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TRAVELS IN CENTRAL THAILAND:

For the next 3 weeks plus, we have been away from M³: Suling.
We left on 1 August & spent 2-3 August in Chiang Mai. On the 4th, I drove
my entourage (which included, besides Jane, NAK, & myself, Meo, Phan, Cit's
Mother-in-law, & Cit's daughter N^ó:i) to Nakhon Sawan, stopping at
Lamphun (to visit Wat Hariphunchai), Pa Sang & Lamphang on the way.
Jane & I didn't care much for Nakhon Sawan (where we had stayed
once before) & it seems a rough market & river town. We arrived
in Bangkok on 5 August.

On the 7th we had dinner with Khunying Dui Jaganama (Chaiyuanam),
the ~~late~~ wife of the late Nai Direk Jaganama who was in his life
Foreign Minister & Ambassador to Japan (during the war), England, &
Germany. Sulaik arranged the dinner because Jane is in the process of
editing Direk's War memoirs in English. The dinner party included
Khunying Dui, her youngest son, Uoraputhi (P.O.), his wife, Sulaik &
his wife Ninchawi, & Jane & myself. Uoraputhi is the only of
Direk's sons to enter the Foreign service (he is educated at Oxford &
Fletcher School of Diplomacy). We were very impressed with Khunying Dui's
traditional ways, but found her home a strange admixture of the
aesthetic traditional (for example, a fine collection of ben carong (ไม้กระถาง)
ware) & the vulgar Thai modern (e.g. laminated natural-skin-of-tree table with
metal legs). Most of the conversation before dinner concerned the technical
problems of the editing. The Jaganamas took us for dinner to the "Golden
Dragon" in Sukhumvit which we had never been to before (partially because
it looks like a typical tourist haunt). However, we learned that this
restaurant is liked by the King who orders meals from it & thus many
of those close to court or who follow court leads, frequent the restaurant.

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Sulak also says that it prepares Chinese food for Thai taste. At dinner Khunying Pui reminisced about her experiences as an Ambassador's wife (the Japanese were outwardly friendly during the war; she never learned more than a few words of Burmese; etc.) I talked a little about travelling with her father in the days of river travel to Chiangmai. (Sulak says that Khunying's father, a minor member of royalty, had been governor in some Northern Thai provinces.)

On the 8th of August, we went with Sanja to a wat in Phrapradang which belongs to the Mo-n tradition. I learned that 8-9 wat in Phrapradang are Mo-n wats. The particular wat we went to had been built by Sanja's ^{late} uncle whose statue stands in front of the bot (which we all krap-ed to as usual). Another 'uncle' is still a monk in the wat. We arrived as the monks were preparing for the morning meal. I recorded the chant following the meal - a chant in Mo-n (at least partially). This took place in the khut'i. Then one young Phra'Mahā came to the Wihan when a small group of a dozen or so (mainly older women) were waiting to take the precepts. The monk first gave the "8", the congregation being led by a layman. Then 4 women took the "8", led by a different layman (who himself did not take the "8"). After this was over, the monk withdrew, had to the khut'i of the 4 who had taken the 8 precepts chanted in Mo-n for the better part of an hour. All this I recorded. While at the wat, I was shown ~~some~~ a ba'i-lan written in Mo-n. I was surprised to discover how close the script is to Yuan script. It contrasts greatly with the old Mo-n script which we saw in reconstructed Mo-n inscriptions at Nakho-n Pathom.

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The 8th of August was also the "half-year New Year" of the Chinese (sai t'ci n, the Thai call it). We saw many stone owners making offerings (to the ancestors?) in front of their stones. Sulah had invited us to have a special Chinese 'khanōm' breakfast, but because we went to Phrapradang. We did go, however, on the following morning & had several types of cakes.

On the 15th we left to go to Hua Hin with Sulah, Ninchawi, Chim, Sase, Phan, & Jum: NAK. Sulah had arranged for us to use the home of M. m. cāo ying Congcit thānōm Ditsahen, the 82 year old daughter of Prince Damaong. We stopped at Princess Congcit's house in Bangkok on our way out of town. This was the first time I had ever met a person whose royal status required that we krap to the floor on entering & leaving & we were nūchāsāp (we didn't know the latter & so felt rather tongue-tied). (With Khunying Dai, we had followed Sulah & Ninchawi in making a wai, but didn't prostrate ourselves). Princess Congcit is certainly a very alert & active woman for her age (she is also a very small woman).

At Hua Hin, we found her place in a compound (called "Diskul Olau") in which a number of the other children of Prince Damaong have summer houses.

On Sunday the 18th, we drove down to Prachuap & from there down the beach to a spot where a celebration of the 100th anniversary of King Mongkut's expedition to observe the eclipse of the sun. ~~that~~ it was at this spot that he both demonstrated his knowledge of Western science & contracted Malaria which was to take his life several weeks later.

On the 19th we returned to ~~the~~ Bangkok & on the 21st we left

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for the North. We arrived in Phit Sani Loh that evening when we met up with Jeremy Kemp. The following day June 7 I toured the ruins at Si Satchanalai & Sukhothai. On the 23rd we journeyed on to Chiangmai, having first visited the wát containing the famous Phra² Chinnarait. Today we returned to M.S. when we found that it has rained nearly every day we have been away (the rain of M.S. is much greater than any other part of Thailand we have yet seen).

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TALK WITH CKA:

I visited the CKA last night & found that he had just returned from 2-3 days at one of the mines (I think Na-i Thien's mine). M^o. Amphorn has sold both of her mines to outside interests (outside of M.S.). It took 3 hours by boat going to the mine & 7 hours returning. I went again this afternoon & we spent about 3 hours talking mainly about the mss. I had had xeroxed in Bangkok, but on other topics as well.

Buddha images & Cave Find:

On the ~~27/10~~ my note of 13/7/68, I recorded information about 3 Buddha images that the CKA thought might have come from the same cave as the mss. However, the 'owner' has since claimed the images & maintains that the images come from a village on the Burmese side. The CKA let him take the images.

Local History:

I mentioned about my reading of the reports of Richardson & Hallett to Mae Sanao in the last century & raised some questions about M.S. history based on what Hallett esp. had said. Hallett had reported that the name of the ruler of M.S. (the Ph^o.mya) at

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The time he visited here was "Chow Rat Sampan". The CKA says that people do speak of the Chôrâ:t (𑄎𑄢𑄣𑄤) at the end of the same time, but he has never heard the name "Sampan". The CKA says that this Chôrâ:t had written a wentain to be used at funerary rites ~~which~~ which was based on a work from Fay. This he presented to Khru. ba. Ka. wî. lá? & the work is still used today, ^{about 1 mile}

Hallett mentioned visiting 2 places ^{about 1 mile} SE of the named town M.S. The CKA says that there are two sites, both called wing mai & both located on the banks of the Yuan south of the confluence with the M.S. In the first, remains of an old chedi, basins & other artifacts have been found. Among them are 5-6 glass 'beads' (?). In the other site nothing has been found, but there are mounds which appear to trace the shape of an old wihān.

Name of the Buddha:

One of the names of the Buddha is Siddhartha which in Sanskrit is spelled 𑄎𑄢𑄣𑄤 (sithâ:t) & in Yuan 𑄎𑄢𑄣𑄤 (sithâ:t).

Khru. Ba. Khā. o

The CKA says that one can't use the books of the Khru. ba. Khā. o (Khru. ba. phi.) because they are so inaccurate & full of false interpretations. He thinks that many of the works of the KD Khā. o are actually written by his followers. He says that there are some Northern Thai Followers of the KD Khā. o in M.S.

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'Witchcraft' in Mae Sariang:

Today the CKA told me ^{of} an incident of 'witchcraft'. Khun Pramôt, the health officer, brought to the CKA a piece of wooden 'parchment' (something like bai la'n) on which had been written some Katha Katha in Yuan script. The message had been tied with red & black string. The CKA showed me the 'evidence' which was ~~not bigger than~~ ^{about} 2" square. He said that he'd found it underneath his house. He recognized as the work of a 'magician' who had been employed ~~to~~ by a woman who was in love with Pramôt to break up Pramôt's marriage. The CKA said that originally the 'sheet' had been twice as large. After the Katha had been written (to other things done?), the sheet was torn in half, thus symbolizing the breaking up of the couple. The CKA says that Pramôt believes that the charm might have some efficacy & thus came to consult the CKA. The latter told me that Pramôt doesn't have to worry because he has written a counter charm on the message. He says that this particular type of 'magic' is called phâ (phâ.câ.n or phâ.câ.n). ^{phâ} means 'to divide' while câ.n, which I couldn't ^{find} in Mē.t's dictionary, may mean 'exceedingly, very' (McF p.244).

The CKA says that the generic term for 'casting spells', ~~magic~~ of this sort is tū (tū.'.) (tū). One who is suffering the effects of a spell has thū.ktū, & one who is skilled in countering the effect of a spell is shū to kē.tū. The CKA described ~~the~~ ^{two} possible tū, the attracting of one of the opposite sex, the injuring (usually in form of illness) of another person (usually done in response to some real or believed harm), & the causing of dissent in marriage. In what tū is usually used as a tool in love or in injuring one's enemies.

~~The CKA~~ The CKA says, in response to my question, that practitioners are

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most often by monks, or at least people who have studied in the wats, ~~the~~ who are 'ripe' (wip) - that is, people who have studied Yuan script & are familiar with the relevant texts. However, he also says that the Kaun & Lawa are particularly skilled at ~~this form of~~ all in tū. (But with different sources of power & different rituals, obviously). He told me the story of a policeman who had swindled a Kaun in something to do with a buffalo. Shortly, thereafter he became ill & when ~~rather~~ his illness (pains, swollen stomach, etc.) would not respond to medication, he diagnosed withcraft. He sought out the Kaun, gave him \$500 & begged his forgiveness. The next day his symptoms had disappeared. (This just recently happened).

The CKA described two forms of ~~attacks~~ tū attack. One employs as the basic ingredient buffalo hide which is reduced to a insect (~~insect~~ me:ng phu) which flies into a person. Another employs white ash sweeps up into a person from his feet.

A most usual symptom is swollen stomach. In another story, he said that when he was a boy he went hunting with a friend in Me. k. n. s. i. His friend shot a cow belonging to a Kaun, thinking it was a deer. The next day, after returning to Mae Sariang, his stomach became so distended that he literally could not move. He called in a practitioner who diagnoses tū & performed some counter-magic. The next day the swelling had disappeared.

Monks are not immune from the attacks of tū practitioners. The late CKA believed, at the time of his final illness, that he was subject to tū & called in a counter-magician. He believed that hill people were the source of ~~this~~ tū. Unfortunately, either the counter-magic was ineffective or the diagnosis incorrect, for the CKA died shortly after his attempt to

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counter the hū. (Earlier, a Burmese astrologer had diagnosed ill ~~effects~~ effects on the abbot's chutā. I had led him through a variety of rituals including a mock cremation - the several CKA was in who participated in the ~~chant~~ death chants - of a piece of wood wrapped in some robes belonging to the abbot.) Monks are, apparently, immune from love magic.

As the CKA's efforts on Pramōt's behalf suggest, monks can be practitioners of counter-magic of even hū itself.

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Pluo Karen & Thai

Tonight we had dinner with Ed Hudspeth & his wife (OMF missionaries working amongst the Pluo Karen). In the course of the evening we got talking about Karen "demon worship" (Hudspeth, incidentally, believes in the reality of spirits). He told me the story of an incident which has happened recently in B. Tān Phrāo where a few Pluo Karen live. He says that not long ago a Pluo woman was in labor with a baby & the Thai midwife was sent for. The midwife couldn't come. A little later the midwife died & although the Pluo baby had been born all night, relatives of the deceased Thai accused the mother of the woman who had given birth to the baby of sorcery. Some relatives of the deceased midwife then shot & killed this Pluo woman.

Ed also says that there is one important Pluo spirit for whom the Pluo (in Hōt area anyway) employ Thai mediums to talk to. They claim that they ~~can't talk to this~~ can't talk to this spirit, although definitely Pluo, won't speak through Pluo mediums.

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Where the Hudspeth's once lived) was a P'wo.

In B. Tân Anrúo, the few P'wo who are living there are feeling pressures from Thai who take over their untitled, but cleared land. They feel powerless to withstand these Thai pressures.

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Ta'ntz'n saláik at Wat Ommara.wát.

It is the season for saláikaphat ceremonies & today we participated in one at Wat Ommara.wát. A few days before we received a mimeographed announcement of the ceremony. In fact, this announcement, in Thai, was written by the CKA from whom the abbot of Wat Ommara.wát had to request permission to hold the ceremony. Translated, the announcement goes as follows:

SCHEDULE [OF EVENTS AT] THE TA'N TEN SÁLÁIK THAMBUN
WAT OMMARA.WÁT

8 September, 2511

* * * * *

The faithful of Wat Ommara.wát have arranged a ta'ntz'n saláik thambun at Wat Ommara.wát according to the following schedule:

8 September 2511 (2nd day of the waning of the moon in the 12th lunar month southern reckoning)

10:30 a.m. Presentation of food to 20 monks.

11:35 " Beginning of ^{ceremony} presentation, the deliverance of one sermon, presentation of offerings, $\frac{1}{2}$ chant of formal practices by clergy.

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All faithful are invited to join in the celebration ~~of the~~ on the day & hours mentioned.

[Signed]

Ommara-wat Temp. Committee.

The ceremony consisted of the following parts:

- 1) presentation of food to clergy
- 2) The CKA took his place on the preaching chair & an Aca.n sat in front of him. ~~Then the~~ The rest of the monks were seated ~~at the~~ on the raised area - dividing the 'Burmese' from 'Thai' monks.
- 3) The Aca.n led the congregation in wat pho & okhasa followed by CKA chanting something.
- 4) Aca.n led congregation in khōsān; CKA gave the precept.
- 5) Aca.n, using a rahit khōi, 'chanted' formal offering of sālāh gifts. 15-20 mins.
- 6) Khō.thēt & CKA gave extemporaneous sermon on meaning of sālāh ceremony - about an hour's worth. During this, several laymen took a baht around to have each monk draw a sālāh (cáp sālāh) number which matched those ~~on~~ ~~which~~ which had been attached to each separate offering. The attaching of numbers had been done as people came to the wat & brought their offerings. Every monk chose two.
- 7) Explanation by CKA of what would follow
- 8) Monks chanting metta - divided according to tradition.
- 9) Trūc.t nām & khai phon (njāt nām & hū.phon)
- 10) Final chant, requested by Aca.n - ?.

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1) individual njā-t nāim & hū-phun by monks for the donors & their particular offerings

Offerings:

Consisted primarily of nāim tōn (woven-ware with jugs) in which had been stuck a 'money-tree' & perhaps a few other offerings & baskets (or baskets, tubs, etc.) filled with dried food stuffs, fruit, toilet articles, ^{money} ~~trays~~ etc. A couple, at least, consisted of ~~offerings~~ ^{baskets} of baskets containing plants (coconut, betel, etc.).

Some people ~~too~~ did not bring this type of offering, but just made donations of money which were noted by a layman (this is what we did).

Offerings of the nāim tōn or containers of goods ~~were~~ usually had attached to them papers on which were written the person ^{or persons} ~~from~~ who ^{were} was making the offering & the name of a deceased person for whom the merit-made was to be dedicated.

Some offerings were given directly to Wat Omara-wūt & were not included as part of the collection divided among the invited monks. For these, the abbot of Wat O. gave to each donor the njā-t 'blessing' & njā-t nāim which permitted the merit to be 'sent' to the designated spirit.

After the whole ceremony was over, I observed one offering being given to the second monk of Wat O. just outside the gate of the Wat. The monk was also giving the hū-phun & njā-t nāim. The CKA explained: - the deceased for whom the merit was meant had died some unnatural death & his ~~soul~~ ^{soul} (the CKA used the word winyan), the people believe, cannot enter the Wat. I asked if

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if such a person became a phi. & the CKA ~~asked~~ answered that the people so believe.

Functions & Meaning of Ceremony:

The main purpose of this ceremony, from a religious standpoint, is to provide yet another context whereby the faithful can make merit to be given to 'dedicated' (๑'nd) or 'sent' (๑'s) to the dead. Most deceased so honored are parents (or grandparents in the case of children who are named as donors along with their parents). Thus, the ceremony provides a mechanism for reinforcing 'filial piety', albeit in Thai form.

Another function of the ceremony, & of any major ceremony, is the raising of money which goes into the wet budget. People were talking about how this year's total was less than last year's ~ 2000 baht. Each participating monk also ^{receives 5000} ~~gives~~ money to add to his wet's shores.

Finally, a third function is entertainment (& for young people, an opportunity for courting). The making of food & decorating of the wet brought people together. All day yesterday, the loud speaker was used to broadcast (from the CKA's tape collection) local music & sermons. ~~Last night~~ The Khlo-yao band has been out & last night the Burmese orchestra played (& people sang & danced) until about 2 a.m.

Culture change:

This is the second year that Wet ๑. has had this particular ceremony which is N. Thai in character & it is the only 'Burmese' wet to have it. The CKA noted that there were 'Burmese' &

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'Thai', as well as 'Yuan' elements in the ceremony. It is possible that this ~~ceremony~~ ceremony at Wat O. represents a slow change of that wat from a 'Burmes' to a 'Yuan' wat. Certainly, most of the congregation of Wat O. are N.Thai speakers.

[I intended to record this whole ceremony, but forgot to turn the microphone until near the end of the sermon. Everything after that was recorded.]

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KĪN KŪAI SALĀİK at WĀT CŌM CĒŃ

Today, a sister ceremony to the ta-ntzein ceremony, that which is called locally kĪn kŭai salāik (ကိပ် ကိုက် ဝါးလှော်), was held at WĀT CŌM CĒŃ. The ceremony differed in several particulars from that held at WĀT Ommara. WĀT that held at the same wat a year ago (see notes for 26/9/67).

The offerings

There were ~~essential~~ three main types of offerings:

- 1) Kŭai - traditional type of offering consisting of a variety of traditional foodstuffs, etc., placed inside a bamboo-strip basket which is lined with newspaper. Afterwards I had an opportunity to examine the contents of 3 of these:

ITEM	contained in Basket		
	(a)	(b)	(c)
khāo nĭo wrapped in banana leaf	✓	✓	✓
stick of sugar cane	✓	✓	✓
khāo sŭo	✓	✓	✓
khāo phāik	✓	✓	✓

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Item	Contained in basket		
	(a)	(b)	(c)
banana	✓	✓	✓
salt	✓	✓	✓
peanuts	✓	✓	✓
míng	✓	✓	✓
pomeho	✓	0	✓
má kò.k (hog plum)	✓	✓	✓
lime	✓	✓	✓
gnava	✓	● ✓	✓
má krút (Keffir lime)	✓	0	0
tobacco	✓	0	0
cigarettes	0	homemade	tr. kái
sweet	khô. o tôm phát	homemade dry banana	khô o tôm phát *
savory	fat phát	phát	0
chico pepper	✓	✓	✓
Makin go 'i hotel chow (oreca, hotel, fish, tooth local ingredients)	✓	✓	✓
Garhi	0	✓	✓
onion	0	✓	0
Medicine	0	0	0 ๑๗ ๖๖.๖๖. ๖๖๖๖
ma tku	0	0	✓
Ajinomoto	0	0	✓
Candle	0	0	✓
sluá 'i sôm klu'ng	0	0	✓

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1) kūai (cont.)

These offerings also had stuck in top a bamboo stick to which was attached matches, notebook, pencil, cigarettes, paper flowers, & maybe coins.

I didn't see any of these offerings with papers on them indicating that the merit made was to be sent to a dead relative.

kūai sāng ^{open} All of these offerings were provided by individual donors

2) Buckets, baskets, basins filled with a ~~great variety~~ ^{usually} of thin mainly purchased foods & dry goods, but also containing some of the basic offerings (tobacco, candles, incense, etc.). ~~There are called, the like, etc.~~

Usually, these offerings were attached slips of paper indicating for whom the merit made was to be dedicated. Individual offerings

3) tôn - a 'tree' - large elaborate structure made by some group with at least a minimum of usable offerings - money, notebook, pencils, matches, candles, etc. These are made by such groups as the young people's association of a particular wats or school children from particular schools. These offerings have attached to them (or written on them) the name of the donor group ("rongriang & m'c'g", "wat Kittiwong", etc.)

tôn gōn (ná-m-tôn)

A few people had also brought ~~their~~ tôn, with their associated offerings, the type of offering that was so conspicuous at Wat Ommaro-wat. A few others, like Sanga & myself, brought only envelopes of money.

For the kūai, ^{most of} sāng, ^{kūai sāng} sāng, & ^{tôn gōn} tôn the donors had prepared a piece of paper known as sēn which indicated the recipient (usually deceased) for whom the merit made was to be dedicated. These sēn were taken & placed in the center of the wihān. Some were written in Thai, which most were written in Central Thai. These sēn would later be distributed ~~to~~ amongst monks &

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novices. A few donors, however, presented their offerings directly to the abbot, other monks, or novices of Wat Co-m Cê-y (insofar as I observed their offerings, I noted that they were usually of the ^{lunaisun} variety). Most were presented inside the khūtī before the ceremony began. At least one was presented outside the wāt precincts, unquestionably because the deceased recipient had died an unnatural death. Some offerings of both main types had been placed ~~the box~~ before the altar in the wihān. These were obviously for the wāt rather than for distribution amongst monks & novices.

The large group offerings (hōn) were strictly for Wat Co-m Cê-y.

Participants:

Unlike Wat Ommara-wāt, every monk & novice in Mĕ-Sarung district had been invited to participate in this ceremony. Most came from wats which were within walking distance of Wat Co-m Cê-y. Something over 40 monks, & more than 80 novices represented 19 different wats at the ceremony. The wats included both Shan/Burman & Yuan wats (a Wat Mĕ-Hān).

In addition to the monks, one layman (a young man) acted as sort of master of ceremonies with the P.A. system & leading the congregation in the wāi phrā. An acca-n did the rest of the lay leading of the wē-n-tā-n.

The lay people who attended the ceremony came from all parts of the town & its environs & included a large proportion of young people.

The monks, novices, lay leaders, & some of the lay congregation (usually older people) were inside the wihān. The rest of lay people were spread throughout the wāt grounds, & particularly in the sā-lā.

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Ceremony:

Prior to the beginning of the actual ceremony, the following events took place (sometimes simultaneously).

- 1) Decorating of wat & wat grounds by members of the wat congregation & clergy.
- 2) Preparation of offerings by donors.
- 3) Procession of offerings to the wat. Actual processions accompanied the tôn offerings.
- 4) Offerings made to clergy of Wat Côm Cê'ng by those who were not including their offerings in the general grouping.
- 5) Entertainment via P.A. system.

From about 10:30 on, the participating monks & novices began to arrive, but most didn't come until after taking the mid-day meal at their home wats. As one layman explained to me, Wat Côm Cê'ng does not have sufficient income to pay for the food necessary to feed such a large number of clergy. Consequently, only those monks from quite distant wats were fed at W. Côm Cê'ng.

By about ~~at~~ 12:30 - 1:00, the clergy had arrived & gathered in the wat & the ceremony began:

- 1) wâiphra': led by young master of ceremonies
- 2) a.ca'n kha.sĩn; CKA hũi sĩn; congregation, ráp sĩn.
- 3) a.ca'n wainta'n
- 4) " requests sermon; novice reads (or gives) Yuan sermon from an enclosed thammá má't.
a number of

During parts # 3 ~~4~~, laymen ~~are~~ ~~are~~ counting the sên & placing them in even bundles. During part 4, several monks divide them into piles for the clergy.

- 5) ~~for~~ a.ca'n gives short chant.

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6) monks sūt.

7) CKA explains the distribution of sên. Said that there were 2262 sên. These were divided among 46 monks, 82 novices representing 19 wats as follows:

Monks	24 <u>sên</u>	each
Novices	13 "	"
Wat Co-m Co'g	92 <u>sên</u>	(being the remainder)

8) monks chant the 'blessing'.

9) sên are matched with salâh to distribute gifts. This evening we were bedlam with people surrounding the monks to request their slips & then milling around the ~~to~~ wihân attempting to match sên & gift. Apparently, most of the kūai offerings never reach the monks for ~~when~~ ^{the} monks give their slips to people, usually children, who keep the ~~or~~ kūai they find with the exception of the "tip" which is given to the monks. This practice leads to some monks (such as the one from Wat Oranmura-wât) literally being swamped by children wanting his slips. ~~The major sên offerings, however, always~~ A monk usually keeps some of these gifts, but others are given away. The sên offerings on the other hand are always kept by a monk & usually result in the monk giving the donor a kūai phon.

'Tribals' at ceremony

I saw a few luea whom I knew & who live in areas surrounding W. Co-m Co'g & there were probably many more present. I also saw several Karen men, including one Phu who often comes to beg at our house. I suspect that at least some were looking for free handouts.

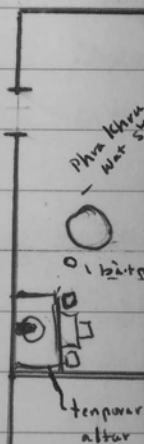
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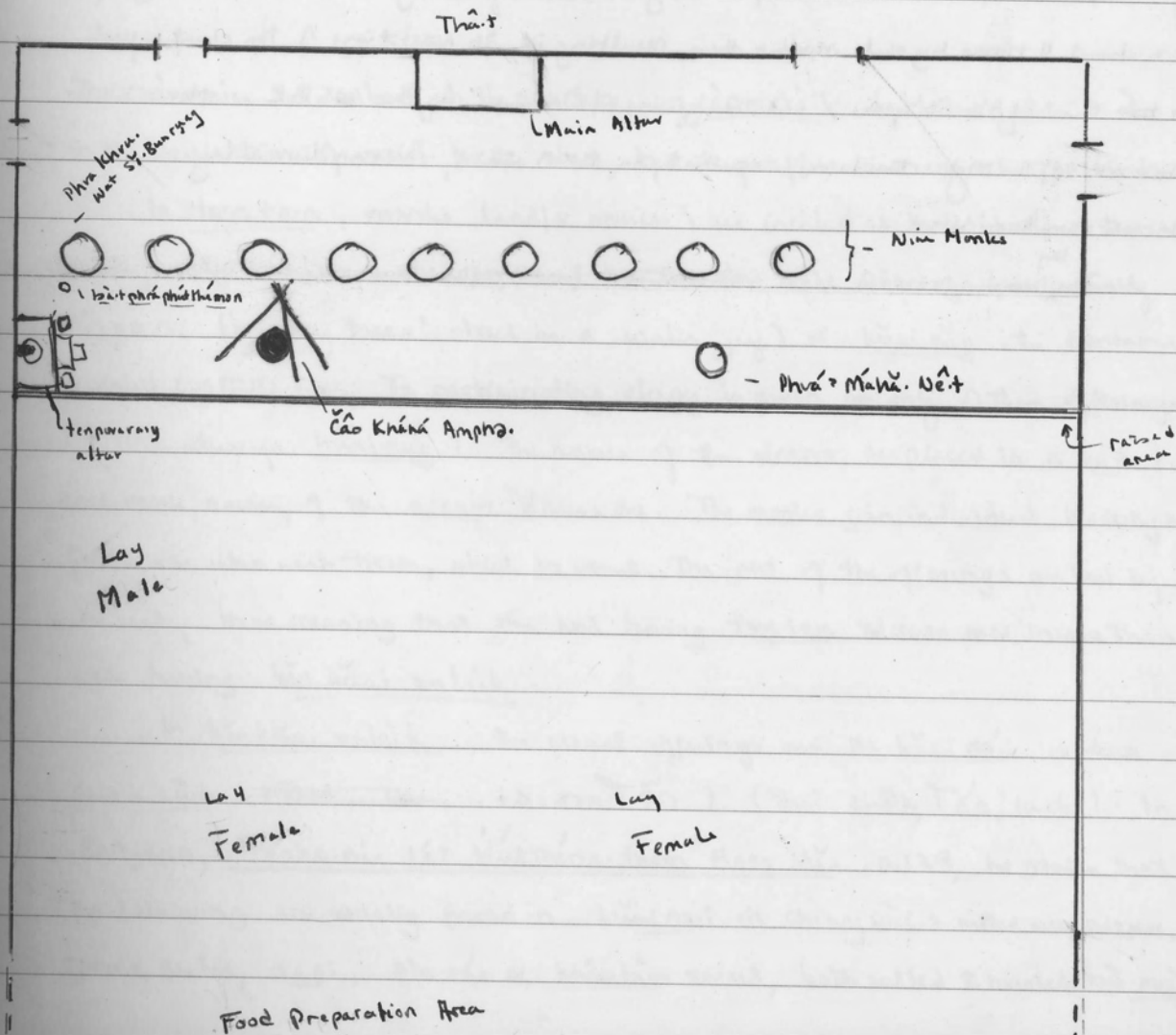
catã.
Sù.p catã. for Cáo Kháná Amhá.:

Monday is the CKA's 36th birthday & he will be honored at the end of his 3rd cycle with a ^{catã.} sù.p catã. ceremony at Wat Kittiwong.

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Sù.p catã. in CKA:

This morning at about 9:30 Jim & I went to Wat Kittiwong to attend the ceremony of sù.p catã. held in honor of the CKA's 36th birthday. The arrangements were as follows:



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To the ceremony had been invited 9 monks, none from Wát Kittiwong. In fact, no monks or novices from Wát Kittiwong were present, excepting Nĕt + the CKA himself. There was a small group of lay people present - maybe 30 - which included relatives (both the CKA's parents were present), members of the young people's association who had prepared food, photographers, & a few others - mainly older lay people.

Among the monks, the Phra Khru. from W. Si. bunyay was the first.

The 'apparatus' of the ceremony was much the same as that described above for the sy:p calá. pr P. Mahá. Kĕ.o. I didn't attempt this time to get any detailed descriptions of the items.

I have recorded the whole ceremony. Two unique things: (1) the chanting of the chant 4 times by each monk - thus resulting in 36 repetitions of the chant equal to the CKA's 36 years; (2) the giving of a sermon by the Phra Khru. from the old Wát Kittiwong so that, the CKA said, he can live as long as the sermon has lived.

The ^{lay} people present were also served food after the monks had eaten.

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Salàik ceremonies:

I asked the CKA about the salàik ceremonies which I have observed in the last week. He confirmed that there were two types of ceremony:

- (1) ta'n tzi'n (တာၤတိၤနဲၤ). [Ta'n is the equivalent of the Thai thai'n (ไท้) and means 'presentation of alms'; tzi'n is the equivalent of the Thai thz'n, & means 'on the behalf of' - in this case, a declared relative.]
- (2) kin küai salàik or ta'n küai salàik (ကိၣ်ကျီၤဆါၣ်ဆါၣ်) [also known elsewhere in north as kin or ta'n kö:i salàik (ကိၣ်/တာၤ/ကျီၤဆါၣ်ဆါၣ်) & kin or ta'n khäo salàik (ကိၣ်/တာၤ/ကျီၤဆါၣ်ဆါၣ်)].

The ceremonies are united in the practices of cáp salàik ('drawing lots') & in the dedication of merit for the dead, but they differ in many other particulars.

In ta'n tzi'n, monks (and/or novices) are invited as individuals & there's usually only a small number of them. ~~the~~ The offerings are usually tóngz:n ('money trees' stuck in a water jug) or küai záy, the contents of dried foodstuffs, etc. The participating clergy is given one only of these offerings (I think always küai záy). The names of the donors are placed in a bát of each monk, novice, & the gacün draws one. The monks give individual blessings for those who wish them, which is usual. The rest of the offerings are kept by the wat, thus meaning that the wat having tan tzi'n receives more income than wats having kin küai salàik.

In kin küai salàik, the usual offerings are the küai nö:i or salàik cō-h (ဆါၣ်ဆါၣ်ဆါၣ်ဆါၣ်) (Thai chōk Tōn; 'luck'). In Sangman, Ráphe-ni. 12: Wátthéna-tham Myag Nyā, p. 129, he states that the following are usually found in küai nö:i in Chiang Mai: milled rice, pepper, onions, garlic, kapi, plá-rá or khäotôm sweet, both salted & toasted nō-mōk,

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betel, miang, cigarettes, matches, & tallao candles. The yâ:t of this offering, Sangman, state, usually consist of coins attached to a stick. These offerings rarely, if ever, have slips attached to them telling the name of the donor & the person for whom the merit is dedicated. ~~In this~~ In this they differ from both the kūai sǎng & the tônga:n. Rather, in the former case, the information is written on the sên. In this ceremony, wats all rather than individual clergy are invited & all monks & novices in the wats are expected to attend. If an heir or heir attend for any reason, he will nonetheless receive his share of sên & offerings. All sên are distributed, two ^{part for} marks for ^{part for a} novice. ~~the~~ Remaining that can't be divided are for wit, but generally speaking all offerings are distributed & little is left for ~~the~~ the sponsoring wat.

In both ceremonies, some people make offerings directly to the abbot of the wat. According to the CKA, these people are either too lazy to take part in the distribution of the offerings or else they want to see their offerings go to the ~~wat~~ sponsoring wat.

Also, in the second type of ceremony, some people ^{place their} ~~make~~ offerings in the various khăn which are designated for specific things. Most was been five such khăn: khăn phra phud (ໄຮ່ໂຮ່ໂຮ່), khăn phra tham (ໄຮ່ໂຮ່ໂຮ່), khăn thê:t (ໄຮ່ໂຮ່ໂຮ່), khăn phon (ໄຮ່ໂຮ່ໂຮ່), & khăn a:ca:n (ໄຮ່ໂຮ່ໂຮ່). Some also have ~~or~~ khăn thê:t (ໄຮ່ໂຮ່ໂຮ່).

Some people also present their offerings (usually ~~the~~ kūai sǎng) to monks (usually abbot of sponsoring wat) ~~to~~ outside wat. This is done when the merit being made is dedicated to a person who ~~is~~ ta:i hō'g (ໄຮ່ໂຮ່ໂຮ່) or phī:hō'g (ໄຮ່ໂຮ່ໂຮ່) - that is a person who died in some accident or suddenly ~~in~~ ~~and~~ and thus had not yet fully realized his Karma (ໄຮ່ໂຮ່ໂຮ່ໂຮ່). The 'souls' (ໄຮ່ໂຮ່ໂຮ່ໂຮ່) of such people

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cannot enter a wat & thus the trān-tz'ān must be done outside the wat so the
battered soul can receive the resulting merit.

The wz'ntān is the same at both ceremonies.

The origin of the ceremony has, in one version at least, something to do with
Naigyaksani. (นางยักษิณี) & 'first fruits'. This & Yuan traditions
are different & CKA has planned to write out the anisyō sālā'k.

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Tā-n-tz'n Ceremony at Wát Chaiyálá'p:

Today we received an invitation to attend a tā-n-tz'n ceremony at Wát
Chaiyálá'p. The invitation, as translated, reads as follows:

SCHEDULE OF EVENTS FOR THE MERIT-MAKING
CEREMONY OF SĀLĀ-ĪKĀPHĀT (TĀ-N TZ'N)
AT WAT CHAIYĀLĀ'P

The Wat Committee of Wát Chaiyálá'p has scheduled ~~the~~ a sālā'k kaphāt
(tā-n tz'n) at Wát Chaiyálá'p on the 23rd of September, 2511,
the 2nd day of the waxing of the moon in the 1st month (northern reckoning)
as follows:

10.30 a.m. Presentation of food to 85 members of
the Sangha.

11.30 a.m. Presentation of a sermon, offering of alms,
Parasol gratitude chanted by clergy.

All the faithful are thus invited to join in this merit-making of gratitude
according to the time and day mentioned.

[Signed] Chaiyálá'p Wat Committee.

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The CKA says, incidentally, that such invitations are not usually issued for kín kái salúk & that people just learn of the ceremony and go.

We won't be going to this ceremony so we are planning to go to Chiangmai on Sunday (& 1 on to Bangkok on Monday for 2 days).

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PILGRIMAGE SITES RECOGNIZED BY NORTHERN THAI:

Sometime ago I learned that the northern Thai recognize 12 wats or reliquaries ~~which are~~ in the SEAsian area which are important pilgrimage sites. He didn't know the full list, but I learned that my assistant La. 2.'s mother might know them. She has given me the following partial list.

Each shrine is associated with a year of the animal cycle & a person ~~born~~ is supposed to go on a pilgrimage to the shrine associated with the year in which he is born. Thus, in the following list, the shrines are identified by the year of the cycle.

Year of Cycle *	Shrine	Location **
1. <u>chiat</u> (๒๓) 'Mouse' or 'Rat'	?	?
2. <u>chalu</u> (๑๒) 'Ox'	Phra Phra thâ + Lampang (๓๕-๑๒๑๒๑๒๑๒)	Lampang
3. <u>khān</u> (๑๗) 'Tiger'	<u>cō. 12.</u> (๑๒๑๒) [cō. 12.]	In Chiangmai pr. on road to Mē. t̄. g. - Mē. Rim [CKA says in Phrē.]

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YEAR OR CYCLE *	SHUWE	LOCATION **
		[Nân]
4. thò ² (277E)	cè.hz̄g (1101110)	? (from the sources would satisfy to Yuan)
'Hare'		
5. Mào.g (2)=150)	Phrá thâ.t Phrá s̄ng (111: 010 111: 001)	Chiengmai
'Dragon'		
6. Mās̄y (2)=150)	Phrá c̄o thiat panya sep phānu. phrá phut thā z̄o 111: 010 010 010 010 010 010 111: 010 010	(Sawān 7 - i, 'Heaven') [in Thī 111: 010 - trātsūn]
'Snake'		
7. Māmīa (2)=120)	Tā.kō.g (01=100)	? [Shwe Dajm in Burma Rangoon, Burma]
'Horse'		
8. Māmz. (2)=110)	Dōi suthē.p 010 010	Chiengmai
'Ram'		
9. Wō.k (010)	Phrá thâ.t phūnōm (111: 010 111: 010)	Nakhōn Phanom (NE Thailand)
'Monkey'		
10. Lā.kā. (2)=111)	111: 010 111: 010 Phrá thâ.t Hārī phū.n chāi	Lamphun
'Chicken' or 'Cock'		
11. Cō. (010)	Phrá k̄et.k̄z̄: ocula. manī. 111: 110 111: 010 111: 010	(Sawān - i, 'Heaven')
'Dog'		
12. Kū.n (110)	Dōi tug 010 010	Chiengs̄n
'Pig' ['Elephant']		

* The informant has given the Thai (Siamese) names which are not the same as the Yuan. ** Additional notes by CKA.

According to the CKA, the Shwe Dajm in Rangoon should also be in the list, although he doesn't know in association with which year. One of the M̄. Ngē' manuscripts is a history of the Shwe Dajm Dajoda in Yuan.

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There is also another mss. containing the formula for wai thâ-t at Do-i
Suthi-p & Hâi-phunchai.

I also obtained from this woman a Northern Thai text entitled
~~the~~ kam wai thâ-t sâgluam (กัมว้ายไถ่ตัวสะกฺลฺวาม).

~~Associated~~ BUDDHIST RESPONSIBILITIES ASSOCIATED WITH BIRTH DATES:

I have learned from the CKA & other sources that there are several types of
Buddhist 'duties' associated by the Yuan with their dates of birth.
In addition to pilgrimage shrines associated with one's birth year (in the
12-year cycle) there are also particular sermons associated with one's year of
birth, one's month of birth (in Northern Thai lunar calendar) of birth, & one's
day (in the seven day cycle) of birth. These latter the CKA calls
respectively tham catk. pi. (ธรรมคำปี), tham catk. dyan (ธรรมคำเดือน),
& tham catk. wan (ธรรมคำวัน).

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Trip Away

On Sunday the 23rd, Jan, NAK, Phan, & I drove to Chiangmai. On Monday
I went alone to Bangkok where I gave seminars on Mon, Tues, & Wed. to the Embassy,
ARDA, & USOM re. my work in the North. Returned to CM on Thursday
morning & we all returned to M.S. on Friday afternoon.

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CEREMONY HELD BY MONKS FOR ILL PERSON

~~Talk with CKA~~: I'm talking with the CKA today, he

mentioned a ceremony called in Yuan ~~sua kham~~ (สูอาขาม)

sua kham (สูอาขาม) (According to Nai Meit's dictionary, kham means 'to haunt'). This ceremony is held for a person who has been seriously ill for a long time & doesn't show signs of getting better.

4 monks are invited - also bring with them 1 alms bowl & 1 piece of monk's cloth (square in shape). The chanting takes place with the 4 monks standing & the afflicted sitting. The cloth is raised on the head of the ill person & each monk holds a corner while chanting. ~~It's~~ No khō-sin, rāp-sin, etc., just chanting of a sutra. Once the chanting is finished, the monks are invited in the house & given alms.

MESSIANIC / MILLENNARIAN ELEMENTS IN BUDDHISM:

The CKA today showed me a fly sheet (mimeographed) which had been given to him by someone in town. The title of the sheet was "Buddhist Prophecy" (พระพรphetพยากรณ์); its contents purport to be the translation ~~from~~ into Thai of an inscription found in India & concern events of a catastrophic nature which are to happen in the period of 2500 years or so after Buddha's death. Only those who follow the dictates of this message will be saved.

This particular sheet was written in Thai, but the CKA says that he has seen others ~~which are written in N~~ of a similar nature which have been written in N. Thai. He could throw no light on the origin of this particular sheet.

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Biographical Information on the CKA:

The CKA's full name is Phrá Khru. Anusǎn sà-tsànákiat (Tham Àk khápunyo.) [พระครูอนุสนธิ์ธำรงเกียรติ (ธรรมาธิบดี: ญาณโร)]]. He was born in Mae Sariang on 16 Sept 1932. He was first a novice & has been a monk since the age of 20. His father was originally from Lamphun & came here as a policeman & married a Mae Sariang girl. He has, I believe, 2 brothers (one a policeman & one in the army) & one sister. He studied some in a wat (not a main wat) in Chiangmai, but never in Bangkok.

He previously held the rank/title/name of Phrá khru. sǎy khá rák tham Àk khápunyo. (พระครูสังวรวิมลธรรมญาณโร) & was raised to his present status in September 1966. He became abbot of Wat Kittiwong in 1957 and CKA in 1963.

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TA'N TE'N AT WAT KITTIWONG:

Today Wat Kittiwong held a ta'n te'n ceremony (last year the wat held a kin kuai sala'h ceremony). I arrived at the wat at a little after 10:00. The ceremony was to be held in the khut'i because the CKA said, "women can't enter the bot". However, the bot was set up to receive the invited clergy & they took their noon meal there.

Personae:

As is the custom in ta'n te'n ceremonies, individual clergy were invited, not all the clergy of each wat as is the case in kin kuai sala'h. 42 monks had been invited, plus novices from Wat Kittiwong & the Karen novices from the che-di at B. Pa. Ma'h (called in N. Thai, pha tha't pa. ma'h).

A large group of Karen from B. Pa. Ma'h & B. M.E. Hain came to make joint offerings. They did not stay, however, for the ceremony but presented their offerings, & received the 'blessing' and left.

Group offerings were also made by a number of "Young 'Wat Yang Peoples' Associations" (ນັກ ນັກ ວັດ ຍາງ). I identified the following - B. Thai wa'h, B. Nam Di-p, B. Co'm C'e-y.

The rest of the lay congregation was made up of individuals from Mae Sariang.

The Young Peoples Assn. of Wat Kittiwong was in charge of preparing the meal for the clergy.

An ~~acc.~~ a. ca. n (the regular a. ca. n of Wat Kittiwong) performed the actions incumbent on the role of lay leader.

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Offerings

The offerings consisted predominantly of kūai sāy, with a few tōngə:n & at least one kūainó:i. ~~At least as many of the offer~~ The group offerings were somewhat truncated versions of the tōn presented at kīn kūai salā:k ceremonies. At least as many of the kūai sāy were given directly to resident clergy in Wat Kittiwong as were set aside to be included with the salā:k offerings. I heard one person estimate that some 120 kūai sāy had been brought, about half of which were presented ~~to~~ directly to the wat. All of the group offerings were given directly to the wat.

Those offerings which were set aside as salā:k, were given a number & a corresponding number was written on a piece of paper & placed in a bāt. Later each of the attending clergy would draw a number & thus receive the designated offering. The remaining ones would become offerings to the wat.

Most of the individual offerings had slips of paper attached designating the donor & the deceased for whom the merit was meant. However, not all were this way. I noted one slip which read simply

"The Faithful, Mrs. Bun pān, & her children
Offer [these goods] as alms"

(" [sic] [these goods] as alms ")
" [these goods] as alms ")

All of the large group offerings had slips attached reading, in effect, This [name of group] offers [these goods] as alms."

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Activities

- 1) Prior to the beginning of the actual ceremony, those who did not wish to include their offerings in the salak group made their presentations to members of the Kitti Wong clergy & received their blessings.
- 2) The clergy partook of their own meal.
- 3) The ceremony proper
 - a) request of receipt of receipts
 - b) wantun (offering) by a.c.c.n
 - c) sermon (during which monks drew their numbers)
 - d) suet man & hau man.

Proceeded the ceremony in full.

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KATHIN CEREMONIES:

The CKA told me today that there will be the following Kathin ceremonies in Mae Sariang:

- | | | | | | |
|--------|----------------------|-------------------------------|--------|--------------------------|------------|
| | | | | | Kitti Wong |
| 1 Nov. | - Ampho. | sponsoring a Kathin sammakhi. | at Wat | Sittimongkhon | |
| 2 Nov. | - Group from Bangkok | " " " | " " | Sittimongkhon | |
| 3 Nov. | - Forestry Office | " " " | " " | Chaiyadip | |

Khun Cit also told me that Thaj'oin will sponsor a Kathin at Wat Nam Dip as well as Wat ~~at~~ Mantale. Cit says that Thaj'oin was the first person in Mae Sariang to sponsor a Kathin.