

8/5/63

quickly disappeared once they had got their chickens and eggs.

The money totalled 1312 and this was kept by Mr. Táp.

#### MIS: ORDINATION OF NEW PRIESTS:

An ordination of new priests will be held on the 14<sup>th</sup> of May (7<sup>th</sup> day up the waning of the moon, 6<sup>th</sup> month). There will be a gain with má:lau at that time.

30/5/63

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. Thung have gone to town.

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

31/5/63 1/6/63

He held this ceremony in order to bring "good fortune" on his home 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 riaw, 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, pulling holes at random, and putting kernels of corn from a cob. However, the method may be, the fact

31/5/63 1/6/63

remains that this is an innovation - and at Mr. Ngai's instigation.

Misc.

Mr. Phou came over in the evening. From him we discovered that those who had been caught by the police at the time of the wedding are still residing comfortably in the Chauquant jail as they have been unable to raise the necessary \$5,000 fine. Also learned that there are now 5 new prisons in the west, but only one prison (one prison, formerly, has now been ordained). Some relatively young person in Khim Jai died while we were gone - several days ago. The wife of Mr. "Cek" is very ill, unable to eat and is reportedly a living skeleton. She is not expected to live more than a week or so.

Skynocket festival:

On the 1<sup>st</sup> of June and early in the evening on the 2<sup>nd</sup> there will be a celebration at one of the wats on the outskirts of Mahasarakham. The main event at this ceremony will be the bōig faj which will be set off early in the morning on the 2<sup>nd</sup>. These skynockets will be in order to propitiate the gods to bring the rains. I asked Mr. Ngai if such ceremonies exist in the Central Plains, and he answered no that the custom was limited to Lao people. Mr. Phou had said that this ceremony would be like the big one in Vientiane. Mr. Ngai said that this ceremony originates of Khōm (Khmer) origin.

Whatever the case may be, here is a cultural tradition which draws the village into participation with the whole of the Lao tradition.

1/6/63

DEATH

~~Mr. Phou~~ Phou - can bua - about 38, 39 yrs. of age - the person who died.

Misc.

Met Mr. "Cek". He looks quite ill. He confirms that his wife is unwell.

Bōig faj ceremony:

At mid morning we returned to town to see the bōig faj celebration. Mr. Phou had said before we left that he and some other villagers would be coming to see the setting off of the fireworks early tomorrow morning. Mr. Ngai said that he would be coming too.

In the afternoon we saw the procession in down town Mahasarakham. The procession was very similar to that at the Wat at the time of the ceremony there. In the front of the procession were some men with high head dresses - I think that these were supposed to be Brahmins. These were men dressed as Fōin lēp dancers [ ນັກຮ້າງ ]. Following this was a truck carrying the largest bōig faj. Then spread throughout the rest of the procession were men dressed as women, dancers (men and women) consisting mainly of drunken men and Fōin lēp female dancers, the medium-sized bōig faj prepared by villagers, people playing khōn, drums (some of which were large tin cans), people carrying small bōig faj.

As I understand it, this ceremony which is held every year, is one in which the rains are called (ໄວ້ ວັນ). The "gods" are notified that the time has come for the rains to be sent. It may be significant that Mr. Phou and others in the village feel that it is most important to attend the actual lighting of the rockets.

The time for holding this is variable but it must be around this time of the year. This particular fête is held for Mahasarakham and environs.

2/6/63

Big faj ceremony:

Last night there were big festivities connected with the big faj ceremony at wat Zahtajdit on the other side of the bridge on the road to Roi-et in a small village suburb. We didn't attend there though from what we learned this morning, the activities were very similar to most wat fairs.

This morning we went to see the shooting off of the big faj. Activities ~~was~~ began at about 7:00 this morning and continued until noon. Mostly, what occurred were the shooting off of small  $\frac{1}{2}$  medicine sized rockets leading up to the major event of the firing of the large rocket which looks like something out of Cape Canaveral.

The crowd present was the largest gathering of people I have seen anywhere in my stay in the Northeast. We learned later that one person was killed by a falling rocket (one reward says that someone gets killed every year).

One thing which occurred was that some of the men participating went into the muddy fields and muddied up one another from head to toe. This was explained to be "customary" at this site. I think that it is probably connected with the rain-regulating purpose of the ceremony. There were also the groups of male dancers, drummers, and men-as-women as in yesterday's procession.

Mr. Ngaw:

Mr. Ngaw explained about his rice-mill today. The generator (motor) and mill together cost 25,000 Baht. The motor has never broken and appears to have been taken & very good care of. He said that he brought the machinery in Sarakham. He now has

2/6/63

had the machine nearly 3 yrs. It only took him about 2 yrs. to regain his capital investment.

3/6/63

DEATH

Saw a bunch of men building a coffin in the wat grounds. To Mr. "Cek" was among the group, I guessed that perhaps his wife had finally died. However, she hasn't quite died yet, though she is expected to momentarily.

Education:

The new male school teacher has quit & as he didn't enjoy teaching - so now there are only 3 again. There are 106 students in school this term.

Misc: Had a bit of talk with Mr. "Cek" about visiting places around Sarakham. He says that he hasn't even been to Roi-et, much less other places in the N.E. (though he did work in Bangkok as a young man). He was familiar that Ubon was the old capital of Isan circle. He also mentioned its relationship to Champasak. He said that until recently there were not vehicles to go around places.

4/6/63

Misc:

Last evening I found Mr. Phun and Mr. Chaj sitting next door having a drink after a long day's work said Mr. Chaj). From our conversation I learned the pra' mah' seng is the headman's younger brother. Also, learned that there will be another ordination in the wat ~~ground~~ at the beginning of

2/6/63

Big faj ceremony:

Last night there were big festivities connected with the big faj ceremony at wat Za thaj dit on the other side of the bridge on the road to Roi-et in a small village suburb. We didn't attend there though from what we learned this morning, the activities were very similar to most wat fairs.

This morning we went to see the shooting off of the big faj. Activities ~~was~~ began at about 7:00 this morning and continued until noon. Mostly, what occurred were the shooting off of small  $\frac{1}{2}$  medicine sized rockets leading up to the major event of the firing of the large rocket which looks like something out of Pope Conover's.

The crowd present was the largest gathering of people I have seen anywhere in my stay in the Northeast. We learned later that one person was killed by a falling rocket (our servant says that someone gets killed every year).

One thing which occurred was that some of the men participating went into the muddy fields and muddied up one another from head to toe. This was explained to be "customary" at this fête. I think that it is probably connected with the rain-requesting purpose of the ceremony. There were also the groups of male dancers, drummers, and men-as-women as in yesterday's procession.

Mr. Ngai:

Mr. Ngai explained about his rice-mill today. The generator (motor) and mill together cost 25,000 Baht. The motor has never broken and appears to have been taken & very good care of. He said that he bought the machinery in Sarabkham. He now has

2/6/63

had the machine nearly 3 yrs. It only took him about 2 yrs. to regain his capital investment.

3/6/63

DEATH

Saw a bunch of men building a coffin in the wat grounds. To Mr. "Cek" was among the group, I guessed that perhaps his wife had finally died. However, she hasn't quite died yet, though she is expected to momentarily.

Education:

The new male school teacher has quit & so he didn't enjoy teaching - so now there are only 3 again. There are 106 students in school this term.

Misc: Had a bit of talk with Mr. "Cek" about visiting places around Sarabkham. He says that he hasn't even been to Roi-et, much less other places in the N.E. (though he did work in Bangkok as a young man). He was familiar that Ubon was the old capital of Isan circle. He also mentioned its relationship to Champasak. He said that until recently there were not vehicles to go around places.

4/6/63

Misc:

Last evening I found Mr. Phun and Mr. Chaj sitting next door having a drink after a long day's work said Mr. Chaj). From our conversation I learned the phra mahi song is the headman's younger brother. Also, learned that there will be another ordination in the wat grounds at the beginning of

2/6/63

Big faj ceremony:

Last night there were big festivities connected with the big faj ceremony at wat Za thaj dit on the other side of the bridge on the road to Roi-et in a small village suburb. We didn't attend there though from what we learned this morning, the activities were very similar to most wat fajns.

This morning we went to see the shooting off of the big faj. Activities ~~was~~ began about 7:00 this morning and continued until noon. Mostly, what occurred were the shooting off of small  $\frac{1}{2}$  medicine sized rockets leading up to the major event of the firing of the large rocket which looks like something out of Pope Conoveral.

The crowd present was the largest gathering of people I have seen anywhere in my stay in the Northeast. We learned later that one person was killed by a falling rocket (our servant says that someone gets killed every year).

One thing which occurred was that some of the men participating went into the muddy fields and muddied up one another from head to toe. This was explained to be "customary" at this pe. I think that it is probably connected with the rain-requesting purpose of the ceremony. There were also the groups of male dancers, drummers, and men-as-women as in yesterday's procession.

Mr. Ngaw:

Mr. Ngaw explained about his rice-mill today. The generator (motor) and mill together cost 25,000 Baht. The motor has never broken and appears to have been taken  $\frac{1}{2}$  very good care of. He said that he bought the machinery in Sarakham. He now has

2/6/63

had the machine nearly 3 yrs. It only took him about 2 yrs. to regain his capital investment.

3/6/63

DEATH

Saw a bunch of men building a coffin in the wat grounds. As Mr. "Cek" was among the group, I guessed that perhaps his wife had finally died. However, she hasn't quite died yet, though she is expected to momentarily.

Education:

The new male school teacher has quit  $\frac{1}{2}$  as he didn't enjoy teaching - so now there are only 3 again. There are 106 students in school this term.

Misc: Had a bit of talk with Mr. "Cek" about visiting places around Sarakham. He says that he hasn't even been to Roi-et, much less other places in the N.E. (though he did work in Bangkok as a young man). He was familiar that Ubon was the old capital of Isan (I think). He also mentioned its relationship to Champasak. He said that until recently there were not vehicles to go around places.

4/6/63

Misc:

Last evening I found Mr. Phun and Mr. Chaj sitting next door having a drink of tea a long day's work said Mr. Chaj). From our conversation I learned the phai mahi's song is the headman's younger brother. Also, learned that there will be another ordination in the wat ~~ground~~ at the beginning of

4/6/65

phases. Mr. Phon says that there will ultimately be a total of 12 months in the year (there are now 6).

Incidentally, earlier in day in talking with Mr. Thiang, I had learned that the monks will give religious instruction at the school during the Lenten period.

Mr. Chaj's eldest son is now continuing his education in Matayon 2 in Bangkok. He finished M. 6 in Savattham. Must find out where he is getting his financial support.

During the rainy season, the farmer not only plants rice, but he also makes his garden and plants his other crops. Mr. Phon and Mr. Chaj also plant corn. Corn is not a recent innovation to the village, though it is still done on a very small scale. Today, at 10:00 Mr. Wisuwan and an agricultural officer are having people from the four villages of B. Khueang, B. Doin De, B.N.T., and B. Phaj meet at the corner where there is govt. land. This land will be cultivated by the people from these 4 villages in new crops - primarily vegetables, etc. - as a demonstration plot.

#### Health:

Mr. Ngaiw told me that he heard that 3 people had recently died in B. Khueang - the next village down the road. He said he was worried about this because they apparently died of something they ate - 3-4 hours after they ate it. He showed me a bottle of ampicillin tablets which he says are good for stomach troubles. These tablets cost \$7 apiece (quite expensive for villagers).

He is quite a health fanatic in anyway. He has heard about the cholera epidemics in India and surrounding countries. When I told him that we had had shots against cholera in

4/6/65

Bangkok, he decided to go to the health center at B. Khueang to get one too.

#### FOOD:

In our discussion with Mr. Phon and Mr. Chaj last night the subject of food came up. They said that glutinous rice should be soaked 3-4 hours before it is properly ready to be cooked. If the rice is not soaked long enough, then it will expand in the stomach and cause stomach trouble.

Mr. Ngaiw gave us small fish - about the size of large minnows, which he says need to be deep fried and then eaten whole.

#### THE VILLAGE AND ME:

Ever since we returned from Bangkok, we have heard how people worried about whether we were coming back or not. Despite the fact that we still had things at the house, people began to think that we had returned to America. Mr. Phon said that we brought good fortune when we returned, while we were gone it hardly rained at all. Since we have been back it has rained every day.

There is currently a SEATO exercise going on in Thailand (Exercise Kawanat). SEATO is stationing its troops all over the N.E. In conjunction with this, they are giving away large rain storage tanks to some villages in the area in which they are stationed. I have seen these tanks at Sala Khueang in Savattham. As these tanks are for village schools, Mr. Thiang asked me yesterday to go to see Naj Chuenen to see if I can persuade him that one of these ought to be given to BNT school.

This puts me in an interesting position. On the one hand, I see no reason why BNT shouldn't get one of these tanks as the decision as to where they go is somewhat arbitrary

4/6/63

anyway. Also, if I can use my influence to do something good for the village, it certainly would be beneficial for all concerned. However, to do so means that I must ask Mr. Cheuen and some other official for a favour. However, I think that ~~it can be done, there~~ I can ask the favour in their fashion but I doubt that it will be granted. Nonetheless, I will have tried.

DEATH:

Talked with Mr. Wichiam about having seen the making of a coffin for the wife of Mr. H<sup>3</sup>: before she had actually died. He said that this was quite common when a person is very near death.

The coffin is called  $\text{H}^3\text{p}^3\text{s}^3\text{o}^3\text{p}$  (hi:p s<sup>3</sup>o<sup>3</sup>p) in C.T. and  $\text{H}^3\text{L}^3\text{O}^3\text{I}^3\text{G}$  or  $\text{H}^3\text{L}^3\text{O}^3\text{I}^3\text{G}$  (ka l<sup>3</sup>o<sup>3</sup>i<sup>3</sup>g / l<sup>3</sup>o<sup>3</sup>i<sup>3</sup>g) in Lao. The canopy which is sometimes placed over the coffin is called  $\text{H}^3\text{M}^3\text{N}$  (me:n in C.T.) - i.e. Meru.

B<sup>3</sup>:y faj:

Had a talk with Mr. Wichiam about the b<sup>3</sup>:y faj ceremony. He said that one of the reasons the ceremony was held was to raise money for a new boat at the wat where the ceremony was held. Still the main purpose is to bring the rains and to worship certain gods - thewada - esp.  $\text{H}^3\text{M}^3\text{N}$  who is the god in charge of dispersing rain. Old belief, still held by some old people (according to Mr. W.)

He told me a story of the origin of the b<sup>3</sup>:y faj ceremony (he wasn't certain of all the details and is going to check this for me).

The story originates in  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (h<sup>3</sup>h<sup>3</sup>h<sup>3</sup>h<sup>3</sup>h<sup>3</sup>) in what is now Sakon Nakhon province. Prince  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (ph<sup>3</sup>r<sup>3</sup>a ja: kh<sup>3</sup>h<sup>3</sup>:m) of  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (myag h<sup>3</sup>h<sup>3</sup>:y h<sup>3</sup>h<sup>3</sup>) had one daughter,  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (na:y ?<sup>3</sup>a<sup>3</sup>j) who was supposed to be the most beautiful girl at that time. She had many suitors including the prince of  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (myag ph<sup>3</sup>: ph<sup>3</sup>o<sup>3</sup>) and

4/6/63

the prince of  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (myag n<sup>3</sup>:k) - the home of the Nagas. Ph<sup>3</sup>r<sup>3</sup>a ja: kh<sup>3</sup>h<sup>3</sup>:m doesn't know how to decide among the suitors. Finally, he decides to have a fireworks competition and whoever's b<sup>3</sup>:y faj that goes highest will be the successful suitor. Prince  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (ph<sup>3</sup>: d<sup>3</sup>:y) of  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (myag ph<sup>3</sup>: ph<sup>3</sup>o<sup>3</sup>) won the hand of na:y ?<sup>3</sup>a<sup>3</sup>j by this method.  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (ph<sup>3</sup>ay kh<sup>3</sup>: the son of  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (ph<sup>3</sup>r<sup>3</sup>a ja: n<sup>3</sup>:k) was very angry at this outcome. He transformed himself into a "squirrel"  $\text{H}^3\text{H}^3\text{H}^3\text{H}^3\text{H}^3$  (H<sup>3</sup>: S<sup>3</sup>O<sup>3</sup>H<sup>3</sup>, H<sup>3</sup>: S<sup>3</sup>O<sup>3</sup>H<sup>3</sup>) and went to live in a kapok tree. A hunter killed the squirrel and it died. In the small body of the squirrel there was much meat. The Ph<sup>3</sup>r<sup>3</sup>a ja: kh<sup>3</sup>h<sup>3</sup>:m sent the meat to many, many provinces. The father of prince phay kh<sup>3</sup>: was very angry and used the Naga people to destroy towns by burrowing in the ground (water filled some of these holes caused by the burrowing and these small lakes such as the one at Roi-et were formed). The story origin of b<sup>3</sup>:y faj comes from this story because the Naga caused earthquakes brought the rains.

This is an oral story and so far as Mr. Wichiam knows is not written down.

4/6/63

Mr. Wichian:

His elder brother is a graduate of Kasat and Univ. and now teaches at the Teachers' College in Mahasarakham. Several other of his bro. & sisters are also teachers. The family comes from a village near Roi-et. He says that this village is more progressive than Roi-et itself ~~which was~~ as it has good land and crops. Father was apparently a relatively well-to-do farmer. From what I saw of the photographs of the funeral of his father, it was rather grand by ~~average~~ village standards. There was a fancy casket and a canopy. Mr. Charoen and a number of teachers from the Teachers' College attended the funeral.

Experiment in Diversified Cropping - C.D. programme:

Returned to Ban Khwaw - actually to the corner where the road turns off to the village. Here villagers from Ban Khwaw, B. Do:n Du:, BNT, and Ban Soy Phayaj (but part from BNT & B. Do:n Du:) were gathered for the beginning of the experimental plot under Mr. Wichian's C.D. direction. The plot will include several rays under the supervision of a guest agent (as the land is govt. land) for growing diversified crops. From what I gather from villagers (who will do all the work and reap the harvest), the idea is good one because they will be able to cultivate things for nothing except expenditure of work. In other words it is a relatively good deal.

4/6/63

ABOUT THE WATER TANK:

I did go to town to enquire about getting a water tank for the village but it turned out that the decision had already been made by someone in PEATO and Ban Mii, Ban Chang Hain, and the Health Center at Ban Khwaw are the only places in the tambon which are getting them.

CONVERSATION WITH MR. SŌM THÁP THA:NI:

Mr. <sup>very small infant</sup> ~~of~~ ~~the~~ ~~name~~ (SŌm Tháp tha:ni) whose child had died on 29/4/63 (see p. 199) came to visit me. This fellow lives in H.H. 27 and is the son-in-law of Mr. Phon. He says that he lives half the year working in Bangkok and the other half in the village. In Bangkok he earns B. 630/ month working for a factory making some kind of biscuits or cookies (though he has said that he has had many jobs). Prefers living in Bangkok because there are more things to do - to see. However, because he has a wife and family and a farm here, he must return to live here part of the year.

Says (I think) that his father was former headman before Mr. Phon. Has at least one brother in the police - Ruie Patrol - in Mukdahan. Maybe has another brother in the police as well (in Udorn).

He has several children, the eldest of whom is studying P.3. I asked if him if he would like to have his children continue their education. His immediate response was that he doesn't have enough money to do so.

Asked him if he had another wife in Bangkok. Answered that he didn't.

Said that northeastern equivalent of ná:m plai is plai: na:. Maybe this means there is a possibility for change in diet.

He speaks excellent Bangkok Thai - as a matter of fact all who lived in Bangkok do.

4/6/63

In fact most of those who have been around a bit even if not to Bangkok speak C.T. and this dialect is certainly becoming an indicator of participation in larger social milieu.

Periods or seasonal migration to Bangkok certainly makes it difficult for any Northeasterner to advance far in their jobs in Bangkok.

#### Discussion with Mr. Ngaw:

Last evening we sat and talked at length with Mr. Ngaw about a variety of subjects.

##### 1. Birth Control:

Much to my surprise, he said that villagers would prefer to have smaller families - 2 or 3 children being the ideal. He had never heard of medicine or instruments for birth control & was very interested in having us tell him about them. Said that he would like to buy some. Said that he had guessed that such things might exist, but he has never seen them. He said he would prefer 3 or 4 children himself. He said that people in Thailand are poor and it would be better if they had fewer children as they wouldn't "love so much money". Some people had asked him that since we didn't have any children if we used medicine. He had answered that he didn't know. Didn't touch on rhythm method but from what I gathered, however, most would not be familiar with it.

Mr. Chai had had more than 10 children by one wife - "each year one child". Mr. Ngaw has begged him that he ought to go away to Bangkok for 2 or 3 years so that he could have a respite from having children. His wife no longer produces enough milk to feed her new children. Never uses a wet nurse (such don't exist in the village) - but buys

4/6/63

milk from the market.

##### 2. Plural Wives:

No one in this village has more than one wife. The Kamnan of Nong Kuy, however, has 6 wives.

"He is a very rich man."

##### 3. Woman who had caesarean:

The woman ~~who~~ at whose house we had seen a oi: khian ceremony for her new baby on 7/2/63 (see pp. 119-21 Notebook I) had had a caesarean operation. Her labor had been very difficult so the relations finally rented a taxi for \$50 and took her to the hospital in Sarabham. There the doctors performed a caesarean and told her that she must not have any more children. Her stay in the hospital was expensive as well - 2-300 baht. It is very rare for people to go to the hospital from the village.

##### 4. Education:

Mr. Chai's son and Mr. Boonsak are the only 2 currently with advanced education.

##### 5. Courting:

Young men and women sit and talk on the porch of the girl's house while her parents are sleeping. Mr. Ngaw stressed that this practice isn't allowed in the Central Plains. Young men come from other villages for this purpose.

##### 6. Mr. Boonsak:

This young man was working for an advertising firm in Sarabham before he was caught by the police in the village raid. Mr. Ngaw says that he will never be able to hold a job again as he now has a record.

9/6/63

## 7. Robbers:

There has been some "cattle rustling" in this area recently, though not in BNT. Somebody stole a \$2000 buffalo from N'g King a few days ago. Mr. Ngaw is worried about his pigs though there have not been khemis in BNT since he has been here. He says that robbers make much "dumerit".

## 8. Liquor:

Rice wine only keeps 10 days. A few days it is best because it is the sweetest.

5/6/63

DEATH:

Mr. Ho's wife died last night. First, Mr. Ngaw told us and then Mr. "Cik" came himself to invite us to visit his house today. This we did at about 10:00 this morning. There were a large number of friends and relatives being fed. We were shown into the room where the body in the coffin was placed. We were asked if we wished to see the face and we said we did. Thus, a young relative took off the top of the coffin and pulled back the shroud. The face was so emaciated and powdered with white powder that she looked like a statue or relics of a Catholic saint.

We sat in the room where some women were preparing a bangsalun. In there were put money, rice, candles, incense, flowers, etc. One sack had already been prepared and was placed near the coffin.

At about 10:30 Spirits came including a son who had just donned the yellow robes to make merit for his mother. They sat in the room where the coffin was and chanted some funeral

5/6/63

scriptures. When they were finished chanting, the priest relative took the bangsalun and the priests departed. One person present said that the priests come 2 or 3 times to "give merit".

We, too, were given some food and cigarettes. We also saw a dish brought in which I guess will be used for the meal after the funeral at 2:00 which will be held at 2:00.

CREDIT AT THE STORE:

Mr. Ngaw says that there are several people who owe more than \$1,000. He charges us interest on his credit.

Notes

FUNERAL:

At about 1:15 Mr. Phou came and led us to the "cemetery". When we reached there, someone looked for a good tree where the phi of the woman could live. When a nicely looking tree had been selected, some one took a raw egg and threw it in the air. If the egg breaks, then the phi is satisfied with the place of residence. If the egg doesn't break, then another tree must be found. Four trees were made before a tree was found where the phi would be happy to live. Over the place where the broken egg lay, the funeral pyre must be built.

The man first cleared the area of brush and small trees (as a relatively clear area had been selected first). A place was made where mats could be placed for the priests.

The priests included some of those now at the west (though not all), pho'z mah'i s'g who had come out and two relatives of the deceased who had just been admitted. The second person is a son (the one I identify because he has such prominent bush teeth) and in actual fact

4/6/63

## 7. Robbers:

There has been some "cattle rustling" in this area recently, though not in BNT. Somebody stole a \$2000 buffalo from N'g' King a few days ago. Mr. Ngaw is worried about his pigs though there have not been khomoi in BNT since he has been here. He says that robbers make much "d'nerit".

## 8. Liquor:

Rice wine only keeps 10 days. A few days old is best because it is the sweetest.

5/6/63

DEATH:

Mr. Ho's wife died last night. First, Mr. Ngaw told us and then Mr. "Cek" came himself to invite us to visit his house today. This we did at about 10:00 this morning. There were a large number of friends and relatives being fed. We were shown into the room where the body in the casket was placed. We were asked if we wished to see the face and we said we did. Thus, a young relative took off the top of the casket and pulled back the shroud. The face was so emaciated and powdered with white powder that she looked like a statue in the robes of a Catholic saint.

We sat in the room where some women were preparing a bangsalum. In there were put money, rice, coconuts, incense, flowers, etc. One sack had already been prepared and was placed near the coffin.

At about 10:30 spirits came including a man who had just donned the yellow robes to make merit for his mother. They sat in the room where the coffin was and chanted some funeral

5/6/63

scripture. When they were finished chanting, the priest relative took the bangsalum and the priests departed. One person present said that the priests come 2 or 3 times to "give merit".

We too, were given some food and cigarettes. We also saw a chicken brought in which I guess will be used for the meal after the funeral at 2:00, which will be held at 2:00.

CREDIT AT THE STORE:

Mr. Ngaw says that there are several people who owe more than \$1000. He charges no interest on his credit.

FUNERAL:

At about 1:15 Mr. Phou came and led us to the "cemetery" where we reached there, someone looked for a good tree where the phi of the woman could live. When a nicely looking tree had been selected, some one took a raw egg and threw it in the air. If the egg breaks, then the phi is satisfied with the place of residence. If the egg doesn't break, then another tree must be found. Four trees were made before a tree was found where the phi would be happy to live. ~~where~~ Over the place where the broken egg lay, the funeral pyre must be built.

The man first cleared the area of brush and small trees (as a relatively clear area had been selected first). A place was made where mats could be placed for the priests.

The priests included some of those now at the seat (though not all), pho'z m'ah'i: s'g who had come out and two relatives of the deceased who had just been admitted. The second person is a man (the one I identify because he has such prominent bush teeth) and in actual fact

5/6/63

remained in the monkhood something around 3 hours. Being "ordained" in this case meant simply the donning of the yellow robes and shaving one's head and performing certain functions at the funeral.

When the pyre was finished, the priests got up and went to stand over the coffin. The top of the coffin was removed and the shroud was pulled back so as to uncover the head of the deceased. The priests poured coconut water and náim hōim over the face of the deceased. When they had finished other people came and did the same thing. I also noticed that food had been prepared for the dead person (or more likely for hax phi:) and placed near the coffin. This food was later put on the pyre and burned also.

Then a lay person walked around the pyre scattering popped rice. This was to "feed the phi:" - and here I think phi: refers to the spirits in general which inhabit the forests of the cemetery. When the water pouring was finished, the coffin was closed and the bangsàken was placed inside. The priests came forward again and chanted some sutras. The ~~one~~ one of the newly-ordained priest-relatives (not the one with the buck teeth) took the bangsàken and the priests withdrew.

Then the coffin was lifted up by 4 men on a litter (as it had been carried to the cremation grounds). A cord of cotton and silk thread was fastened to the front of the coffin. Three priests in a row took a hold of this cord. The first priest was phax máhə séj followed by the two newly-ordained priests. They led the uplifted coffin 3 times around the funeral pyre. They were preceded in this circumambulation by the laymen who doled popped rice on the pyre. When the 3 circles had been completed, the coffin was struck 3 times against the side of the pyre.

The coffin was then lifted up onto the pyre. Here two men on top of the pyre removed every thing

5/6/63

from the coffin proper: clothes, towels, blankets, a mat, etc. These were strewn on the pyre as were other things that the dead person might need - a water sloop, a basket, mattresses, etc.

A small fire had been made nearby where torches were being prepared. First the priests came forward and took torches which they then placed in the pyre. These other people, but not all present, also did so. Others added fuel to the fire to make certain that it was going well. While this was occurring some people lit candles and attached them to the pyre.

Several large logs were placed against the side of the coffin and pyre to prevent the casket from falling during the flames. Mr. Phax also placed a number of green trees against the pyre and over the casket. He also placed a bamboo log over the casket (to prevent the body from rising up?).

When the fire was going well, people left the scene. We went to a cool place near the edge of "the river" where Mr. Hōi had brought a large jug of sutho which had cost him about \$20. The scene was somewhat comparable to a beer hut with the good humor heightened by Mr. Hōi's return wearing a monkey scalp (hair and all) that the brother of Mr. Phax had brought from Bangkok. I never cease to be amazed at the outward lightness with which Thai people face death and to a lesser extent illness.

At the scene of the cremation, Mr. Hōi was at first not present. Mr. Phon and Mr. Ngaw explained that since he was the husband of the deceased, perhaps he would not come. This is often the case according to them. However, not long afterwards, Mr. Hōi appeared and stayed for the whole proceedings.

5/6/63

SOMITS OF THE FIELD:

On the way back from the "cemetery" we passed a field in which there was a circular place made by plowing in a circle. It was explained that this place had been made in order to propitiate the "spirits of the field" before the actual plowing began. We were also shown the shrine of the "spirits of the field". This consisted of a rough post on which were attached two pieces of wood - one for the floor and one for the roof of the house.



Nearby was a small bundle with the candle, flowers and leaf tied together which is used in nearly all worshipping of any spirits. Mr. Phou says that these spirits must be propitiated at the beginning of plowing - during the gleaning, at and at the harvest.

BROTHER OF MR. PHOU:

The brother of Mr. Phou has just returned from Bangkok where he works most of the time.

WAKES:

In the evening we went to a fête at the house of Mr. Hô. Here there were almost exclusively

5/6/63

young people who were having a gay time (the fact that there were not more older people may in part be accounted for by the fact that there ~~was~~ was a meeting of elders going on at the same time). The young people were playing games as on other occasions ~~was~~ until Mr. Ngaw brought over the radio when they all stopped playing in order to listen to mōlam. These parties go on 3 nights in order to cheer up Mr. Hô. In actual fact when we arrived Mr. Hô was asleep. I think that the expectation that a funeral will bring in its wake a gay party for young people in part dulls the edge of the sorrow of the day.

MEETING OF ELDERS:

In the ~~last~~ evening at about ~~to~~ 9-9:30, a meeting was called at the house of Mr. Phou to discuss the erection of the posts for the new school. Mr. Thuang accompanied by Mr. Ton duan, the headmaster of Ban Mi school, had come to the meeting.

TAMBA: BO:RAIN:

There is a book which is called the ᠮᠠᠨᠤ ᠪᠣᠷᠠᠢᠨ (tamba: bo:ra'in) written in Luo which contains the chants for the Brahmic ceremonies as used in the village. This book is traditionally written on the leaf books as I have described before. Mr. "Cek" possesses two of these books and his son is able to read these.

6/6/63

BELIEFS CONCERNING DEATH:

Relatives usually do not go feed the ancestral phî in the "cemetery". If a person mines a close relative very much, he may go to the woods to feed the phî of the relative, but this is rare.

5/6/63

SOMITS OF THE FIELD:

On the way back from the "cemetery" we passed a field in which there was a circular place made by plowing in a circle. It was explained that this place had been made in order to propitiate the "spirits of the field" before the actual plowing began. We were also shown the shrine of the "spirits of the field". This consisted of a rough post on which were attached two pieces of wood - one for the floor and one for the roof of the house.



Nearby was a small bundle with the candle, flowers and leaf tied together which is used in nearly all worshipping of any spirits. Mr. Pham says that these spirits must be propitiated at the beginning of plowing - during the plowing, at and at the harvest.

BROTHER OF MR. PHAM:

The brother of Mr. Pham has just returned from Bangkok where he works most of the time.

WAKE:

In the evening we went to a wake at the house of Mr. Hoi. Here there were almost exclusively

5/6/63

young people who were having a gay time (the fact that there were not more older people may in part be accounted for by the fact that there ~~was~~ was a meeting of elders going on at the same time). The young people were playing games as on other occasions ~~went~~ until Mr. Ngau brought over the radio when they all stopped playing in order to listen to music. These parties go on 3 nights in order to cheer up Mr. Hoi. In actual fact when we arrived Mr. Hoi was asleep. I think that the expectation that a funeral will bring in its wake a gay party for young people is part of the edge of the sorrow of the day.

MEETING OF ELDERS:

In the ~~last~~ evening of about ~~9~~ 9-9:30, a meeting was called at the house of Mr. Pham to discuss the erection of the posts for the new school. Mr. Thiung accompanied by Mr. Ton dean, the headmaster of Ban Mi school, had come to the meeting.

TAMBA: BO:RAIN:

There is a book which is called the ᠮᠠᠮᠤᠨᠪᠣᠷᠠᠢᠨ (tamba:bo:rain) written in Luo which contains the chants for the Brahminic ceremonies as used in the village. This book is traditionally written on the leaf books as I have described before. Mr. "Cek" possesses two of these books and his son is able to read them.

6/6/63

BELIEFS CONCERNING DEATH:

Relatives usually do not go feed the ancestral ph'i in the "cemetery". If a person mines a close relation very much, he may go to the woods to feed the ph'i of the relative, but this is rare.

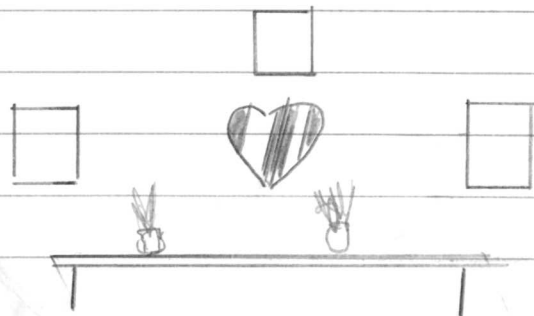
6/6/63

There are occasions when bangsalun are presented to the ancestral phi: at the wall. The phi: are called by striking a special drum. (The ancestral phi: may also request food through the guise of a sick person).

#### WAI KHU: Ceremony:

Today there was held the annual wai khru: (ວາຍໜ້ອງ) ceremony at the school. This ceremony is held on the 1<sup>st</sup> Thursday of June every year and in nearly every school in the country. The ceremony was supposed to begin at 10:00 in the morning but in actual fact didn't begin until about 10:30. The students had been asked to bring "flowers, candles, joss sticks (Burmese grass, egg plant)". These appeared in little in a leaf wrapped around the flowers, candles, and joss sticks.

First, the students lined up in front of the school in 2 rows of boys and 2 rows of girls. They then moved marched into the school in pairs (first the boys and then the girls) and knelt down in front of fixed "shrine" with a picture of Buddha on top and a picture of the royal standard, a heart shaped shield with the red-white and blue colors of the country, and a picture of the king below. Below this was a shelf where two vases of artificial flowers were placed.



6/6/63

Next, the flowers, candles, and joss sticks were gathered up by the teachers and laid on the desk where they were then sorted into their respective varieties.

Mr. Thiang then addressed the students concerning why the wai khru: ceremony is held. He spoke in Central Thai. He then directed the students to look at the shrine. The boys were then directed to stand and pay homage to the king. Then, they sat down and the students took the wai position and worshipped the Buddha led by one student. Then all the students stood, put their hands in the wai position and repeated the injunction of Buddhism. Then Mr. Thiang took from his pocket a piece of paper from which he read with the students repeating after him - a sort of student's pledge.

Khun Bang and Khun Puapue had removed the vases of artificial flowers from the shrine. They then placed these back on the shrine filled with flowers and with the incense and candles.

Mr. Thiang gave a sort of moral lecture about the importance of being a student, the relevance of the school to Buddhism, the duties and responsibilities of the student, etc. And then the ceremony ended.

#### Education:

The new teacher - the female - is named ບໍ່ອັງ ເຊວິນາ (bunphai & fong:iphon). She is from Ban Khueaw. She studied at Panenari School in Sarakheue (M.6) and then studied two more years at the Teacher's College. This is her first teaching appointment. She is as yet unmarried.

The second male teacher apparently is not meant to teach but is to help Mr. Thiang in the building of the new school. He has studied carpentry but he is still paid as a teacher.

6/6/63

The meeting last night about "erecting the posts" of the new school apparently lasted a long time but I didn't find out what actually occurred.

The school didn't meet the rest of the day after those very elaborate ceremony but the students went to help plant posts on the school ground under the supervision of the teachers.

#### FUNERAL RITES:

Yesterday, Ma. Ngaw explained that a man usually wears a dark shirt to the funeral (village type work shirts are most common). This arose because I had a white shirt on. This practice contrasts with the urban custom of wearing a white suit with a black armband.

Ma. Wichian was over this evening. He explained that the circling 3 times with the coffin around the funeral pyre is to symbolize the 3 states of "Birth, Suffering, and death": 170, 171, 172 (kai: + eap: taij). This symbolism for those present shows that they too will soon be <sup>the</sup> like <sup>now</sup> dead. The striking of the coffin against the pyre is to inform the spirit of the dead person that this is the final end of his earthly existence.

7/6/63

#### SEATO EXERCISES:

During the 1<sup>st</sup> half of June, SEATO forces are having Exercises in Thailand. Though, the actual exercise doesn't begin until 11<sup>th</sup> June, there are more and more American troops here all the time. This morning in conjunction with these exercises, there was a ceremony in which some water tanks were given to various villages in the area. We attended this ceremony.

The implications of the SEATO exercises on the villages is likely to be ramified. I am

7/6/63

a little apprehensive as to the effect this will have on my work.

#### DEATH OF MA. PIM:

~~Ma. Pim in the village and he said that someone had died.~~

#### History of Bani Chiang Hian:

In the ~~Yesterday~~ afternoon, I went to Poi-et with the C.O. officers. On the way we passed through Chiang Hian and Ma. Wichian stopped to tell me things about the village. In the legend of the origin of the b5:q faj, one of the "towns" mentioned is Chiang Hian. ~~(Historically, also)~~ Apparently, there was an ancient capital here - or seat of a prince. He went on to say that many artefacts have been found there including some good gold statues of the Buddha which have since been stolen. Dave W. and I had noted that there is what looks like a moat around the village. This may be a sign that the village was inhabited in Dvarvati times. (I must enquire more into this matter).

#### Silk Raising AND C.D.:

The purpose of going to Poi-et ~~yesterday~~ in the afternoon was to go to the Agricultural Station where there is a silk mulberry tree and silk worm experimentation. Here, the director, who has studied in Japan concerning the silk process. He explained the varieties of mulberry bushes (there are some 30 of them) and the different types of silk which come from these trees. He also showed us the worms being fed on these ~~new~~ leaves.

Ma. Wichian is taking 2 varieties of mulberry bushes to use at the demonstration plot at ~~the~~ the corners, at Bui Mi, and for several people including Ma. Pim in Khumpakait in BNT. These two varieties are the best for Thai silk.

6/6/63

The meeting last night about "erecting the posts" of the new school apparently lasted a long time but I didn't find out what actually occurred.

The school didn't meet the rest of the day after the wai khru ceremony but the students went to help plant jute on the school ground under the supervision of the teachers.

#### FUNERAL RITES:

Yesterday, Mr. Ngaw explained that a man usually wears a dark shirt to the funeral (village type work shirts are most common). This arose because I had a white shirt on. This practice contrasts with the urban custom of wearing a white suit with a black arm band.

Mr. Wichian was over this evening. He explained that the circling 3 times with the coffin around the funeral pyre is to symbolize the 3 states of "Birth, Suffering, and death": 170, 170, 170 (kai cep tai). This symbolism for those present shows that they too will soon be <sup>the</sup> like the now dead. The striking of the coffin against the pyre is to inform the spirit of the dead person that this is the final end of his earthly existence.

7/6/63

#### SEATO EXERCISES:

During the 1<sup>st</sup> half of June, SEATO forces are having Exercises in Thailand. Though, the actual exercise doesn't begin until 11<sup>th</sup> June, there are more and more American troops here all the time. This morning in conjunction with these exercises, there was a ceremony in which some water tanks were given to various villages in the area. We attended this ceremony.

The implications of the SEATO exercises on the villages is likely to be ramified. I am

7/6/63

a little apprehensive as to the effect this will have on my work.

#### ~~History of Village:~~

~~All the men in village and he said that someone has died.~~

#### History of Boon Chiang Hian:

In the ~~Yesterday~~ afternoon, I went to Roi-et with the C.D. officers. On the way we passed through Chiang Hian and Mr. Wichian started to tell me things about the village. In the legend of the origin of the B.S.G. fai, one of the "towns" mentioned is Chiang Hian. ~~Historically, also~~ Apparently, there was an ancient capital here - or seat of a prince. He went on to say that many artefacts have been found there including some gold statues of the Buddha which have since been stolen. Dave W. and I had noted that there is what looks like a moat around the village. This may be a sign that the village was inhabited in Dvaravati times. (I must enquire more into this matter).

#### SILK RAISING AND C.D.:

The purpose of going to Roi-et ~~yesterday~~ in the afternoon was to go to the Agricultural Station where there is a silk mulberry tree and silk worm experimentation. Here, the director, who has studied in Japan concerning the silk process. He explained the varieties of mulberry bushes (there are some 30 of them) and the different types of silk which come from these trees. He also showed us the worms being fed on these ~~new~~ leaves.

Mr. Wichian is taking 2 varieties of mulberry bushes to use at the demonstration plot at ~~the~~ the corners, at Boon Mi, and for several people including Mr. Pim in Khunpakait in BNT. These two varieties are the best for Thai silk.

8/6/63

VISIT TO B. NÔNG KHÀ, T. THÁI THUM:

Today went to B. Nông Khà in Tân Sơn Thám thum to take pictures of Mr. Ngai's family. We also took pictures of the wad and the river at Thá: thum, the wad at B. Nông Khà, as well as of his family. We were served a delicious lunch of lẩu cáj and chicken curry along with a number of different leaves including quince and mint leaves. In Thá: thum we were asked by one of Mr. Ngai's relatives if the American soldiers had come to the Northeast to fight. Mr. Ngai's brother also didn't really understand why the soldiers were here. I am amused because a Civil Action Lieutenant the evening before had shown surprise that there was any misunderstanding as to the troops being here for they had sent a P.A. equipped truck to broadcast the message. The word exercise (in the military sense) doesn't seem to have much meaning to villagers. And I can't understand why.

"PATRON-CLIENT" IDEA AND THE VILLAGE:

Mr. Ngai told us with regard to the possibility of getting one of the SEATO water tanks that Mr. Phn had said that if Mr. Wicham had tried to get the tank, he would be ~~unsuccessful~~ unsuccessful. However, they expected that I would be successful.

13/6/63

Mr. Ngai

Today M. Ngai is planting some 50 banana trees which he purchased from Nông Kung. He is planting these quite near the house of his mother-in-law. The older brother of Luan - Mr. Ngai's wife - is now around the house. I don't know whether he has just returned from somewhere or whether I haven't noticed him before. Mr. Ngai has also planted beans and corn near the house of his mother-in-law. Mr. Ngai's brother has been around a lot lately. He came today with some rice for milling. He just left to walk home.

FAMILY AND VILLAGE:

Mr. Ngai says that the villagers don't seem to understand why the soldiers are here. He himself seems to because he has listened to the radio and he seems to understand the word "Exercise". The villagers got very excited yesterday when a helicopter landed very near here.

HEALTH:

The wife of the headman was ~~over~~ with one of her sons. She explained that he had been ill for several days and from her description, I would guess that he has had measles. From reports there a quite a number of other children afflicted by measles or some other disease. The wife of the head as some report fever and pains but no rash. The wife of Mr. Phn is using "local medicine" for her son which I gathered to be a mixture of some sort of fruit juice plus herbs. If they go to the Health Center, cases of measles will be treated with Vitamin B complex.

8/6/63

VISIT TO B. NÔNG KHAI, T. THA: TUIM:

Today went to B. Nông Khai in Tambo Thoi tum to take pictures of Mr. Ngai's family. We also took pictures of the wai and the river at Thoi tum, the wai at B. Nông Khai, as well as of his family. We were served a delicious lunch of laip kaj and chicken curry along with a number of different leaves including quince and mint leaves. In Thoi tum we were asked by one of Mr. Ngai's relatives if the American soldiers had come to the Northeast to fight. Mr. Ngai's brother also didn't really understand why the soldiers were here. I am amazed because a Civil Action Lieutenant the evening before had shown surprise that there was any misunderstanding as to the troops being here for they had used a P.A. equipped truck to broadcast the message. The word exercise (in the military sense) doesn't seem to have much meaning to villagers. And I can't understand why.

"PATRON-CLIENT" IDEA AND THE VILLAGE:

Mr. Ngai told us with regard to the possibility of getting one of the SEATO water tanks that Mr. Phon had said that if Mr. Wichian had tried to get the tank, he would be ~~unsuccessful~~ unsuccessful. However, they expected that I would be successful.

12/6/63

Mr. Ngai

Today M. Ngai is planting some 50 banana trees which he purchased from Nong Kung. He is planting these quite near the house of his mother-in-law. The older brother of Luan - Mr. Ngai's wife - is now around the house. I don't know whether he has just returned from somewhere or whether I haven't noticed him before. Mr. Ngai has also planted beans and corn near the house of his mother-in-law. Mr. Ngai's brother has been around a lot lately. He came today with some rice for milling. He just left to walk home.

FARMY AND VILLAGE:

Mr. Ngai says that the villagers don't seem to understand why the soldiers are here. He himself seems to because he has listened to the radio and he seems to understand the word "Exercise". The villagers got very excited yesterday when a helicopter landed very near here.

HEALTH:

The wife of the headman was over ~~and~~ with one of her sons. She explained that he had been ill for several days and from her description, I would guess that he has had measles. From reports there a quite a number of other children afflicted by measles or some other disease. The wife of the head as some report fever and pains but no rash. The wife of Mr. Phon is using "local medicine" for her son which I gathered to be a mixture of some sort of fruit juice plus herbs. If they go to the Health Center, cases of measles will be treated with Vitamin B complex.

13/6/63

The villagers believe that eating food which has been touched by flies may cause cholera. However, this may be, they at least recognize the importance of avoiding fly-touched food. Mr. Hsi was around asking for some "Western headache medicine." I claimed that we used only local stuff which could be obtained next door. This seemed to satisfy him.

#### VISIT TO NŌ:ŌG KHŪWŌN NŌ:J:

In the afternoon, Mr. Ngaw invited us to go on a tour of the fields where there would be some plowing for us to see. Just as we were getting ready to go, Mr. Wichian drove up accompanied by Mr. Seng who had come to see us. Thus, Mr. Seng joined us on our excursion which led from Khum wat through the fields behind the wat towards Khum NŌ:J KHŪWŌN NŌ:J. It wasn't until we reached this khum that we actually found people plowing. Here, they insisted that I have my go at plowing, but I am afraid that my ability for whatever natural talent I have was exceeded by my lack of experience for I could not control the buffalo nor could I plow a straight line for the plow kept digging too deep into the ground.

Mr. Wichian and Mr. Phun had come to the khum to discuss planting of mulberry trees, the planting of some special rice seed, and the forthcoming visit of some American soldiers on Sunday. This last situation was prompted by a query of Mr. Thiang on how the villagers were going to feed the soldiers as they were planning to be here at mealtime. I explained that they most likely would have their own food, but Mr. Wichian replied that even if that is the case, it was good Thai custom to provide food for guests.

I noticed that corn was being raised in this khum too and I inquired whether

13/6/63

the planting of corn was a recent innovation. According to Mr. Phun, corn has been planted in the village for a long time and Mr. Ngaw said that maybe it has been planted here since the reign of King Taksin (an exaggeration to say the least).

We also came upon some men sawing boards from a log. It will take two days to saw 9 boards and after ~~to~~ taking my try at sawing, I can understand why, though I don't think that I could get through more than 2 boards a day, no matter how good my partner.

As we were leaving the khum, there were some comments by one of the young girls followed by a real outburst of laughter. Mr. Wichian explained that one of the young girls had said that if I didn't have a wife, she would like to be my wife and go to America ~~in~~ in any case she would like to have a baby by the "white man". Mr. Wichian couldn't stop chuckling over this. There certainly is a lot of sexual chinking among villagers.

#### MEETING OF VILLAGE COUNCIL:

In the evening we heard the "bell" (a hollow log being struck by a stick) calling the village council together. It seems that on a trip through here, a few weeks ago, the Nai Am~~the~~ noticed how bad the road had become and had ordered the villagers to repair it. Thus, they were getting together to discuss how to repair the road beginning tomorrow. Mr. Wichian will come to supervise these repairs.

#### Courtesy:

Last evening we heard a khe:n being played nearby. Mr. Ngaw said that it was some young swain serenading his girl friend.

14/6/63

MR. NGAIU AND CHARCOAL SELLING:

Last evening a truck came and loaded up with the charcoal. Mr. Ngaiu buys from the villagers. He pays B7 a sack for the charcoal and resells it in the market for B13 a sack. If these articles for about B14 a sack. He, of course, has to pay transportation costs as well.

MARKETING:

Mr. Ngaiu says that people usually come to the village to buy rice. The villagers rarely take the rice to the mkt.

Food:

In the evening last night Mr. Ngaiu showed us how to make khaiu niau wain - lit. "sweet rice" but in fact a fermented rice. The most important ingredient - that of which is called simply "starch" - are little tablets which look a bit like a small biscuit. There are some sort of local yeast. Mr. Ngaiu buys them in the local market - 20 tablets for a baht (he resells them 5 for a baht).

Cooked glutinous rice is taken and thoroughly soaked in water. Then the rice is kneaded so that there are no hard balls of rice in it. Finally, it is put in a big bowl. Then a half a whole tablet (depending on the amount to be made) is crushed into a fine powder. This is then sprinkled on the rice and worked throughout the rice. When this is done, the product is taken and placed into bowls which are subsequently covered. This is allowed to stand for 2 or 3 days.

The result tastes like rice that has been soaked in a sweet wine. It is quite good. However, the making is illegal so that Mr. Ngaiu has to beware of the police involving it.

16 June, 1963

THE DAY THE SOLDIERS CAME:

Today in the village some Am soldiers came to present packets of pencils, paper and rubbers to the students at the school. The villagers had heard about their coming 3 days ago and as the village was on the schedule for lunchtime, food was prepared. The students had been prepared for their coming by being told what to say (in unison) when the presentation was made.

The teachers had brought the food which had been prepared in B. Khaw (including chicken curry and fried chicken - Thai style) & had also brought soda pop. In this way and in others, I got the feeling that the villagers themselves were left out of things. This was enhanced by the presence of Mr. Wichien, Mr. Sen, and ourselves. Thus, there were a number of outsiders who more or less ran the show.

Things were ready & waiting at about 9:30. The soldiers were supposed to show up at 11:30. At about 12:10, they did arrive. The group included Mr. Chuan Chai (the Chauwut Primary ed. director), the headmaster of BK & BCH schools, some Thai army people, and about 5 Americans. Their arrival was met with anarchy to say the least. They were ushered in and some pretense was made at introduction (but more for me, I fear, than for the leaders of the village). Then they served lunch (and much to my surprise some of the Americans did eat the food).

When the eating was finished, the students were lined up in front of the school. A short ceremony was then held to give over the packages to the students. Mr. Chuan Chai and one of the Thai Army officers spoke on behalf of the education dept. and SEATO respectively. A response was made on behalf of the school and populace by Mr. Buntuang. The ceremony was cut somewhat brief by a rather heavy rain that unoppositively fell (it had been slightly

14/6/63

MR. NGAW AND CHARCOAL SELLING:

Last evening a truck came and loaded up with the charcoal. Mr. Ngaw buys from the villagers. He pays B7 a sack for the charcoal and resells it in the market for B13 a sack. If there are returns for about B14 a sack. He, of course, has to pay transportation costs as well.

MARKETING:

Mr. Ngaw says that people usually come to the village to buy rice. The villagers rarely take the rice to the market.

Food:

In the evening ~~last night~~ Mr. Ngaw showed us how to make khaw niaw wain - lit. "sweet rice" but in fact a fermented rice. The most important ingredient - that of which is called simply "starch" - are little tablets which look a bit like a small biscuit. These are some sort of local yeast. Yeast. Mr. Ngaw buys them in the Loi-el market - 20 tablets for a baht (he resells them 5 for a baht).

Cooked glutinous rice is taken and thoroughly soaked in water. Then the rice is kneaded so that there are no hard balls of rice in it. Finally, it is put in a big bowl. Then a half a whole tablet (depending on the amount to be made) is crushed into a fine powder. This is then sprinkled on the rice and worked throughout the rice. When this is done, the product is taken and placed into bowls which are subsequently covered. This is allowed to stand for 2 or 3 days.

The result tastes like rice that has been soaked in a sweet wine. It's quite good. However, the making is illegal so that Mr. Ngaw has to beware of the police finding it.

16 June, 1963

THE DAY THE SOLDIERS CAME

Today in the village some Army soldiers came to present packets of pencils, paper and rubbers to the students at the school. The villagers had heard about their coming 2 days ago and as the village was on the schedule for lunchtime, food was prepared. The students had been prepared for their coming by being told what to say (in unison) when the presentation was made.

The teachers had brought the food which had been prepared in B. Khawaw (including chicken curry and fried chicken - Thai style) & had also brought soda pop. In this way and in others, I got the feeling that the villagers themselves were left out of things. This was enhanced by the presence of Mr. Wichian, Mr. Sen, and ourselves. Thus, there were a number of outsiders who more or less ran the show.

Things were ready & waiting at about 9:30. The soldiers were supposed to show up at 11:30. At about 12:10, they did arrive. The group included Mr. Chuan Chai (the Changwat Primary ed. director), the headmaster of BK & BCH schools, some Thai army people, and about 5 Americans. Their arrival was met with anarchy to say the least. They were welcomed in and some pretense was made at introduction (but more for me, I fear, than for the leaders of the village). Then they served lunch (and much to my surprise some of the Americans did eat the food).

When the eating was finished, the students were lined up in front of the school. A short ceremony was then held to give over the packages to the students. Mr. Chuan Chai and one of the Thai Army officers spoke on behalf of the education dept. and SEATO respectively. A response was made on behalf of the school and populace by Mr. Buntuang. The ceremony was cut somewhat brief by a rather heavy rain that unexpectedly fell (it had been slightly

18/6/63

digging prior to this time). And then the visitors left. All this lasted about an hour.

In addition to the packets, leaflets explaining SEATO and the exercise were given to Mr.

Bunthiang to distribute to people in the village. I was rather surprised at the desire of the men in the village to have these pamphlets. Quite a number came up to ask for them. I don't know how well these will be read, but I can have some sort of check in my future questionnaires and interviews.

The teachers held a short ceremony in which each student came forward to claim their packet. There were several students not present and I suppose were ill.

Many villagers crowded around the area to observe the proceedings, but my general impression was that the villagers had somewhat of a mystified misunderstanding of what was happening. As I said before, I think that the villagers themselves didn't feel as much a part of the proceedings as the recipients of the largesse of outsiders including those who spoke on their behalf.

#### DEATH:

Mr. Phou informed me that Mrs. Sōj Thāpsūri (ສົງ ທິພສຸລີ) who was aged somewhere between 60-65 died last night. She lived in KY and was afflicted by fever, swollen body, and kidney trouble. While we were involved in the army ceremony, we ~~only~~ saw the casket carried by to be taken to the cremation grounds.

18 June, 1963

#### VISIT OF THE KING:

Today the King toured certain of the military installations in the Northeast including the main Base. Some villagers went to see him. Some believed he was also going to Roi-et and went

18/6/63

there as well.

#### THAI ATTITUDES TOWARDS HAVING CHILDREN:

The other day, we got on the subject of children & marriage with Mr. Wichian. We mentioned that we had been married just a year yesterday. He said it was too bad, and we asked why. He said that Thais believe that if a couple doesn't have a child the first year, that is unfortunate. And those who don't, people talk about as though they are not capable. Mr. Sen indicated that he thought that that was the case with us. It was obvious in the course of the conversation, that Mr. Wichian has no conception of birth control devices. He said that it was about time that we start having a child.

#### NEW SCHOOL:

Today, they were supposed to erect the poles of the school as the first step towards constructing the new school. Fortunately, these cement poles will cost \$1,900.

#### ATTITUDES TOWARD ARMY:

I mentioned to Mr. Ngaw that the army is supposed to leave on Wednesday. He said that he didn't think that they would leave, but would stay to fight in Laos.

#### EDUCATION:

Miss Buapha, the new teacher at the school, was quite insistent yesterday, today that I should see a "correct" wāy khru: ceremony at a school in Sarakham so that I am not misled by the incorrect ceremony in the village.

18/6/63

digging prior to this time). And then the visitors left. All this lasted about an hour.

In addition to the packets, leaflets explaining SEATO and the exercise were given to Mr. Bunnthiang to distribute to people in the village. I was rather surprised at the desire of the men in the village to have these pamphlets. Quite a number came up to ask for them. I don't know how well these will be read, but I can have some sort of check in my future questionnaires and interviews.

The teachers held a short ceremony in which each student came forward to claim their packet. There were several students not present and I suppose were ill.

Many villagers crowded around the area to observe the proceedings, but my general impression was that the villagers had somewhat of a mystified misunderstanding of what was happening. As I said before, I think that the villagers themselves didn't feel as much a part of the proceedings as the recipients of the largesse of outsiders including those who spoke on their behalf.

#### DEATH:

Mr. Phom informed me that Mrs. Sōj Thāpsūri (ສົງ ທຳປະສູລີ) who was aged somewhat somewhere between 60-65 died last night. She lived in KY and was afflicted by fever, swollen body, and kidney trouble. While we were involved in the army ceremony, we saw the casket carried by to be taken to the cremation grounds.

18 June, 1963

#### VISIT OF THE KING:

Today the king toured outside of the military installations in the Northeast including the main Base. Some villagers went to see him. Some believed he was also going to Roi-et and went

18/6/63

there as well.

#### THAI ATTITUDES TOWARDS HAVING CHILDREN:

The other day, we got on the subject of children & marriage with Mr. Wichian. We mentioned that we had been married just a year yesterday. He said it was too bad, and we asked why. He said that Thais believe that if a couple doesn't have a child the first year, that is unfortunate. And those who don't, people talk about as though they are not capable. Mr. Sen indicated that he thought that that was the case with us. It was obvious in the course of the conversation, that Mr. Wichian has no conception of birth control devices. He said that it was about time that we start having a child.

#### NEW SCHOOL:

Today, they were supposed to erect the poles of the school as the first step towards constructing the new school. Apparently, these cement poles will cost \$1,900.

#### ATTITUDES TOWARD ARMY:

I mentioned to Mr. Ngaw that the army is supposed to leave on Wednesday. He said that he didn't think that they would leave, but would stay to fight in Laos.

#### EDUCATION:

Miss Buapha, the new teacher at the school, was quite insistent yesterday today that I should see a "correct" wāj khru: ceremony at a school in Sarabham so that I am not misled by the incorrect ceremony in the village.

21 June, 1963

3 days ago the mother of Mr. Wichai died. The funeral was held yesterday in a village very close to Roi-et. I went over with Mr. Nai Amphoe, Mr. Charoen, and some other officials. One of the things that struck me here was that Mr. Phom's Mr. Ngai from BNT was present at a ceremony which included high status people from the Teacher's college (Mr. Wichai's bro. is a Teacher there) and gov. officials. This is a certainly one way in which the village has contact with the outside world.

On the way back from Roi-et, we stopped at the school at Ban Khawan so that the Nai Amphoe could look at the possibilities of rebuilding the new school building which blew down. Here I learned that the Nai Amphoe knows the name of Mr. Phom. He has taken an interest in BNT, I believe, partially because of Mr. Wichai's plea and I think partially because of us being there. He and Mr. Chue Chai visited the village while we were in Bangkok to investigate the potentialities of the new school. This interest, nonetheless is having an effect on the villagers' attitudes toward the outside world.

INHERITANCE:

When a person dies, his property is usually divided among his daughters and not sons of the family. The reason for this is that men go to live with their wives in their households. The da who receives the actual house is the da (usually along with her husband) who takes care of her parents until their death. Usually, this is the last da to marry, though not necessarily the last da. She will, however, not receive as large amount of land as will her sisters.

When a man marries, his wife will receive land from his parents for him to farm.

If a man's wife's parents have very little land, or his parents have much land, he will also inherit land from his parents.

21/6/63

HEALTH:

There was a very dirty child in front of the store today. Mr. Ngai said that the boy had a fever and that the boy villagers don't bathe children with fevers.

Instead as villagers buy medicines, go to health clinics, etc., health is one way in which the villagers have contact with the outside world.

BIRTH:

Mr. Ngai says that people usually wait more than 10 days after birth before giving a child a name. If a child becomes sick, his name is changed.

22 June 1963

DEATH:

Yesterday, at about 5:00 p.m. Mr. SA THAPSAI (sā: thapsai), aged 20, died. He is the brother of Mr. Pha: (97) - the fellow who was recently married. He lived in the house with his other brothers as his parents were dead already. The cause of death was said to be some intestinal trouble which caused his stomach to swell but not much pain. He was ill about a month. A local "dr." had advised him to go to the hosp., but he hadn't. He had never been ordained or married.

I won't describe the cremation except insofar as there were unique characteristics different from the other funerals we have seen. In this case, no one was ordained to make merit for him. This was because he is a young person.

On the way to the forest, I saw someone throw away a bundle of bamboo and other

21 June, 1963

3 days ago the mother of Mr. Wichian died. The funeral was held yesterday in a village very close to Roi-et. I went over with The Nai Amoke, Mr. Charoen, and some other officials. One of the things that struck me here was that Mr. Phon & Mr. Ngai from BNT were present at a ceremony which included high status people from the Teacher's college (Mr. Wichian's bro. is a Teacher there) and gov. officials. This is a certainly one way in which the village has contact with the outside world.

On the way back from Roi-et, we stopped at the school at Ban Khwans so that the Nai Amphoe could look at the possibilities of rebuilding the new school building which blew down. Here I learned that the Nai Amphoe knows the name of Mr. Phon. He has taken an interest in BNT, I believe, partially because of Mr. Wichian's plea and I think partially because of us being there. He and Mr. Chum Chai visited the village while we were in Bangkok to investigate the potentialities of the new school. This interest, nonetheless is having an effect on the villagers attitudes toward the outside world.

INHERITANCE:

When a person dies, his property is usually divided among his daughters and not sons of the family. The reason for this is that men go to live with their wives in their households. The da who receives the actual house is the da (usually along with her husband) who takes care of her parents until their death. Usually, this is the last da to marry, though not necessarily the last da. She will, however, not receive as large amount of land as will her sisters.

When a man marries, his wife will receive land from her parents for him to farm.

If a man's wife's parents have very little land, or his parents have much land, he will also inherit land from his parents.

21/6/63

HEALTH:

There was a very dirty child in front of the store today. Mr. Ngai said that the boy had a fever and that the boy's villagers don't bathe children with fevers.

Insofar as villagers buy medicines, go to health clinics, etc., health is one way in which the villagers have contact with the outside world.

BIRTH:

Mr. Ngai says that people usually wait more than 10 days after birth before giving a child a name. If a child becomes sick, his name is changed.

22 June, 1963

DEATH:

Yesterday, at about 5:00 p.m. Mr. สี่ นิ่งส์ (sā: thāpsūi), aged 20, died. He is the brother of Mr. Pha: (M) - the fellow who was recently married. He lived in the house with his other brothers as his parents were dead already. The cause of death was said to be some intestinal trouble which caused his stomach to swell but not much pain. He was ill about a month. A local "dr." had advised him to go to the hoop, but he hadn't. He had never been ordained or married.

I won't describe the cremation except insofar as there were unique characteristics different from the other funerals we have seen. In this case, no one was ordained to make merit for him. This was because he is a young person.

On the way to the forest, I saw someone throw away a bundle of bamboo and other

22/6/63

wooden sticks. I had seen this occur at other funerals as well, but hadn't know why it was done. These pieces of wood are a make-believe casket which are placed at a place where the phi: might lie in order to fool the phi: -

An interesting object was burned with the corpse and that was a plate. Apparently, he had been a slaver.

In the forest we saw a that made of wood. This was a grave marker placed over the grave of a woman who had died in child birth 2-3 yrs. ago.

The boy was cremated at the same place where his parents had been cremated.

#### A Crazy Visitor:

This morning when we arrived in the village, there was quite a commotion going on around Mr. Phom's house. As we drove by, a grey-haired late middle-aged woman did a deep krə:p bow. I thought that this was rather strange and noted that I had never seen the woman before. When we reached our house, she was not long in following. She <sup>spread</sup> ~~placed~~ her white shoulder cloth in front of her and began krə:p-ing and begging from us. Mr. Ngāw soon appeared on the scene and advised us to give her no heed, as she was crazy. Certainly, her subsequent behaviour substantiated this. She kept making obscene jokes and would occasionally hike up her phasin, abuse her buttocks and would then wave her butt nude bottom at the people. She was made the butt of a lot of good-natured, obscene joking by the villagers, though there was a note of maliciousness in their teasing.

22/6/63

I asked Mr. Ngāw if she was "possessed by a spirit", but he replied that she was just crazy.

People kept trying to get her to leave going to the extent of taking her belongings - two baskets of things - down the road toward Nōng Kung. But she kept coming back and said that she had come to live in BNT. I gathered that the villagers, and particularly Mr. Ngāw, were embarrassed for our sake. One boy kept taunting her and she would chase after him with a stick. Also, it was obvious that children were afraid of her.

Every so often she would break into song which was like mō:lammus except that she would throw in things about BNT. She also would occasionally dance in <sup>Thai</sup> ~~her~~ trad. style. And she was always paying her obeisance to us and asking for money to buy liquor.

Finally, in the afternoon, after we returned from the funeral, she did leave. But Mr. Ngāw is worried that by knowing Parang lie here that she will come back.

#### Mr. Ngāw:

Today, Mr. Ngāw showed us a small woods behind his place which he said that he had just bought. This land is less than 1 rai and he paid the fantastic sum of 40 baht for it. He bought it from a married daughter of Mr. Tai:p who he said is quite poor and needed to sell the land in order to get money.

He also said that he just sold 3 pigs to the Ban Khwam co-operative for B500 a piece. He was supposed to pick up his B1,500 today but he knew that it wouldn't be ready.

22/6/63

EDUCATION:

Mr. Ngaw pointed to one of the students from the school and said that he had compl. P3 but guessed that he was not able to read yet. He said that when he was in school, he knew more by the end of 2 years than the students here do when they finish P4. He said that he had very good teaching in his school (implying that the teaching here wasn't the best).

23/6/63

IDEAS ON BIRTH CONTROL:

During the ~~last~~ evening in the course of conversation, Mr. Ngaw brought up the subject of birth control devices. We explained to him the difficulty of equipment & the expense of pills. Then we thought to explain the rhythm method and discovered that he knew nothing of this. He was extremely interested and not at all embarrassed to use words like "period" and "intercourse" in front of us. He is really keen to learn and says he wants to limit his family to two children.

"WAKE" AT MR. PHA'S HOUSE:

Tonight was the second night of the "wake" at Mr. Pha's & his brothers' house. When we arrived, we were placed near the radio which apparently no one was listening to. It turned out that the radio was tuned to Peking radio and the news was on. Mr. Pha didn't seem to know that this was a Communist station and was confused because he knew they also broadcast in English. Mr. Ngaw knew that the station was

23/6/63

23/6/63

Communist and he said that he didn't like it because they said nasty things against America.

Khun Nō:ij and a girl were playing a game which is a modest version of strip poker combined with choosing of straws. Nō:ij would ~~prefer~~ offer 3 straws held so only the tops of them were showing. Then he would say long, short, or middle. If she chose the right one, she would get some article which belonged to him. If she didn't he would win back the article or win an article of hers. As it was he "lost" a watch, a ring, a flashlight, a nis:lam script, and maybe some other things. However, he didn't lose these things in earnest, for tomorrow, he will go to her house with cream or face powder and "buy" back his things. For tonight, though, they were hers.

There were several young men from other villages who had come a-courtin'. There was a game of cards being played by young men (for status) in one area. And there was someone playing a khaen and someone singing mō:lammū. However, Mr. Pha and his elder brother - the ones whom the wake was supposed to be clearing up, seemed rather down and I suppose that the party reminded them more than took their minds off their dead brother.

Economics & Mr. Ngaw:

Mr. Ngaw says that he charges either 10 or 1 litre for a ho:p of rice (around 20kg). Last year was a good year and he said that he made up to 2-3,000 ♂ per month (this would mean that he milled upwards of around 60,000 kg. (months). He says that, to explain

22/6/63

EDUCATION:

Mr. Ngaw pointed to one of the students from the school and said that he had compl. P3 but guessed that he was not able to read yet. He said that when he was in school, he knew more by the end of 2 years than the students here do when they finish P4. He said that he had very good teaching in his school (implying that the teaching here wasn't the best).

23/6/63

IDEAS ON BIRTH CONTROL:

During the ~~last~~ evening in the course of conversation, Mr. Ngaw brought up the subject of birth control devices. We explained to him the difficulty of equipment & the expense of pills. Then we thought to explain the rhythm method and discovered that he knew nothing of this. He was extremely interested and not at all embarrassed to use words like "period" and "intercourse" in front of us. He is really keen to learn and says he wants to limit his family to two children.

"WAKE" AT MR. PHA'S HOUSE:

Tonight was the second night of the "wake" at Mr. Pha's & his brothers' house. When we arrived, we were placed near the radio which apparently no one was listening to. It turned out that the Radio was tuned to Peking radio and the news was on. Mr. Pha didn't seem to know that this was a Communist station and was confused because he knew they also broadcast in English. Mr. Ngaw knew that the station was

23/6/63

Communist and he said that he didn't like it because they said nasty things against America.

Khun Nij and a girl were playing a game which is a modest version of strip poker combined with choosing of straws. Nij would ~~prefer~~ offer 3 straws held so only the tops of them were showing. Then he would say long, short, or middle. If she chose the right one, she would get some article which belonged to him. If she didn't he would win back the article or win an article of hers. As it was he "lost" a watch, a ring, a flashlight, a nis:lam script, and maybe some other things. However, he didn't lose these things in earnest, for tomorrow, he will go to her house with omelette or face powder and "buy" back his things. For tonight, though, they were hers.

There were several young men from other villages who had come a-courtin'. There was a game of cards being played by young men (for stakes) in one area. And there was someone playing a khaen and someone singing m3:lammu. However, Mr. Pha and his elder brother - the ones whom the wake was supposed to be clearing up, seemed rather down and I suppose that the party reminded them more than took their minds off their dead brother.

Economics & Mr. Ngaw:

Mr. Ngaw says that he charges either 10¢ or 1 litre for a ha:p up rice (around 20kg). Last year was a good year and he said that he made up to 2-3,000¢ per month (This would mean that he milled upwards of around 60,000 kg. (month). He says that, to explain

23/6/63

that a large family like Mr. Cha-j's, the amt. headman, eat 10kg. of rice a day. He also says that people come from kilometers around to have their rice milled here. People who live in Khem N.K.N. come here also because they don't like the way Mr. Phomma's mill works.

Incidentally, a litre is worth about \$1.25 as compared with \$1 cash for change.

He bought the rice mill on installment, paying \$1,000/month until it was all paid off. He paid it off last year. (Somewhere else I have <sup>\$25,000</sup> the price he paid for it). The mill is an English make and he purchased it in Savakham.

#### MATERIAL CULTURE:

In the evening Mr. Ngaw came in with a piece of bamboo about 4' in length and 2 1/2" in diameter. One end was closed, with a slit on top of about 6" in length and 1/2" wide.

At the other end, a woven device (made also of bamboo) was inserted. This device fitted the opening perfectly, but had long maleable fingers on the end which came more or less together. This device is a fish trap for eels. One places crab or ~~sea~~ shell fish meat in the hole. Then it is placed in the water. The eel smells the meat and swims through the opening, the bamboo fingers allowing him to pass. Once in, however, he can't get out. The slit on top is for air so that the eel doesn't suffocate.

23/6/63

#### SEWING MACHINES:

The following is a list of people who have sewing machines in the village.

NAME	KHUM	No. of MACHINES
Mr. <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup>	KPH 77	2
Mr. <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup>	KW 9	1
Mr. <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup>	KY 61	1
Mr. <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup>	KV 54	1
Mr. <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup>	KY 49	1
Mr. <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup> <del>Cha-j</del> <sup>Cha-j</sup>	KVKN 105	1
TOTAL		7

Most of these are of Japanese make - the cheapest kind. Mr. Ngaw explained to us that he too is planning to buy a machine. He says that he would like to buy a Singer because it is the best. Also, he would like to have <sup>learn</sup> ~~learn~~ get the best lessons, even if it costs \$100/month because he says that "if they are the best, that is not too expensive." I am continually amazed at his excellent conception of economics and capitalism.

#### RADIOS:

There are 5 radios in the village. The following is a list of those who own them (no one owns more than 1):

23/6/63

Name	KHUM
ក្រសួង ភ័យភ័យ	KL 78
ក្រសួង ភ័យភ័យ (hus. of Mr. Phon)	KL 84
ក្រសួង ភ័យភ័យ ព្រះបាទ	KNKN 105
ក្រសួង ភ័យភ័យ (hus. of Mr. Phon)	KNKN 27
ក្រសួង ភ័យភ័យ	KW 261

ARMY AND VILLAGE:

Yesterday, Mr. Ngau pointed out a young man who had just returned from "Home-guard" army service in Sarakham. He was there for during the Thanarat exercises (and for a month totally). He was the only one from this village who participated in these army activities.

Nuan's Mother:

Nuan's mother is some close relation of Mr. Phon.

SALE OF BUFFALO:

This afternoon, the man across the way who has the wife (ក្រសួង ភ័យភ័យ) who had the coesecran sold a buffalo and calf for \$685. He had made the deal to sell the buffalo to a man from Tambo Nong Kung for \$500 and later threw in the calf for another \$185. When the deal actually came to be concluded, ~~the~~ na:ig ~~to~~ khe:n put up a protest - whether about the price or whether because, there are their only 2 beasts I don't know. At any rate, despite her objections, the deal was concluded. Mr. Ngau says that this

23/6/63

was a relatively cheap price as a good buffalo will sometimes sell for more than \$1000 (his father sold two male buffaloes last yr. for ~~the~~ \$1,100 each). But he says the old female buffalo in this case probably won't live more than a year. He said, also, that the man who sold the buffalo will use the money to buy a new one.

24/6/63

Today we went with Mr. Ngau to Roi-et or a paghieu. One of the first things which I noticed when we reached the town was the lake with the island ~~at~~ shrine in the middle of town. This, Mr. Ngau explained is an ancient lake with which the town of Roi-et has always been associated.

All over town there were residue: who had tapestry-like paintings with Brahmanistic signs on a wall behind them. We must have seen at least a half dozen of these people. Also, as we were returning, we saw another fortune teller at the bus stop. This consisted of a man & woman who used dice made of small shells, astrological calendars, & a large book to answer set questions which a person could put to them. A person could ask two of these questions for 1 baht.

Mr. Ngau purchased a new device for his rice mill which cost over \$200 (it was cheaper in Roi-et than in Sarakham).

When we returned, we stopped at the corner to wait for a bus to take us to the village. While we were stopped there, I met a boy from Tambo Nong Kung. He spoke excellent Kh. Thai and I asked him if he had lived in Ph. He answered that

23/6/63

Name	KHUM
ក្រុង ភី ក្រុង	KL 73
ក្រុង ភី ក្រុង (bro. of Mr. Phon)	KL 84
ក្រុង ភី ក្រុង ១៨៥៥៥៥	KNKN 105
ក្រុង ភី ក្រុង (bro. of Mr. Phon)	KNKN 27
ក្រុង ភី ក្រុង ១៨៥៥៥	KL 261

ARMY AND VILLAGE:

Yesterday, Mr. Ngaw pointed out a young man who had just returned from "Home-quest" army service in Sarakham. He was there for during the Thamarat exercises (and for a month totally). He was the only one from this village who participated in these army activities.

Nuan's Mother:

Nuan's mother is some close relative of Mr. Phon.

SALE OF BUFFALO:

This afternoon, the man across the way who has the wife (ក្រុង ភី) who had the caesarian sold a buffalo and calf for \$685. He had made the deal to sell the buffalo to a man from Tambo Nong Kung for \$500 and later threw in the calf for another \$155. When the deal actually came to be concluded, ~~the~~ naig ~~to~~ khe:n put up a rindist-whether about the price or whether because, there are their only 2 beasts I don't know. At any rate, despite her objections, the deal was concluded. Mr. Ngaw says that this

23/6/63

was a relatively cheap price as a good buffalo will sometimes sell for more than \$1000 (his father sold two male buffaloes last year for ~~\$400~~ \$1,100 each). But he says the old female buffalo in this case probably won't live more than a year. He said, also, that the man who sold the buffalo will use the money to buy a new one.

24/6/63

Today we went with Mr. Ngaw to Roi-et or a pajthiaw. One of the first things which I noticed when we reached the town was the lake with the island ~~and~~ shrine in the middle of town. This, Mr. Ngaw explained is an ancient lake with which the town of Roi-et has always been associated.

All over town there were ma:du: who had tapestry-like paintings with Brahmanistic signs on a wall behind them. We must have seen at least a half dozen of these people. Also, as we were returning, we saw another fortune teller at the bus stop. This consisted of a man & woman who used dice made of small shells, astrological calendars, & a large book to answer set questions which a person could put to them. A person could ask two of these questions for 1 baht.

Mr. Ngaw purchased a new device for his rice mill which cost over \$200 (it was cheaper in Roi-et than in Sarakham).

When we returned, we stopped at the corner to wait for a bus to take us to the village. While we were stopped there, I met a boy from Tambo Nong Kung. He spoke excellent Kh. Thai and I asked him if he had lived in Ph. He answered that

24/6/63

he had lived there for 6 years, returning only once in the interim (about 3 years ago). He has now returned to farm.

25/6/63

### Mr. Sôm Tháp thaini:

In further conversations with Sôm (see 240-1), I learned that he has also worked in the building business in which he makes \$20/day. He says that he returns to Bôyphô as soon as the rice-cycle is no longer demanding.

### THAMBUN FOR THE DEAD:

This morning went to the house of Mr. Pha: where they were having a thambun ceremony to end the "rites" for the dead brother. The priests had come (3 priests & 1 novice). They were in an inner room. Here events began with the mô: suat from KY chanting some things to which the priests would respond. This went on for a little while with the people in the inner room sitting in the "west position" but the people outside doing whatever they pleased (including listening to the radio). Then the priests began chanting: - suatmon - and everyone adopted the correct position. When this was finished, the priests ate - or rather were served their breakfast. When they had finished they chanted some short verses & then everyone ate. When all the eating was finished, the mô: suat went back into the inner room & started the chanting back and forth again. Then, the priests chanted again (again with only the people in the inner room taking the "west position"). While this was going on, one of the priests took a thang basket full of water & took a branch with leaves on it. He then took ~~the~~ the branch

25/6/63

placed it in the water and then sprinkled it on the people in the inner room and some on the porch as well. This is called ná:m phvá phút thámon (น้ำมนต์พุ่มธำมณ). Mr. Pha: explained that this was done in order to scare away the phi: . When this was finished, the priests departed & the ceremony was over.

The food this morning was different from what I had seen before. In addition to rice, there were 4 dishes: (1) bamboo shoots, chicken, green peppers, and makhya; (2) leaf (bay khathin), chicken, peppers, nampla; (3) leaf (different kind), chicken, peppers, nampla; (4) jack fruit, peppers, nampla (crushed up together).

### OTHER CUSTOMS CONNECTED WITH DEATH:

1. An older woman came with a ball of rice and went around touching each of the close relatives & inhabitants of the household with it 3 times. This was to protect these people against any malevolent phi: who might be bringing ferms & diseases.
2. In a small bamboo triangular box were placed red, black, and glutinous rice, peppers, makhya. Over this was poured "water". This was food for the phi: . The box was taken by one of the brothers of the dead boy and placed at ~~the~~ a "corner" ("4 corners, is all right; 3 corners will do too") This was done after the priests had left.
3. kan bân (L.):

When a person dies, a priest or some other respected person will take a string & wind it around the house. This is called kan bân & is done to protect the inhabitants against the phi: .

24/6/63

he had lived there for 6 years, returning only once in the interim (about 3 years ago). He has now returned to farm.

25/6/63

### Mr. Sòm Tháp thà:nhi:

In further conversations with Sòm (see 240-1), I learned that he has also worked in the building business in which he makes \$20/day. He says that he returns to Baeghuk as soon as the rice-cycle is no longer demanding.

### THAMBUAN FOR THE DEAD:

This morning went to the house of Mr. Pha: where they were having a thambuan ceremony to end the "rites" for the dead brother. The priests had come (3 priests & 1 novice). They were in an inner room. Here events began with the m̃s: suat from KV chanting some things to which the priests would respond. This went on for a little while with the people in the inner room sitting in the "west position" but the people outside doing whatever they pleased (including listening to the radio). Then the priests began chanting: - suatmon - and everyone adopted the correct position. When this was finished, the priests ate - or rather were served their breakfast. When they had finished they chanted some short verses & then everyone ate. When all the eating was finished, the m̃s: suat went back into the inner room & started the chanting back and forth again. Then, the priests chanted again (again with only the people in the inner room taking the "west position"). While this was going on, one of the priests took a thong basket full of water & took a branch with leaves on it. He then took ~~the~~ the branch

25/6/63

placed it in the water and then sprinkled it on the people in the inner room and some on the porch as well. This is called ná:m phúá phút thá:môn (น้ำพุ่มน้ำพุตธามอน). Mr. Pha: explained that this was done in order to scare away the phi: . When this was finished, the priests departed & the ceremony was over.

The food this morning was different from what I had seen before. In addition to rice, there were 4 dishes: (1) bamboo shoots, chicken, green peppers, and makhya; (2) leaf (baj khathin), chicken, peppers, nampla; (3) leaf (different kind), chicken, peppers, nampla; (4) jack fruit, peppers, nampla (crushed up together).

### OTHER CUSTOMS CONNECTED WITH DEATH:

1. An older woman came with a ball of rice and went around touching each of the close relatives & inhabitants of the household with it 3 times. This was to protect these people against any malevolent phi: who might be bringing harm & diseases.
2. In a small bamboo triangular box were placed red, black, and glutinous rice, peppers, makhya. Over this was poured "water". This was food for the phi: . The box was taken by one of the brothers of the dead boy and placed at ~~the~~ a "corner" ("4 corners, is allright; 3 corners will do too"). This was done after the priests had left.
3. kan bân (L.):

When a person dies, a priest or some other respected person will take a string & wind it around the house. This is called kan bân & is done to protect the inhabitants against the phi: .

25/6/63

4. When a person dies, a *mō* will come & change the stairway, either by moving it to a different place or turning it around. This is done in order to confuse the *nyi*: who might try to enter.
5. The *nāngsŷ*: *bora:n* which I thought belonged to Mr. Hō: actually belongs to the *wat*. When a person dies, it is taken to the house of the dead person & retained there until all the ceremonies for the dead person are over. Apparently, it is not used or read but is kept more-or-less as a sacred object to help the spirit (*wingja*) of the dead person. In Lao, this book is called *nāngsŷ*: *phuk* (𑜋𑜰𑜫𑜂𑜫𑜄𑜫 𑜇𑜨𑜃𑜫).  
𑜋𑜰𑜫𑜂𑜫𑜄𑜫 𑜇𑜨𑜃𑜫
6. The putting of remains into a *that* or *che:di*: can only be done on the 4<sup>th</sup>, 6<sup>th</sup>, or 12<sup>th</sup> months. Thus, the relatives of those who die must keep the ashes for several months at least. However, some people wait maybe 2 years before placing the ashes into the *that*.
7. When a person dies, a relative, usually a son, may be ordained for a short time. This is called *thambun buat hŷ phu:thi:ta:j paj* (𑜋𑜰𑜫𑜂𑜫𑜄𑜫 𑜇𑜨𑜃𑜫 𑜇𑜨𑜃𑜫 𑜇𑜨𑜃𑜫) - i.e. "making merit by being ordained for a person who has died." In the case of Mr. Phas's brother, no one was ordained, but when the parents of Mr. Phas died, a son was ordained.

I had thought that maybe more extensive death customs were carried out for the brother of Mr. Phas because the parents had already died & maybe people thought the house was jinxed. But the parents have been dead for several years, so this would not seem to be the case.

25/6/63

#### THE AM. ARMY AND ITS RELATIONSHIP TO THE VILLAGE:

This morning when I was at the *thambun* ceremony, the major topic of conversation which the Am. Army is building near Bain Khole Nō:j in T. Nō:g Kug. The Corps of Engineers, which has followed the SEATO force in here, are building school, dams, wells, & maybe other things as part of the Civic Action program of the Army. Prob., the biggest topic of conversation was the fact that the soldiers plan to get the school finished within 15 days - a surprising speed for the Thais.

In connection with this Mr. Thang was on this morning trying to get me to go to speak with the soldiers & try to get them to repair the road to BWT. I get a little annoyed with his continually trying to use me to get things from the Army, though I must admit that it is a natural assumption on his part that I might be able to do so.

Mr. Phas also approached me on going to see the Am. Soldiers, so at about 2:30, Mr. Phas, Mr. Hō:, Mr. Sōm, & Mr. Ngāw accompanied Janu and I on a bike across the fields to visit the camp. Naturally, I was unsuccessful. But what was interesting were the reactions of the group from the village to the numerous soldiers - including weapons - and particularly to the large equipment. I don't think that they could believe their eyes.

Many people from the village - including the priest and women have walked over to see the camp. They often don't understand that everyone in the camp is an American because of the different shades of coloring (including black). They are impressed that the soldiers are hard workers. But they simply can't comprehend the magnitude of the

25/6/63

understand why all efforts are being concentrated in one place.

27/6/63

#### CONCERNING MR. PHA:

MR. Pha: has left his wife and returned to the village. Apparently, he didn't really like her and so they have "divorced". He is also a bit of a philanderer. He has several children by a woman in Khum Nō:ŋ Khwāw Nō:j.

#### MARRIAGE AND DIVORCE:

There is no formality in divorce - the man just returns home. However, the bride price is not returned, but the bride's family keep it. When a couple have made known their divorce, they are free to marry again. Mr. Ngāw says that quite a few people in the village have been divorced.

In the case of plural marriages, a bride price must be paid every time and there is no diminishment in bride-price with succeeding wives. Actually, this is understandable, because the only way that a man with several wives could persuade another girl's parents to let him marry her is to offer a substantial bride price.

There is a couple getting married in Baw Mi: on the 1<sup>st</sup> of July. This is a fairly rich couple (someone involved works for the Road Dept.). They have sent out printed invitations. The bride price in this case is \$4,000. There is also a wedding in Mr. Ngāw's village also on 1<sup>st</sup> of July in which wedding invitations have also been sent out. In this case the bride price is \$3,000. This is supposedly a moderately rich family. Mr. Ngāw said that he doesn't think that there has ever been a bride price of \$2,000 in BNT and most are around \$1,000. People in

27/6/63

BNT never send out wedding invitations.

#### THE KILLERS OF BUFFALO:

We discussed the killing of buffalo and cattle as is done in the village with Mr. Ngāw. Apparently, most of those which are killed are killed by Mr. La: (the nakeng, still in prison) or Mr. Chu:, the brother-in-law of Mr. La:. This latter person has never been ordained and has no fear of the ba:p that he would make by killing a large animal. Mr. Ngāw says that he would be very afraid of killing a large animal because that would be really big ba:p, but that he will kill only small animals such as chickens, because that is small ba:p.

#### RELIGIOUS SECTS AND RELIGION:

The wat in this village, as most wats in the area, belongs to the Mahānikāy sect and only "forest wats" belong to the Thammayut sect. There are apparently no Thammayut wats in the area though there may be one in Samakham. Also, there are no mē:chi: (nuns) except in M.S.

The monks in Wat BNT are not able to study much because there is no a:ca:n yāi or abbot. They apparently don't go to study at B. Khwaw. People in the village take food to them but they don't go around begging. Different people take food at different times so that all who wish can make merit. Luang usually takes food on Wan Phra.

#### DEATH:

This morning we learned that the granddaughter of Mr. Hō: died last evening. This little child was 5-6 years old and was the daughter of Na:ŋ Nō:j. Her husband (zī fa of the girl) had died last year.

25/6/63

~~understand~~ why all efforts are being concentrated in one place.

27/6/63

#### CONCERNING MR. PHA:

Mr. Pha: has left his wife and returned to the village. Apparently, he didn't really like her and so they have "divorced". He is also a bit of a philanderer. He has several children by a woman in Khune Nō:j Khuāw Nō:j.

#### MARRIAGE AND DIVORCE:

There is no formality in divorce - the man just returns home. However, the bride price is not returned, but the bride's family keep it. When a couple have made known their divorce, they are free to marry again. Mr. Ngāw says that quite a few people in the village have been divorced.

In the case of plural marriages, a bride price must be paid every time and there is no diminishment in bride-price with succeeding wives. Actually, this is understandable, because the only way that a man with several wives could persuade another girl's parents to let him marry her is to offer a substantial bride price.

There is couple getting married in Ban Mi: on the 1<sup>st</sup> of July. This is a fairly rich couple (someone involved works for the Road Dept.). They have sent out printed invitations. The bride price in this case is \$4,000. There is also a wedding in Mr. Ngāw's village also on 1<sup>st</sup> of July in which wedding invitations have also been sent out. In this case the bride price is \$3,000.

This is supposedly a moderately rich family. Mr. Ngāw said that he doesn't think that there has ever been a bride price of \$2,000 in BNT and most are around \$1,000. People in

27/6/63

BNT never send out wedding invitations.

#### THE KILLERS OF BUFFALO:

We discussed the killing of buffalo and cattle as is done in the village with Mr. Ngāw. Apparently, most of those which are killed are killed by Mr. La: (the nakeng, still in prison) or Mr. Chu:, the brother-in-law of Mr. La:. This latter person has never been ordained and has no fear of the ba:p that he would make by killing a large animal. Mr. Ngāw says that he would be very afraid of killing a large animal because that would be really big ba:p, but that he will kill only small animals such as chickens, because that is small ba:p.

#### RELIGIOUS SECTS AND RELIGION:

The wat in this village, as most wats in the area, belongs to the Mahanikay sect and only "forest wats" belong to the Thammayut sect. There are apparently no Thammayut wats in the area though there may be one in Sarakham. Also, there are no mē:chi: (nuns) except in M.S.

The monks in Wat BNT are not able to study much because there is no a:cain yai or abbot. They apparently don't go to study at B. Khuāw. People in the village take food to them but they don't go around begging. Different people take food at different times so that all who wish can make merit. Luang usually takes food on Wan Phra:

#### DEATH:

This morning we learned that the granddaughter of Mr. Hō: died last evening. This little child was 5-6 years old and was the daughter of Naig Nō:j. Her husband (i fu of the girl) had died last year.

27/6/63

This child was the only child. It died of fever & had black vomit. She had only been sick 2 days and people were surprised when she died.

Mr. H<sub>3</sub>: has become worried because there have been so many deaths in his house of recent. He thus went to visit a m<sup>s</sup>: du: who determined that there are phi: in the house who have come to farm & are causing all the trouble. Thus, Mr. H<sub>3</sub>: will go find a famous m<sup>s</sup>: them to come and exorcise (B<sup>1</sup> c<sup>1</sup>) the phi:. This m<sup>s</sup>: them is not from the village. He usually charges about B300 for his work.

#### Mr. H<sub>3</sub>:

Mr. H<sub>3</sub>: has two daughters & 1 son.

#### BRIDGE BUILDING:

Today the villagers (men) were out building a bridge over a spot in the road that floods quite badly. This was really an occasion of cooperative labour. There was a whole work gang under the direction of Mr. Phm.

#### WOMAN WITH CESAREAN:

A few days ago, Jene had a conversation with woman who had caesarean: "She is 35 & married 4 yrs. ago (the reason why she may have married late may be because she is slightly deformed - hunchback and one eye closed. Husband also physically deformed). She spent 10 days in hospital at a cost B300. & tells me that she is no longer able to have any more children. I asked if anybody else in BWT had ever been to the hospital in Sarakham. She said one other woman had, also to have a Caesarean. In this case latter case, the child

27/6/63

died, while the woman (age 20) was also unable to have any more children [this either a poor reflection on treatment at the Sarakham hospital, or possibly that they didn't get the 2 respective women into the hospital until the 11<sup>th</sup> hour, by which time it was hard to help them]. The woman with whom I was talking said it hurt very much at the hospital.

"N.B. check into who the 2<sup>nd</sup> woman was. Lives close to us, a couple of hours down."

29/6/63

#### Mr H<sub>3</sub>: & DEATH & P-11:

Mr. H<sub>3</sub>: is still planning to have a m<sup>s</sup>: them come to exorcise the phi: in his house. But as this is going to cost quite a bit of money, he will have to sell a buffalo.

Tomorrow morning he is also planning a thambun ceremony.

#### Pig Selling:

A man from the pig station in Ban Khueu - Naj Phae - was over to investigate buying pigs from Mr. Ngai.

#### RICE MILLING RECORDS:

Mr. Ngai keeps records of how much rice he mills plus yield per kilo of paddy. He does this for tax purposes. He also pays B450 / year tax for his rice mill and thinks that the tax will go up to B700 this year.

27/6/63

This child was the only child. It died of fever & had black vomit. She had only been sick 2 days and people were surprised when she died.

Mr. H<sub>3</sub>: has become worried because there have been so many deaths in his house of recent. He thus went to visit a m<sub>3</sub>: du: who determined that there are phi: in the house who have come to farm & are causing all the trouble. Thus, Mr. H<sub>3</sub>: will go find a famous m<sub>3</sub>: them to come and exorcise (x<sup>1</sup>ci) the phi:. This m<sub>3</sub>: them is not from the village. He usually charges about \$300 for his work.

#### NAI H<sub>3</sub>:

Mr. H<sub>3</sub>: has two daughters & 1 son.

#### BRIDGE BUILDING:

Today the villagers (men) were out building a bridge over a spot in the road that floods quite badly. This was really an occasion of cooperative labour. There was a whole work gang under the direction of Mr. Phon.

#### WOMAN WITH CAESAREAN:

A few days ago, Jene had a conversation with woman who had caesarean: "She is 35 & married 4 yrs. ago (the reason why she may have married late may be because she is slightly deformed - hunchback and one eye closed. Husband also physically deformed). She spent 10 days in hospital at a cost \$300. & tells me that she is no longer able to have any more children. I asked if anybody else in BNT had ever been to the hospital in Sarakham. She said one other woman had, also to have a Caesarean. In this case latter case, the child

27/6/63

died, while the woman (age 20) was also unable to have any more children [this either a poor reflection on treatment at the Sarakham hospital, or possibly that they didn't get the 2 respective women into the hospital until the 11<sup>th</sup> hour, by which time it was hard to help them]. The woman with whom I was talking said it hurt very much at the hospital.

"N.B. check into who the 2<sup>nd</sup> woman was. Lives close to us, a couple of houses down."

29/6/63

#### MR H<sub>3</sub>: & DEATH & P-11:

Mr. H<sub>3</sub>: is still planning to have a m<sub>3</sub>: them come to exorcise the phi: in his house. But as this is going to cost quite a bit of money, he will have to sell a buffalo.

Tomorrow morning he is also planning a thanban ceremony.

#### PIG SELLING:

A man from the pig station in Ban Khueu - Naj Phae - was over to investigate buying pigs from Mr. Ngai.

#### RICE MILLING RECORDS:

Mr. Ngai keeps records of how much rice he mills plus yield per kilo of paddy. He does this for tax purposes. He also pays \$450 / year tax for his rice mill and thinks that the tax will go up to \$700 this year.

30/6/63

WEDDING:

Tomorrow, there will be a wedding in the village - one couple. The Son of Mr. Tai P.

RELATIONS OF MR. HŌ:

In the house of Mr. HŌ: There is a young boy who is called Lain. His parents are both dead - ~~Not certain whether~~ he is a grandchild ~~or nephew~~, but ~~think~~ ~~prob.~~ nephew. He is called "Little Buffalo" because he tends the cattle. His Mother was a daughter of Mr. HŌ:

The son of Mr. HŌ: - ~~the~~ ~~black~~ toothed one - is now ~~is~~ unmarried but formerly, he was married to the woman who has had a caesarean.

THAM BUN CEREMONY AT THE HOUSE OF MR. HŌ:

Because of the many deaths in Mr. HŌ:'s family of recent, he had a tham bun ceremony this morning. First, the priests came and were fed & chanted. Then the "head priest" chanted in Thai using a book to read part of the chant. I didn't understand it all, but I gathered that this was a special chant for getting rid of malevolent spirits. I heard the word thawada mentioned a number of times.

Then, 2 water baskets full of water were taken. Mr. HŌ: took some wax & rubbed it on the inside of the baskets. Then some leaves were placed in ~~the~~ the baskets. Then a tray with a burnt note, some leaves, cigarettes, & home-made candles were presented to the priests by a layman (not Mr. HŌ:) in the traditional way. 2 of the priests (there were 3 priests and a novice) took the candles & lit them. The "head priest" chanted while both priests held the candles over the baskets to let the wax fall into the water. When that was finished, the water was taken & sprinkled around the house on the people - the priests chanted during

30/6/63

this. One woman had the priest pour water over her head (this was the gr. mother of the child and the mother of the father of the child who had died last yr.).

When this was finished, the priests again chanted as several people slowly poured water through the slats in the floor of the house. This is called น้ำรด (suet nám ?i ní na:). It is somehow connected with the phi: Then the <sup>head</sup> priest took the burnt note and all of the priests went down stairs.

Below the house at each of the 4 corners of the house, the following occurred:

1. Mr. HŌ: placed a small bit of food (several kinds) on a piece of waxed paper supported by a small pole about a ft. high. So this was attached a string.
2. The priests passed the string from one to another and when all of them held it, they chanted.
3. Some sand was placed in a hole dug at the foot of the post. The head priest took a small spade and covered the earth over. While he was doing this, the priests chanted.

This last custom is called สวด (suei) <sup>suei sú:t thŏ:t</sup> is performed in all tham bun bái:n ceremonies to venerate the earth of the house. The phi: won't like this new earth and so they will leave.

1 July, 1963

Maerimoi:Wedding:

This morning there was a wedding in the village. Apparently, this is a fairly auspicious day because there are weddings all over the area. ~~However~~ The reason for this may be that