑๑) there is a village called B. myag hön (๑.๑๑๑๑ ๑๑๑๑) which has a boat which was registered in R.S. 1 (13th year of the Bangkok Era). Very old boat - probably Khmer. He suspects that the village, which is very large having over 400 houses, was probably ~~an~~ originally Khmer town. He says that there are a number of interesting artefacts in the boat - including some old ba:ij lan. The villagers are planning to pull down the boat in a couple of years time to build a new boat.

This ~~has~~ whole amphoe is on high ground, & Francis suspects that the whole area was a Khmer stronghold. There are many ruins in the area. In the village of a student from the teachers' college - Sang nga - has a very old ruined boat with an interesting Buddha statue.

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Last night we had Mr. Chuechaj & Mr. Chonon to dinner. They said that there are 2 "forest wats" (Thaoyut ord) in Mahasarakham.

I was also trying to get at the origin of the word khə:wə:k (๑๑๑ ๑๑๑) and why it differs from the word ๑๑๑ in Thai. They said that they thought the word ๑๑๑ is the word for "pottle" because of having to use the large mortar & pestle to ~~make~~ make the paste for the ๑๑๑. They also brought up the word salə:k in this connection, but I didn't quite follow them in this discussion.

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certain acquired status. ~~and~~ This evening, I discussed some of these terms with Mr. Ngaw:

1. ca:n (๑๗๕๖):

Mr. Ngaw says that this term particularly applies to people who have been in the monkhood long enough to have had the hōt phā? (Lao) ceremony performed for them (This was the ceremony we observed at Bā:m mī: at the time of Sōngkrai:n.) I asked if people who were mī:suāt, mī:tham, mī:sū:khwān, etc. also had this term. He said that they often do but not because of their knowledge, but because of their ~~stay~~ length of stay in the monkhood. During their long stay, however, many of these men acquired these specialized knowledges.

2. Thit (๓๑):

This is a title ^{for one} who has once been a monk, but was not in the monkhood long enough to receive the title of ca:n.

3. chiag (Thai); Siang (Lao) (๓๖๖):

This is a title for one who has once been a novice, but never a monk.

4. ta: (๑๗):

This is a title used for ~~one~~ a no longer young man, usually married, who has never had any religious experience as a monk/novice.

5. cam (๓) [Lao only]:

This title is given to the khā:cam - the village's representative to the patron god. In this case, the incumbent, Mr. Tā:p has never been in the monkhood and so

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this is obviously not a criterion for the position.

6. phā? (T); phā? (L); ๓๑๕

A person who is now a priest. Usually, used for a term of reference rather than a term of address.

7. ca:ca:n (T+L) ๑๗๗๕๖

This term is susceptible to a variety of interpretation, depending on the situation in which one is. In Mahasarakham the term is used for teachers at the Teacher's College. In Bangkok it is used for professors at Chula. However, it has a much wider ~~usage~~ usage than the English word "professor". In the village setting one hears the term applied to priests - particularly head priests. If the priest is an old and respected "abbot" (sompha:n), he will be called a:ca:n jāj. I have also heard this title ascribed to others with extensive specialized knowledge

such as one renowned for his Brahministic skills or one who is major teacher of mī:lammū:

8. khā:ba: (L only) ๑๗๖๗:

This term means roughly the same thing as ca:ca:n in the Lao village setting. Priests are often called (R & A) khā:ba:

9. khru: (T) khru: (L); ๑๗๖

This term can be translated as "teacher". In the village setting, the term as a title (though other ~~was~~ people may be "teachers" of some skill or other) is reserved almost exclusively for the teachers of the village school (except in the combined form above in #8). If the individual concerned is ~~former~~ head master, he will be called khru:jāj, but will be called khru:so:antso.

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10. phū:jāj (T), phū:njāj (L), ค้อ ๑ ๑๑๑

The "headman" of a village is called phū:jāj bā:n (lit. "Big man of the village"), but carries the title phū:jāj in front of his name. Thus, Ma. Phon, the headman of BNT is addressed as phū:njāj phōn (L) - lit., "Big man Phon".

There are other statuses as well, as, for example, phū:chūaj phū:jāj bā:n chūaj^(T) - The "ant. headman Chūaj" but though this is a specific status, there is no title of address carried with it. A lay person who has considerable knowledge as to Buddhism is known as a นักปล้ำ (nák plāit - T.), but again there is no special title. The term หมอ (mō:) - usually translated as "doctor" is a special case. A person who is called mō: may be a herbal doctor, a specialist in exorcism or animistic practices, or a variety of other things. Though there are a number of people in the village who have such knowledge and one mō:sū:khwān (like Ma. Sī:hāi), etc., I have never heard them called mō: around here. The one individual who has some knowledge as to herbal medicines - Ma. Sāw - doesn't know enough, according to Mr. Ngāw to be classified as a mō:.

LEAVING-OF-LENT CEREMONY:

Mr. Ngāw says that the headman has decided to have a ko:m faj contest on the "leaving-of-lent" day. He thinks that there will be about 50 competitors. I think that this is being done partially for our sakes. Mr. Ngāw was waxing quite eloquently on the beauty & largeness of this ceremony in Thā:tu:m.

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MR. NĀW - PERSONAL:

When we left the village last week, Nāw was very ill with "stomach pains". It turns out, on our return, that she has had a mis carriage (2nd month).

CLOTHING:

We learned today that there are a variety of styles of phā:zin. Some of which were mentioned included (1) Chingmai, (2) phū:n myag; (3) phāmā: (Burmese), (4) lao, (5) thaj yāj, (6) thaj. The term used for style was ๑๑๑ (lāj).

There are 3 kinds of phā:khauma: - distinguished by the size of checks (small, medium, large).

The cloth which one sees women wearing across her shoulder in the wāt is called ๑๑, ๑๑๑๑ ๑๑ (phū:sāwng bā:) in Thai and ๑๑, ๑๑๑๑ ๑๑๑ (phū:biag bāi) in Lao. This cloth is 2 metres long. Usually it is white, but old women sometimes wear black. Since it is necessary to keep the white clean, it symbolizes a pure heart. One also sees silk one of many colours.

RELIGION:

I asked Mr. Ngāw if Nāj Sī:hāi was the "lay leader" because I saw him usually leading the laity in chanting and in "requesting the precepts." Ngāw said that anybody could be lay leader provided he knows the chants and doesn't "make mistakes." In actual fact deference is always paid to the sr. male present and since Mr. Sī:hāi is prob. the most knowledgeable with regard to religion (and is the head of the wat comm.),

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think), he would always take precedence over anyone else.

I asked Mr. Ngau about the uad comm. He couldn't remember who all were members, but told a bit about it. It is usually made up of ~~people~~ older males who have had considerable religious experience (though not always because the headman is a member and he has never been priest nor novice). Membership is apparently decided by the comm. itself, and is not chosen by the whole village. Mr. Ngau said that he was rather surprised to find how inactive the comm. in BNT is after coming from Nong Kha: where the comm. often met once or twice a day.

VILLAGE LEADERSHIP:

There is no name for the "village council". Membership is open to any male who wants to attend, and since the meetings are always for a specific reason (never for making general policy), those who are interested or concerned will be the ones who will attend.

I asked Mr. Ngau if Mr. Phom's son will succeed Mr. Phom as headman. Mr. Ngau said that he didn't know but that there were many people in the village such as Mr. Sain (KNKN), Mr. Chai (the ast. head man), Mr. Som (brother of Mr. Phom from KNKN) who could be headman. He said that in Nong Kha:, the successive head men are usually not related.

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NIGHTTIME ACTIVITIES:

Last night we saw a large number of mice go by with the trunks that look like

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mail boxes. These men were going to catch fish - a fairly normal practice at nighttime during the rainy season.

EDUCATION:

I am sometimes truly wonder how the students at the school ever learn anything at all. When I went to the school this morning, I found Mr. B.T. on his own. Khun Suopha: was in town taking some sort of exam, and Khun Beng had been delayed in coming for some reason (she arrived later at about 12:00 ~~noon~~^{noon}). When I arrived, Mr. B.T. dismissed what few students there were left (some had gone to Ba:n Khaw to get the big tax drums which ~~were~~ would be turned into water storage tanks & some were already in search of fertilizer) to go collect fertilizer for the plants in the school plot and for the school's jute crop. I guess that Khun Beng was supervising the students bringing the drums from B.K. (there, they pushed). Later Mr. BT went to work on the drums in trying to fix them up. And finally, all went to work in the jute field. In other words, no "studying" was done today.

I worked today on some educational records in the village which date back to the founding of the school. Some general points I got from these statistics were that 29 years ago, T. Khaw was in amphoe talat (๑. ๑๗๗๑) and BNT was village # 20 of T. Khaw (this means that there were more villages in the tambon then than there are now).

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LEGENDS CONCERNING THE NORTHEAST.

Last night Mr. Ngai was telling some of the legends of the Northeast including the story of the origin of the bo:ng faj ceremony. This in essence was the same story as Mr. Wichien had told me: That a Prince Khō:m (ᨧᨱᨶᨶᨶᨶᨶᨶ) had a very lovely daughter named Zaj (ᨧᨱᨶᨶᨶᨶᨶᨶ). In order to choose between her suitors, he held a contest for surrounding provinces to make bo:ng faj & whoever went the highest would win her hand. He also mentioned in conjunction with this story that ~~the~~ phraja: khō:m lived in a town in Salom Nakho:n & that princes from Chiang Hian (now B. Chiang Hian in T. Khuāw) and Myag S.Y. khē:w (now B. S.Y. khē:w in Roi-et) were cities from whence princes came to compete. This morning he pointed out this story was being told by some mī:lam players on the radio. Thus, this legend exists in the mī:lam series.

Ngai says that a Mr. Sain who lives in Ban Khuāw is particularly skilled in telling the legends of this area.

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PHI:MI: THO:IT KHĀ:W SĀIN

During Lent, BNT will go at night to neighbouring wats, and neighbouring villages will come to wat BNT to participate in a ceremony called ᨧᨱᨶᨶᨶᨶᨶᨶ (1 sp.) Thō:it khā:w sāin (lit. 'to throwaway = give - milled rice') or ᨧᨱᨶᨶᨶᨶᨶᨶᨶ thō:it thian ('to throw away - give - candles'). [See p. 357 for previous mention.]

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Last night BNT villagers went to B. ~~ᨧᨱᨶᨶᨶᨶᨶᨶ~~ ᨧᨱᨶᨶᨶᨶᨶᨶ (alt. known as B. Nō:ij; B. mā:k jāi, etc.). We went about 9:30-9:00. The group was composed of the 3 priests (who always must go on these events) and primarily teenagers and young people. Included in the group were Mr. Ngai, Nin, the sister of Bunjap, Bōnsuk, the daughter of the headman, Nō:ij, and others. The procession was quite colorful as we wandered across the fields (walking on the dikes) with 2 hurricane lanterns, Nin playing on the khuen, someone else playing on a harmonica, and one boy striking a large bronze cymbal. This last instrument is a perfect replica of a Don Son Anum. The priests said that it was pure gold (it is called a "gold drum" - ᨧᨱᨶᨶᨶᨶᨶᨶ) and that it costs \$1300-1400.

The most essential thing which was carried in the procession was a basket half-filled with milled rice and with tobacco laid on top of the rice.

After walking through the field, wading across the "river", and climbing up a hill, we reached the village. Everyone was obviously asleep and "not a creature was stirring". We went to the wat, which is quite new and has only a klifi. There some of the younger men went & struck the anum which is used to call villagers together. After a while a few people appeared, but they didn't mingle much with BNT villagers. Then a couple of drums, like elongated bongo drums were brought out from this wat. With the drums being played, the apral being struck, the khuen and harmonica being played, and everyone else keeping time to the music by clapping, we processed around the wat, being led by the priests from BNT, 4 times, while we were doing this some villagers from B. ᨧᨱᨶᨶᨶᨶᨶᨶᨶ (ᨧᨱᨶᨶᨶᨶᨶᨶ) went up into the klifi. We then also went up in the klifi. The priests from BNT went to sit with the priests

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the priests from that village. The group from BNT sat in front of the priests, while there were a few villagers from that village (the headman for one) sitting with us, most others were in an inner room watching through the doorway. The ceremony was obviously one between BNT villagers & the priests of the visited wat there were incidentally, 2 priests - an older man and a younger man.

A great deal of amused commotion and discussion followed. I later learned that either a young girl or older man was supposed to lead the presentation of the rice to the monks. However, there was no older man, and the young girl was too shy. Thus, Mr. Ngai finally decided to lead. We started out by krá:p 3 times. Then Mr. Ngai led us in a the "I take refuge in...", following which flowers in a scopp were presented to the monks. Then some more discussion followed as Mr. Ngai didn't know the proper chant. Finally Bunsuk led the chant. Then Mr. Ngai lifted the basket of rice & tobacco and presented it to the monks. ~~The people~~ The monks from the visited wat then chanted a "thank you" during which water was poured through the crack in the floor as usual.

When this chanting was over, people relaxed a bit and talked among themselves. Then someone requested that the head priest of the visited wat give a "sermon." He agreed and finally began delivering a "sermon" in a ringing voice that was a cross between an cantor and a má:lám singer.

The head monk here is very famous for being able to predict the lottery

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numbers. So someone asked him to figure out what would be the next number. He wrote on the ~~paper~~ floor, with chalk, several things next to words part numbers. It was a bit delphic orish in that he didn't fully commit himself to an answer, more or less letting people draw their own conclusions from what he wrote.

Finally, we krá:p again 3 times and returned home.

Today in talking with Mr. Ngai about the meaning of the ceremony, he said that ~~in~~ in older times during the rainy season people used to do this ceremony because monks didn't have enough rice. But now they just continue doing it because that is the custom. Candles can be presented to the monks as well as rice.

HEADMAN'S ILLNESS:

The headman was around today and said that he still has stomach pains. He said if they don't clear up soon, he will go to the hospital. From what I can gather, his trouble is part muscular because twice the pains have been set off by straining in pulling away on a tether. However, he also has diarrhea and is off his food.

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TĪH:T KHĀU SĀ:N:

Today, a group of young villagers from B. B:n Du: came to tĪh:t khā:wā:n, or tĪh:t thian BNT. There were some variations on what I saw the other night, other than the fact that they came during the day. The villagers (from B.D.D.) processed around the ~~center~~ sā:la:wit instead of around the kwit as we had done in B. má:já: (where there is no sā:la:). The group came about 11:00

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1/2 so the monks had to be fed first. The food was presented by women from BNT who prepared things in the *ku-ti*. When the monks were finished, all the guests from both B.D.D. & BNT ate in the *ku-ti*.

The presentation followed a different pattern in that the young girls did all the chanting. This chanting was quite unusual in its minor key (almost like Bulgarian music I have heard). When they reached the point of actually presenting the rice (also with blossoms and lighted candles attached to the baskets and some pretty-little artificial flowers made by the villagers), they chanted something like this: "We give this food to you priests and hope that it will be useful to you. We hope that when it is cooked, the food will fill you." These girls also chanted, or rather sang, after the major presentation was over.

Mr. Ngaw said that there were many River villagers from B.D.D. this year than in past years. The B.D.D. villagers all left in a group and none of them stayed to talk with BNT villagers.

THE POT MAN:

There is a man who comes through selling pots quite often (he comes from "the pot village") and we have got to know him. We were talking about the making of pots ~~again~~ ^{today} with him. He said only women make the pots - the men aren't able. A woman can make about 5-6 pots a day. It struck me that one of the reasons that only the women make the pots is because of unisexual residence. Only the women

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form the stable group through time to retain and pass on this skill.

He has also worked in Vientiane as both a construction worker & a carbor driver. He says that as a construction worker, he made 1000 kip/month. He didn't like to be a carbor worker because it is too tiring & because he couldn't make as much money. He lived in Vientiane for 12 mos.

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For the last couple of days we have had a farang visitor in the village - Harvey Polnick. As a result my work has been rather disrupted.

THO-T KATHIN:

Last evening we heard the drums being sounded in the *wat* at about 8:30. This was to call a genl. village meeting to discuss where BNT will sponsor a Tho-t Kathin ceremony.

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CUSTOMS ASSOCIATED WITH WAN 2:k phansa:

"Leaping of Leat" is an occasion of for a variety of ceremonies & customs. In BNT (despite what we had been told before we went to Baengluk), very few of these were manifest. This is so prob. for a variety of reasons: (1) no *aca:n jai* in the *wat*; (2) no stimulating lay leadership - the headman had orig. been persuaded to have a large festival, partially for our sakes, but he was eventually persuaded against it; (3) the small size of the village - other, larger, villages were having much larger celebrations which draw people from this village. Another point seems to me to be relevant in this regard. If a ceremony is deemed "essential" to the well-being of a village

Add

17 September 1963

In Mahasarakham

18 Sept. 1963

In MK

19 Sept.

In MK

20 Sept.

Leave for Kasat & Bangkok

21 Sept.

Kasat

22 Sept

Bangkok

23 Sept.

Bangkok: Dinner with Francis Cripps

24 Sept.

Bangkok: Lunch with Lucien & Jan Hanks

25 Sept.

Bangkok:

26 Sept.

Bangkok: Dinner with Tom Kirsch & Peacocks & Nyatta

Add

27 September 1963

Bangkok: Dinner at Turness (Sheldon Turner, USOM Advisor)

28 September

Bangkok: Dinner with Brian Stevenson (friend of Phiang's)

29 Sept.

Bangkok: Lunch with Bill Klammes, Asia Foundation

30 Sept.

Bangkok: London. Cornell Seminar

1 October

Bangkok: London-Cornell Seminar

2 October

Bangkok: London-Cornell Seminar

Contracted Miss Emily Jones, Coordination Centre for Southeast Asian Studies