

October 2, 1968

Kàthĩn Ceremonies:

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

November 1 Amphe: sponsoring a Kàthĩn sa:mmákkhi: at Wát Kittiwong.

November 2 Group from Bangkok sponsoring a Kàthĩn sa:mmákkhi: at Wát Sítthimongkhon.

November 3 Forestry Office sponsoring a Kàthĩn sa:mmákkhi: at Wát Chaiyalâ:p.

Khun Čit also told me that Tho:ŋ'ò:n will sponsor a Kàthĩn at Wát Ná:m Dì:p as well as Wát Mantale. Čit says that Tho:ŋ'ò:n was the first person in Mae Sariang to sponsor a Kàthĩn.

See attached  
p. 537  
4/10/65

วัดสิทธิมงคล แม่สะเรียง.

๓ ตุลาคม ๒๕๑๑

ขอเจริญพร ท่านอาจารย์ชาลส์ เอฟ. ไคล์  
สิ่งที่ส่งมาด้วย หมายกำหนดการคอนกรีต และแท่งหิน ๑ ฉบับ

ด้วยสมาคมครูโรงเรียนราษฎร์แห่งประเทศไทย ร่วมกับชุมนุมนักศึกษาประชาสัมพันธ์  
โรงเรียน ในพระนคร มีจิตศรัทธาจะนำหินมาทอด ณ วัดสิทธิมงคล อำเภอแม่สะเรียง ในวันที่  
ที่ ๑ - ๒ พฤศจิกายน ๒๕๑๑

อาคมภาพในนามเจ้าอาวาส คณะกรรมการ และศรัทธาวิศิทธิมงคลทุกคน จึงขอ  
เชิญท่านอาจารย์และภรรยา เป็นกรรมการร่วมงานทำบุญทอดกฐินกับชาวพุทธกรุงเทพฯครั้งนี้ด้วย  
พร้อมทั้งขอเชิญรวมอนุโมทนา ตามหมายกำหนดการที่แนบมาพร้อมกับหนังสือนี้ด้วยแล้ว.

หวังว่าท่านอาจารย์และภรรยาคงไม่ขัดข้อง ขออนุโมทนา มา ณ ที่นี้ด้วย.

ขอเจริญพร

(เจ้าอธิการศรีทน ฉาวรคุโณ)  
เจ้าอาวาสวัดสิทธิมงคล.

แบบแสดงความจำนอง

เลขที่.....

บริจาควเงิน ในการทอคกฐินสามัคคี ของคณะครูโรงเรียนราษฎร์รวมกับชุมชนประชาสัมพันธ์โรงเรียน  
นาม.....ที่อยู่ปัจจุบัน เลขที่.....

ถนน.....ตำบล.....อำเภอ.....

จังหวัด.....โทรศัพท์.....

ขอบริจาควเงินในการทอคกฐินสามัคคีของคณะครูโรงเรียนราษฎร์รวมกับชุมชนประชาสัมพันธ์  
โรงเรียน ณ วัดสิทธิมงคล อำเภอแม่สะเรียง จังหวัดแม่ฮ่องสอน วันที่ 2 พฤศจิกายน 2511  
จำนวนเงิน.....บาท (.....)

ลงนาม .....

ได้รับเงินบริจาควไว้ถูกต้องแล้ว

ลงนาม.....กรรมการผู้รับเงิน

หมายเหตุ ไปรคเขียนให้ชัดเจน เพราะจะตองประกาศชื่อและจำนวนเงินที่บริจาควลงในสูจิบัตร

ที่ พร. 5/2511



○ ชุมนุมครูประชาสัมพันธ์โรงเรียน

○ คณะครูโรงเรียนราษฎร์

18 ตุลาคม 2511

เรื่อง ขอเชิญร่วมทอดกฐินสามัคคี กรุงเทพฯ - แม่สะเรียง  
ณ วัดสิทธิมงคล อ.แม่สะเรียง จ.แม่ฮ่องสอน  
เรียน ท่านพุทธศาสนิกชน ที่เคารพ

ด้วยชุมนุมครูประชาสัมพันธ์โรงเรียน และ คณะครูโรงเรียนราษฎร์ และคณะกรรมการ  
วัดสิทธิมงคล มีจิตศรัทธาร่วมกันจัดการทอดกฐินสามัคคี ณ วัดสิทธิมงคล อ.แม่สะเรียง จ.แม่ฮ่องสอน  
ในวันเสาร์ที่ 2 พฤศจิกายน 2511 เวลา 8.00 น. โดยจะออกเดินทางจากกรุงเทพฯโดยขบวน  
รถยนต์ ในวันที่ 31 ตุลาคม 2511

ในการที่ชุมนุมครูประชาสัมพันธ์โรงเรียน และ คณะครูโรงเรียนราษฎร์ ได้ร่วมกันจัด  
การทอดกฐินครั้งนี้ เนื่องจากวัดทางวัดสิทธิมงคลนี้เป็นวัดที่พุทธศาสนิกชนทางอำเภอแม่สะเรียง  
ได้สนใจในการเผยแพร่ทางพุทธศาสนาอันสำคัญยิ่ง และท่านเจ้าอาวาสวัดท่านได้เป็นผู้พัฒนาวัดมาตาม  
ลำดับ แต่ถึงกระนั้นวัดก็ยังอยู่ในสภาพที่ต่องการบูรณบำรุงอยู่ต่อไป โดยทางวัดต่องก่อสร้างกุฏิสำหรับ  
พระสงฆ์มาอาศัยอยู่ไม่เพียงพอ และโบสถ์ก็ยังไม่พร้อมทั้งกำแพงวัดก็ยังขาดอยู่กาดานหนึ่งด้วย  
ทางคณะครูจึงได้ร่วมกันจัดการทอดกฐินเพื่อหาทุนมาทำนุบำรุงวัดให้มีความเรียบร้อยตลอดไป

ดังนั้น จึงขอเชิญชวนท่านศาสนิกชนที่เคารพทุกท่านได้ไปร่วมนมมือในการจัดทอดกฐิน  
ครั้งนี้ โดยบริจาคจตุปัจจัยตามกำลังศรัทธา เพื่อรวบรวมเงินจัดสร้างกุฏิ และกำแพงวัดให้ถาวรสืบไป

ชุมนุมครูประชาสัมพันธ์ และ คณะครูโรงเรียนราษฎร์ ขอตั้งจิตอธิษฐาน ขอให้ท่านผู้มี  
จิตศรัทธาบริจาคทรัพย์ครั้งนี้ จงเจริญด้วยจตุรพิธพรชัย สมบูรณ์ พูนผล ด้วย ลาภ ยศ ตลอดจนหน้าที่  
การงาน หากปรารถนาสิ่งใด ขอให้สำเร็จดังปรารถนาทุกประการ

ขอแสดงความนับถือ  
  
(นายเชวน ประมูลผล)

ประธานกรรมการจัดงานกฐินสามัคคี กรุงเทพฯ-แม่สะเรียง

โปรดทราบ โปรดบริจาคเงินสมทบทุนทอดกฐินสามัคคี กรุงเทพฯ - แม่สะเรียง ได้ที่  
คณะกรรมการวัด สิทธิมงคล ทุกท่าน.



October 4, 1968

End of Lent Activities:

Today marks the beginning of the end of lent activities in Mae Sariang. There will be four days of activities:

13th day of Waxing Moon, 12th Month (Northern Reckoning)

- preparations - decoration of houses and making of special food.

14th day of Waxing Moon, 12th Month

- 5-5:30 a.m. - Monks and novices from every wát in the vicinity of the town will go along the streets to binthábà:t (บิณฑบาตร) i.e., collect alms. People believe that the monks should return to their wáts before dawn.
- some people will come to make special offerings at the wát - usually those who didn't present early morning alms.

15th day of Waxing Moon, 12th Month (wan sinnjài:)

- early morning binthábà:t, but by fewer monks and novices.
- services at each wát
  - morning - receipt of precepts
  - noon (at Wát Kittiwong) - bathing of relic
  - afternoon - sermons
- evening - procession of candles and "to:"

1st day of Waning of Moon, duan kǎn, 1st Month

- early morning binthábà:t, few monks and novices.

According to CKA, traditionally the 13th, 14th, and 15th days of the waxing of the moon were the days on which activities were held, but the Amphø: office has requested the extension of one day to bring the ceremony more into accord with Central Thai patterns. The CKA showed me a letter he

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received from the District Office, written by the Education Officer acting in the stead of the Nai Amphø:, formally inviting (nimon) the monks of the district to ò:k bintháà:t on the three days mentioned above. The CKA said that the ordinary populace will also make such an invitation. (Amusingly, the invitation from the District Office had written the wrong date, 11th instead of 12th month).

The monks will receive the assistance of people carrying the trays to take up the extra food - hà:p bí:a:t ( หาบเป็ยต ). Most of this help will come from Karens - and usually P'wo Karens, the Northern Thai being 'a:l according to the CKA. In return for their help, the Karens will receive all of the extra food which cannot be saved. I had noticed today that the town is full of Karens (mainly P'wo) and the CKA said that they had come because they knew that tomorrow the wáts will receive a surfeit of food.

All of the wáts from Wát Kittiwong in the South to Wát Sophǎ:n in the North and wát Co:m Cê:ŋ in the East and Wáts Ná:m Dí:p and Thúnlé:ŋ in the West will participate in the bintháà:t in Mae Sariang town.

Tribal Population in Mae Sariang and Mae la:Nó:i Districts:

The BPP has just finished a census of tribal peoples in Mae Sariang and Mê:la:Nó:i Districts. The CKA obtained the summary figures which appear below (I have rearranged these figures):

TRIBAL STATISTICS

District and Tambon	Tribal Group	Mù:bâ:n	Population				Total
			Adults (Over 15)		Children (Under 15)		
			Male	Female	Male	Female	
Mae Sariang District							
1. Mae Sariang	Karen	15	840	885	1,283	1,771	4,779
"	Lúa'	2	173	213	251	218	855
2. Mê: Khoṅ	Karen	12	375	378	504	466	1,723
3. Bâ:n Kâ:t	Karen	6	586	588	520	626	2,120
4. Ko:ṅ Kṳ̄:i	Karen	10	738	1,284	467	487	2,976
5. Mê: Yuam	Karen	11	432	579	916	752	2,679
6. Mê: Khatuan	Karen	3	408	475	189	188	1,460
			3,379	4,189	3,879	4,290	15,737
Mê:la:Nṳ̄:i Sub-District							
1. Mê:la:Nṳ̄:i	Karen	9	434	492	829	781	2,536
"	Lúa'	6	383	323	448	447	1,601
2. Mê:la:Lũṅ	Karen	62	1,293	1,410	1,021	958	4,682
"	Lúa'	2	72	112	58	64	306
"	Mê:o	1	22	23	24	21	90
			2,264	2,360	2,380	2,271	9,215

Summary Statistics:

Summary statistics are somewhat complicated since they must permit comparisons with previous figures.

Unit	Tribal Group	Mù:bâ:n	Population		
			Male	Female	Total
Mae Sariang (6 tambon)	Karen	57	7,258	8,479	15,737
"	Lúa'	2	424	431	855
"	Total	59	7,682	8,910	16,592
Mae Sariang and T. MÊ:la:Nŏ:i	Karen	66	8,521	9,752	18,273
"	Lúa'	8	1,255	1,201	1,456
"	Total	74	9,776	10,953	20,729
MÊ:la:Nŏ:i Sub-District	Karen	71	3,577	3,641	7,218
	Lúa'	8	961	946	1,907
	Mĕ:ŏ	1	46	44	90
	Total	80	4,584	4,631	9,215
Mae Sariang and MÊ:la:Nŏ:i	Karen	128	10,835	12,120	22,955
	Lúa'	10	1,385	1,377	2,762
	Mĕ:ŏ	1	46	44	90
	Total	139	12,266	13,541	25,807

These statistics are misleading because they take no account of "tribals" living in villages or communities dominated by Tai-speaking people (eg. B. Phê' in T. Mae Sariang, and B. Pò:ŋ in T. Bâ:n Kà:t).

These figures are interesting, nonetheless, when compared with those which I obtained from the Amphø: Office when I first arrived in Mae Sariang (see notes for September 11, 1967 and compare those of August 24, 1967). At that time, the district was noted as having 8 tambon - probably the 6 tambon of Mae Sariang District and the 2 of MÊ:la:Nó:i Sub-district combined, thus making the figures comparable with the last set of figures in the above table of "summary statistics". In 1967, the district was listed as having 85 mù:bâ:n, considerably less than the 139 listed for tribal villages above. I suspect, thus, that the figure of 62 Karen mù:bâ:n in T. MÊ:la:Nó:i is incorrect. The only population figures that can be compared and those for total population of Karen and Lúa'.

	<u>1967 (Amphø:)</u>	<u>1968 (BPP)</u>
Karen	19,860	22,955
Lúa'	2,464	2,762
Total Tribes	22,324	25,717

The 1967 Amphø: figures are probably based on the 1960 census. If this is the case, and the figures were taken at face value, it would mean that the Karen population increased 15.6 percent in the space of 8 years and the Lúa' population increased 12.1 percent. Both increases are considerably less than the estimated 2.8 percent annual increase estimated for the whole population of Thailand.

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Kàthĩn At Wát Sítthĩmongkhon:

Today I received a letter from the abbot of wát Sítthĩmongkhon, Cáo Athika:n Sĩ:tho:n Thă:wárákhũno: (เจ้าอธิการศรีเทพ ภาวธุโณ ) inviting Jane and I to attend the Kàthĩn ceremony being sponsored at his wát by a group from Bangkok on the 1st and 2nd of November. In the letter he also enclosed a copy of the schedule of events for this ceremony. This schedule, as translated, reads as follows:

SCHEDULE OF EVENTS

Ceremonies of Welcome, Kàthĩn Procession and Kàthĩn Presentation

Kàthĩn Să:mmákkhi: Bangkok - Mae Sariang

To be Presented at Wát Sítthĩmongkhon, Mae Sariang District

November 1-2, 1968

By the Teachers' Association of the Thailand Private School

and a Student Group from the Public Relations School

\* \* \* \* \*

Welcoming Ceremonies and Kàthĩn Procession

1 November 1968

15.00 hrs. The Officials, merchants, and people of Mae Sariang will assemble at the Co:m Cê:n school to prepare the welcome for the group from Bangkok.

16.00 hrs. The Bangkok group will bring the Kàthĩn to the Co:m Cê:n school. Then there will be a welcoming ceremony including gong and drum music, singing, and fó:n lép dancing. A leader of the Mae Sariang Buddhists will place a garland on the leader of the Bangkok group. The Mae Sariang leader will give

a speech of welcome, followed by a response by the leader of the Bangkok group. Then the Kàthĩn will be taken in procession through the streets of Mae Sariang, turning left to enter Lè:ŋ Phanĩt Street, left again at Wai Sũksǎ: Street, right at Mae Sariang Street, and then left to enter Wát Sítthĩmongkhon. The people from Bangkok will then enter which will have been prepared for them in the wát. The Kàthĩn will be placed in a pavillion in the grounds of Wát Sítthĩmongkhon.

18:00 hrs. An evening meal will be served to the Bangkok group.

19:00 hrs. The Kàthĩn celebration will begin with nine monks chanting suat mon followed by the lighting of fireworks, a movie, and Burmese music.

#### Ceremony of Presenting the Kàthĩn Robes

2 November 1968

7:00 hrs. Coffee and Ovaltine will be served to the Bangkok group.

8:00 hrs. The Kàthĩn ceremony. The chairman will lead in the worship of the Triple Gems; receive the precepts; presentation of the kàthĩn robes. The Sangha will receive the kàthĩn robes and take them to make obeisance in the bò:t. Then they will return to the ceremonial pavillion.

The leader of the Bangkok group will give a cordial speech.

The abbot will repeat the sãmmo:thani:yá Gatha ( )

The attendant offerings to the Kàthĩn will be presented and the ceremony will end with the clergy's blessing.

17:00 hrs. The Bangkok group will be fed a noon meal.

13:00 The Bangkok group will depart.

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Apparently the organizer of this Kàthīn is the son of the Kamnan of T. Mae Sariang who is now a reporter in Bangkok. He was a monk for a short spell in Wát Sīthhīmongkhon.

หม่ายกำหนดการ

พิธีศพรับ แหและทอดกฐินสามัคคีกรุงเทพฯ แม่สะเรียง

ทอด ณ วัดสีหิมงคล อำเภอแม่สะเรียง

วันที่ ๑ - ๒ พฤศจิกายน ๒๕๑๑

โดยสมาคมครูโรงเรียนราษฎร์แห่งประเทศไทย ร่วมกับชุมนุมนักศึกษาประชาสัมพันธ์โรงเรียน  
พิธีศพรับและแหองค์กฐิน

วันที่ ๑ พฤศจิกายน ๒๕๑๑

เวลา ๑๕.๐๐ น. คณะกรรมการข้าราชการ และพ่อค้าประชาชนชาวอำเภอแม่สะเรียง พร้อมกัน  
เพื่อเตรียมศพรับคณะชาวพุทธกรุงเทพฯ ณ โรงเรียนบ้านจอมแจ้ง

เวลา ๑๖.๐๐ น. คณะชาวพุทธกรุงเทพฯ จะนำองค์กฐินมาถึงบริเวณโรงเรียนบ้านจอมแจ้ง  
แล้วเริ่มพิธีศพรับ สมอกลอง คนตรีบรรเลง ฟ้อนเล็บ หัวหน้าชาวพุทธ  
แม่สะเรียงสวมพวงมาลัยให้หัวหน้าชาวพุทธกรุงเทพฯ หัวหน้าชาวพุทธแม่สะเรียง  
กล่าวศพรับแสดงความยินดี หัวหน้าชาวพุทธกรุงเทพฯ กล่าวขอบ  
นำองค์กฐินเข้าขบวนแห เคลื่อนไปตามถนนเวียงใหม่ เลี้ยวซ้ายเข้าสู่ถนน  
แห่กิ่งพานิชย์ เลี้ยวซ้ายเข้าสู่ถนนวิศิศึกษา เลี้ยวขวาเข้าสู่ถนนแม่สะเรียง  
เลี้ยวซ้ายเข้าสู่วัดสีหิมงคล คณะชาวพุทธกรุงเทพฯ เข้าสู่ที่พักซึ่งทางวัด  
จัดไว้

ตั้งองค์กฐินณคอง ณ ประรำพิธีในบริเวณวัดสีหิมงคล

เวลา ๑๘.๐๐ น. จัดเลี้ยงอาหารค่ำ *ณ คองวัดสีหิมงคล*

เวลา ๑๙.๐๐ น. ทำพิธีสมโภชกฐิน เริ่มด้วยพระสงฆ์ ๕ รูป เจริญพุทธมนต์ เสร็จแล้ว  
จุด ดอกไม้เพลิง ฉายภาพยนตร์ คนตรีพม่าบรรเลง  
พิธีทอดกฐิน

วันที่ ๒ พฤศจิกายน ๒๕๑๑

เวลา ๐๗.๐๐ น. จัดเลี้ยงกาแฟ - โอวัลติน *ณ คองวัดสีหิมงคล*

เวลา ๐๘.๐๐ น. ทำพิธีทอดกฐิน ประธานกล่าวนำบูชาพระรัตนตรัย วัชสีด ถวายผากฐิน  
พระสงฆ์รับผากฐินแล้วนำไปกราบในพระอุโบสถ เสร็จแล้วกลับมายัง  
ประรำพิธี

หัวหน้าชาวพุทธกรุงเทพฯ กล่าวปราศรัย  
เจ้าอาวาสกล่าวสัมโมทนียกถา  
ถวายบริวารกฐิน พระสงฆ์อนุโมทนา เป็นเสร็จพิธี

เวลา ๑๒.๐๐ น. เลี้ยงอาหารกลางวันแก่คณะชาวพุทธกรุงเทพฯ

เวลา ๑๓.๐๐ น. ชาวพุทธกรุงเทพฯ เดินทางกลับ

October 6, 1968

End of Lent Ceremonies:

During the last two days we have participated in End of Lent (ò:k phànsǎ: or ò:k phàsǎ: as it is called in Yuan) ceremonies. Yesterday we joined in the early morning filling of monk's alms bowls. We went to La'ò:'s house at about 5:00 a.m. One group of monks had already passed by and most of the rest did before 5:30, the official starting time. People usually gave the following offerings:

- 1) cooked rice, placed in the monk's alms bowls.
- 2) a savoury, often in plastic sacks - one per wát - given to the khanjǎ:m who accompanied the monks.
- 3) a sweet - usually a rice-flour khànǎm - often several per wát - also given to the khanjǎ:m. (La'ò: substituted oranges for khànǎm).

The procedure was as follows. A group of monks would approach, ranked in order from abbot, through monks, to the novice with least service. As they approached, the layman holding a rice bowl would remove his shoes and step forward. The monks would stop, and the lay person would place a little rice in each bowl. If the monks had the covers on their bowls (not all did), they would lift them enough to allow rice to be put in. When the monks passed, the lay person holding the savoury and sweet would step forward and present them to a khanjǎ:m. Groups of khanjǎ:m included both the regular dèkúat and volunteer Karen help (usually P'wo Karen). These khanjǎ:m also carried baskets to receive the overflow of rice. No word was spoken to or by the clergy during the procession.

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This procedure is fairly standard for binthàbà:t, Thai style, except that there are many fewer monks and novices on ordinary days. The Burmese/Shan monks follow a different tradition on ordinary days - each monk going with a khànjǎ:m in a different route. Moreover, they usually give a hâiphon to the donor on the spot. This time, I didn't observe the giving of blessings, but the monks from Wát Uthaya:rom did separate.

I counted the following wáts passing us - Canthára:wâ:t, Saphãnrãnsǎ:, Kittiwong, Ommára:wâ:t, sítthímongkhon, Khapuang, Ná:m Dǎ:p, Chaiyalâ:p, Sě:n Tho:ŋ, Uthaya:rom, Sǎ:bunrãŋ, Co:m :ŋ (?). There were also groups out from Wáts Sòphã:n, Thâ:Khã:m, Co:m Cê:ŋ, and Thũŋ lê:ŋ, but I don't think they passed us.

This morning Saŋa went out in the road behind our house. She counted only six wáts, but she didn't stay for the full course.

Today we went to Wát Kittiwong for the morning activities which included the following:

- 1) Talk by CKA about activities and Kàthǎn.
- 2) request and receiving of precepts (5).
- 3) sùat mon by monks during which people sai bà:t
- 4) Presentation of food to monks
  - a) ws:n ta:n
  - b) presentation
- 5) Sermon.
- 6) Hâi phon by monks.

I think that before we arrived a large number of people also made individual offerings as many were apparent.

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After the ceremony, the CKA distributed the extra food from the morning's binthá:bà:t and the sai bà:t at the wát to about 10+ Karens (all P'wo). The CKA says that these Karen will carry the food back to their villages. They have slept at the wát. This same pattern is repeated in all wáts. One of the villages from which a large number of P'wo came was B. Húai Pla: kôŋ. This must be a particularly poor village since we have often had people from there coming to beg at our house. The CKA says there was one s'kaw Karen amongst the group at Wát Kittiwong - an opium addict who lives in B. Pò:ŋ. There were still a few Karen around the wát when I returned at noon and the CKA said a few will remain to help tomorrow. Most, however, returned home today.

At noon I returned to Wát Kittiwong. After the monks finished their noon meal, the following activities/ceremonies took place:

- 1) Request and receipt of precepts (5).
- 2) A:ca:n wá:n ta:n to wái thâ:t (the thâ:t had been brought out before and placed on a table in front of the room).
- 3) A:ca:n wá:n ta:n - dedication of ná:m sômpo:i
- 4) Bathing of thâ:t
  - a) monks and few laymen in khúthi
  - b) rest of people outside
- 5) Sermons
  - a) one for the dead/individual sponsor
  - b) one wát sermon

I noticed as I left that a number of old people were set up to sleep in the sa:la:.

At the morning ceremony, there was a smattering of younger people. In the afternoon, mainly older people - even more so after the bathing of the relic was done.

October 7, 1968

End of Lent Activities:

Yesterday evening and this evening, there have been processions of young people taking candles (and flowers) around to all of the wáts in town. These processions are part of the end of lent ceremonies. Last night, the Burmese orchestra came with the group and after the circuit of the wáts had been made, returned with the group to Wát Ommára:wâ:t where it played until late in the evening.

Last night, also, Sanga went to an evening service with sermon at Wát Sithímongkhon.

Ceremony at Wát Ommára:wâ:t:

Last night a neighbor (a youngish man who seems to be close to Wát Ommára:wâ:t affairs) came at the behest of the abbot of Wát Ommára:wâ:t to invite us to a ceremony this morning. The abbot was sponsoring a ceremony to make merit for his deceased parents. We couldn't go because we had to spend the day in Chiang Mai in connection with an immigration problem.

In the course of inviting us, we asked the neighbor about the abbot. He says that he is from Moulmein. He volunteered that he is too soft-hearted and doesn't keep the novices in line - in contrast to his brother, the former abbot, who was very strict.

I asked about the three novices now at the wát. Apparently none plan to learn after lent. In fact, they seem to have been selected from families who didn't plan to send their sons on in school. The informant said that all of the families are poor. [This statement led me to thinking that one would probably find a larger percentage of people from poor backgrounds in the clergy

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than in any other non-peasant occupation.] One of the novices is the son of a S'kaw Karen family who used to live in B. Pha lo: and now live in B. Dò:ŋ near the lumbermill where the father works. The other two are Yuan. They are getting both "Thai" and "Burmese" clerical training, the first from the school at Wát Sǐ:bunryaŋ and the latter from the monks in Wát Ommára:wâ:t.

October 8, 1968

Ceremony of the 'Thousand Candles':

Tonight, a ceremony of Shan origin, called in Shan hê:tian hěŋ, 'procession of the thousand candles' was held in the streets of the town and in Wát Sĭ:bunrɿaŋ. This is a ceremony connected with the Ending of Lent and has a single sponsor. The same ceremony will be held at Wát Ommára:wâ:t on Saturday.

To do the ceremony properly, the sponsor must hold the ceremony for three consecutive years (one informant said that an alternative was to present 3000 candles in a single year). This is the third year for both Wát Sĭ:bunrɿaŋ and Wát Ommára:wâ:t.

The ceremony consists of two parts:

- 1) a procession through the streets to every wát to present a small number of candles.
- 2) offering of 1000 candles and other alms (tônŋə:n) at a specific wát.

The procession had the following components:

- 1) The creature called to: and the accompanying elfin
- 2) să:o (representatives of the Young Peoples' of each wát) carrying trays with lighted and unlit candles and sŭai dò:k.
- 3) A very large "lantern" - or, rather, a 'tower' decorated with lanterns.
- 4) The sponsor and his friends/relatives carrying the alms.
- 5) Orchestra - including the Burmese orchestra, another local orchestra from B. Cə:m Cê:ŋ, and drums.
- 6) A group of young men, wearing sarongs, and with make-up on who do a parody of traditional dancing.
- 7) Other people - many of whom were setting off firecrackers (fireworks appear at all major festivals).

The procession started at the house of the sponsor. What went off there, I do not know (liang, etc. ?) (In the afternoon the sponsor and colleagues were involved in making the decorations). This house was on lè:ŋ Pha:nít Street. The procession went first to Wáts Chaiyalâ:p and Ommára:wâ:t, then returned to town and went to the wáts in town. Whether it went clear up to Wát Cɔ:m Cê:ŋ, I don't know, but I do know that it didn't go to Wát Cɔ:m Thɔ:ŋ. Then it reached Wát Sí:bunryaŋ about 10 p.m. (having begun around 7 p.m.). All along the way the to: danced as did the group of male dancers. There may have been as many as 200 people in the procession.

At Wát Sí:bunryaŋ, the clergy present were not only the residents of that Wát but also one representative from each of the 10 other wáts in town. The CKA was present and took the place of honor in the preaching chair. A lay leader sat in front of him. The ceremony went as follows:

- 1) Worship of the Triple Gems, request and receipt of precepts.
- 2) Wê:n ta:n by A:ca:n.
- 3) Sermon by CKA.
- 4) Presentation of alms.
- 5) Trúa:t ná:m and Hái phon.
- 6) Final ending - A:ca:n followed by monks chanting (brief).

During the service, the to: stayed outside and pranced about and some people set off fireworks. Both before and after the ceremony, the Burmese orchestra, which had entered the khúti played. The service was over at about 11 p.m.

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Politics:

There has been a growing interest in the forthcoming national election of MP's. The other day, Prayu:n, the head of the airport, was talking to the CKA about his candidacy (He is an old airforce buddy of Air Marshal Thawee). Today, while I was at Wát Kittiwong, Insuan was discussing political prospects with the CKA and Wichian, the owner of the Ommari: shop. There were also three P'wo Karen headmen present (came down to pick up their monthly salary). They were sent off by the CKA and the others to meet Brayu:n. In the evening at Wát Sí:bunryan, Insuan, the head of the electricity plant Khru: Bunyu:n, and a couple of others were again discussing politics. Apparently there are already 8-9 candidates including Prayu:n, Ud , Tho:η'ò:n's brother Niko:n (who used to be Phanasit manager here), Wichai (a teacher), and perhaps Rianso:n from Mae Sariang (the rest are from Mae Hqng Sqn). The point was made that a teacher is the only person with wide contacts among all the people of a constituency. There seemed to be some sentiment in favor of the "Democrat" party.

In a similar vein, I was talking with Insuan about the Provincial Assembly of which he is a member. This Assembly has considerable responsibility over the spending/allocatin of ARD funds which have been recently provided to Mae Hqng Sqn. First priority is the road to Mae Hqng Sqn. There is also to be a road on the opposite bank of the Yuam from Ná:m Dí:p to Húai Sa:i. Insuan had said that the local District Officer had wanted a road to follow the Phanasit Road on this side, but that he had argued in the Assembly in favor of the road on the other side because the Phanasit Road would exist anyway. This led to the remark by both Insuan and the CKA that the current Nai Amphé: knows nothing of the real conditions of the district.

October 9, 1968

BPP Statistics on Tribal Population:

Today I mentioned to the CKA that I thought that one of the figures he obtained from the BPP or tribal population (see notes for October 4, 1968) - namely the "62 Karen mù:bâ:n" in T. Mê:la:Lúaŋ appeared to me to be in error. We, thus, went to BPP headquarters to check. The CKA had indeed copied the 62 correctly and the only explanation anybody at the BPP could offer was that the figure may refer to number of settlements rather than government mù:bâ:n.

A more likely figure for Karen mù:bâ:n in T. Mê:la:Lúaŋ is 16. In the figures at the sub-district office in Mê:La:Nó:i (see notes for July 22, 1968), a total of 21 is given for the number of mù:bâ:n in the tambon. Two of them are "Thai", two are "Lúa'", and one is Meo. The rest are Karen.

I also learned that these figures are not the result of a recent census, and may date back to 1964 - thus, obviating my analysis (October 4, 1968).

The Mê:o village is an offshoot of Meto, the village studied by Geddes.

BPP "Tribal" Schools:

The following information was obtained from a chart kept at BPP headquarters and from people there. The two schools which no longer exist as BPP schools were turned over to the government some time ago (at least B. Mê:Kq:ŋ Ps: was).

BPP Schools in Amphø: Mae Sariang and Kĩŋ-Amphø: Mø:la:Nó:i 1968

BPP School No.	Name of Village Where Located and Tambon	Ethnic Group	No. of Teachers	Number of Students								Date Est.	Date *	
				P1		P2		P3		P4				T
				M	F	M	F	M	F	M	F			
6	B. Salã: Chiang To:ŋ (บ้านสล่าหึ่งตอง )	Shan	0	-	-	-	-	-	-	-	-	1/4/58	10/8/64	
22	B. Mø:Ko:ŋ Ps: ( บ้านแม่กองแป )	Karen	0	-	-	-	-	-	-	-	-	1/2/58	10/8/64	
47	B. Mø:Sãlã:p ( บ้านแม่สะลาป )	Karen	1	7	3	3	4	-	-	-	17	1/7/60		
48	B. Pa:Pø: + ( บ้านป่าแป ) T. Mae Sariang	Lúa'	2	15	6	3	2	1	6	5	8	46	15/7/60	
64	B. Dong ( บ้านดง ) T. Mø:La:Nó:i	Lúa'	2	17	1	11	2	7	-	22	4	64	7/9/64	
73	B. Mã:ta:tãŋ ( บ้านท่าตาง )	Karen	1	1	3	11	2	6	-	-	-	21	20/10/65	
15	B. Mø: Paŋ ( บ้านแม่ปาง ) T. Mø:La:Nó:i	Karen	1	6	6	4	-	-	-	-	-	16	10/8/57	

BPP in Mae Sariang:

The BPP was first established in Mae Sariang in 1952. It has been in its present headquarters since about 1954. Between those two initial years, it was located for one year at Wát Kíttiwong. The CKA says that during that year, one of the BPP officers shot his commander because of his (the murderer's) craving for opium. The commander died on the steps of the wát.

A 'Shan' Trader:

We were visited this morning by the husband of the woman who owns the khâ:o sɔ:i shop. He is half Shan - his father being Shan, and his mother Yuan, but he operates as a Shan trader in still going into Burma. He takes manufactured items into Burma and brings out jewels, cloth, etc.

I asked him about Mò:hmài. He says it is a smaller town than Mae Sariang. Although the main part of the populace is Shan, there are Yuan wáts there and people know the Yuan script.

October 13, 1968

Procession of a 'Thousand Candles' at Wát Ommára:wâ:t:

Two days ago a woman came with the usual candle in a silver khăn to invite us to a hếtian hẻn ceremony at Wát Ommára:wâ:t on Saturday the thirteenth. She suggested that if any of our girls were free, that it would be nice for them to help at the house of the sponsor of the ceremony - a local postman. Phan actually did help.

However, because we have had guests (Hintons and friends on Friday night and a group of 13 - Mike Moerman, Marianne, and three children, Clark Cunningham and two children, Paul Cohen and wife, and Doug Wiles, wife and child - yesterday) we didn't see any of the preparations. Moreover, because it was raining last night, we didn't see the procession until it arrived at the wát.

Procession included the following:

- 1) Burmese orchestra.
- 2) Drum, gong, and cymbals orchestra.
- 3) sả:o carrying trays with candles and flowers.
- 4) Sponsors and relatives carrying offerings (tônq̃:n, etc.)
- 5) A highly decorated prasà:t containing a relic.
- 6) People carrying large đo:k mái phla:η.
- 7) Other people.

The procession reached the wát sometime after 8:30 and we all (literally) went to see. After much preliminary arranging of the prasà:t, taking photos at the abbot's and sponsor's requests, and playing of Burmese music, the ceremony got underway.

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The preaching chair was taken by the abbot of Wát Uthaya:rom. A lay leader, knowing the Burmese/Shan style, started with a ws:n ta:n in Shan. This was responded to by the monk in Shan. Then, the people said the q:kasa:, worshipped the Triple Gems, requested precepts, and received the precepts. Then monks suatmon. Then the monk gave a sermon. He started off speaking Northern Thai, saying that he usually gave sermons in Shan, but that as many people found it difficult to understand Shan he would give a sermon in Thai. This he proceeded to do for nearly an hour without text. This was followed by presentation of alms to monks, and then the hâi phon.

Monks had been invited from each wát and so there was a division between Thai and Burmese/Shan monks in the chanting. They were all presented with tônge:n and boxes containing cigarettes and matches.

#### Police Day and the BPP:

Today is wan tamruát, Police Day. Yesterday the BPP officer who used to be the teacher in B. Pà: Pě: came to invite me to come and participate in the activities at the BPP headquarters. I arrived somewhat early and talked for awhile with this teacher about BPP activities.

In addition to education, the BPP does some work among hill tribes in the way of health and agriculture extension - mainly in the villages where there are schools.

This station has responsibility for all of Mae Sariang District and Mě:la:Nó:i subdistrict. There are also stations in Khun Yuam and A. M̄aŋ and there will be a new station shortly at Pa:i.

There is a new program which provides higher education for hill tribes students from villages where there are BPP schools. There seems to be some idea that those trained in this program will enter the BPP. The students are sent to some place in the north (Mê: Rim ?) to school. At the moment, there are two students from B. Pà:Pě: and two from B. Mê: Sâlâ:p and, I believe, 15 from the whole province.

This teacher himself spent ten years in B. Pà:Pě: and was last year transferred to Mê: Rim, the BPP Headquarters for the North. He spent a few months there and then was transferred back to Mae Sariang to become head of the education program here.

The actual ceremony involved five monks, one each from Wáts Co:m Cê:ŋ, Kittiwong, and Sí:Bunryaŋ, and two from Wát Chaiyalâ:p. The monks said that there was some problem in finding enough monks to go around today for the provincial police had invited nine, the police in Mê:La:Nó:i had invited several, and Wát Thûŋ lê:ŋ had invited twenty wáts to participate in a ta:n tɛ:n ceremony. At BPP Headquarters, an a:ca:n had also been involved.

The ceremony was the standard ceremony used at thambun bâ:n, etc.

- 1) BPP leader lit candles and incense.
- 2) a:ca:n leading people in worshipping the Triple Gems, requesting precepts, receiving precepts from senior monk.
- 3) Sùat mon
  - a) started by one monk in middle (from Wát Kittiwong)
  - b) at beginning the monks unwound a ball of string which was attached to a bà:t ná:m mon and to a Buddha image and passed around the building. The monks held the string in the wâi position during sùat mon.

- 3) Cont'd
  - c) the senior monk lit a candle and held it over the liquid in the bà:t ná:m mon to make ná:m mon.
- 4) a:ca:n wə:n ta:n (short)
- 5) Sermon.
- 6) Feeding of monks.
- 7) Presentation of offerings to monks.
- 8) Hâi phon.
- 9) Sprinkling of holy water by senior monk while other monks chanted.
- 10) End of ceremony with monks - they were then taken to their wáts.
- 11) Feeding of guests - drinking as well.

Thô:t Phâ: Pà: at Wát Ommára:wâ:t:

Last night at the ceremony at Wát Ommára:wâ:t mimeographed slips were passed about which invited people to join in a thô:t phâ:Pà at the wát today. The slip, in translation, said the following:

Invitation to Join in Making Merit

AT A Thô:t Phâ: Pà: Să:mákkhi:

Na:ŋ Ampho:n Cha:wàtnákun and Na:ŋ Lě:ŋ Nanthásõmba:n will join in sponsoring a thô:t phâ: pà: sã:mákkhi: at Wát Ommára:wâ:t on the thirteenth of October, 2511 at 1900 hours. All Buddhists are invited to join in the merit-making on this occasion beginning at 9:00 hours at the house of Na:ŋ Lě:ŋ Nanthásõmba:n, located next to the Thai Samut Pha:nít Insurance Company.

[Signed] Na:ŋ Ampho:n Cha:wàtnákun

Na:ŋ Lě:ŋ Nanthásõmba:n

Sponsors

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We didn't attend the ceremony because we were too tired from the visit of the group from Chiang Mai. I did see the "tree" offering being prepared, and we heard the procession, including the Burmese orchestra.

เชิญร่วมทำบุญ หลบภัยป่าสามัคคี

นางอัสสรี ชูวิชัยกุล และ นางนงนอ นันทะพรหม จะร่วมทำบุญ หลบภัยป่าสามัคคี  
ที่วัดอมราวาส ในวันที่ 13 ตุลาคม 2511 เวลา 19.00 น. ขอเชิญท่านผู้  
ศรัทธาไปร่วมทำบุญในการครั้งนี้ด้วย เริ่มตั้งแต่เวลา 9.00 น. ณ บ้านบาง  
นงนอ นันทะพรหม ซ่างบึงสีต โขงสมุทรพลาญอยู่ประตัมกับ จ.รำกัธ

นางอัสสรี	ชูวิชัยกุล	นางนงนอ
นางนงนอ	นันทะพรหม	

October 14, 1968

Kathin at Wat Chaiyalap:

Today we received an invitation to the Kathin celebration at Wat Chaiyalap:

Kathin Samsakkhi [sponsored by] the  
Regional Forestry Officials of Mae Sariang  
to Collect Funds for Building  
the Kuthi at Wat Chaiyalap

Tambon Mae Sariang Amphoe: Mae Sariang Cangwat Mae Hong Son  
\* \* \*

Owing to the fact that the kuthi at Wat Chaiyalap, Tambon Ban Kat, Amphoe: Mae Sariang, Cangwat Mae Hong Son has fallen into great repair because it was built 80 years ago and must be rebuilt, the Kathin Association of the Mae Sariang Regional Forestry Office has agreed to the sponsoring of a Kathin giving ceremony at Wat Chaiyalap on the third of November 1968. Thus, we would like to invite all relatives, friends and patrons of religion to support this thot kathin in accord with one's ability in order to restore this kuthi that it might be completed well. We sincerely hope that we will receive all your support in this worthy cause.

Schedule of Events

Saturday, November 2, 1968

- 9:00 a.m. Preparation of the Kathin offerings at the Mae Sariang Regional Forestry Office.
- 2:30 p.m. Procession from the Mae Sariang Regional Forestry Office to Wat Chaiyalap with the Kathin offerings. In the evening there will be a celebration and fireworks display.

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Sunday, November 3, 1968

10:00 a.m. Ceremony of Thô:t Kàthín.

10:30 a.m. Presentation of food offering to the monks and novices.

11:30 a.m. Sermon; presentation of associated Kàthín offerings,  
Chanting of blessing by monks; then, a feast for those who  
have joined in the ceremony; end of ceremony.

List of Organizers:

Mr. Phèt Khacõ:namphaisúk                      Chairman

Mr. Să: o: Wíthákkhàmontri:                      Deputy Chairman

Mr. Prasít Cha:sõmbát

[Followed by a list of 40 people and the Wát Committee of Wát Chaiyalâ:p who  
are committee members.]

# กฐินสามัคคีคณะป่าไม้เขตแม่สะเรียง

## สมทบทุนสร้างกุฏิวัดชัยลาภ

ตำบลบ้านกาศ อำเภอมแม่สะเรียง จังหวัดแม่ฮ่องสอน

เนื่องจากกุฏิวัดชัยลาภ ตำบลบ้านกาศ อำเภอมแม่สะเรียง จังหวัดแม่ฮ่องสอน ชำรุดทรุดโทรมมากต้องทำการก่อสร้างใหม่ เพราะของเดิมได้ก่อสร้างมานานเกือบ ๘๐ ปี ด้วยเหตุนี้ กฐินสามัคคีคณะป่าไม้เขตแม่สะเรียง จึงได้เห็นพร้อมกันจะจัดให้มีการทอดผ้ากฐินขึ้นที่วัดชัยลาภ ในวันที่ ๓ พฤศจิกายน ๒๕๑๑ จึงขอเรียนเชิญชวนบรรดาญาติมิตรและท่านผู้มั่งคั่งศรัทธาทั้งหลาย ร่วมกันทำบุญทอดกฐินครั้งน ตามกำลังศรัทธา เพื่อสมทบทุนสร้างกุฏิหลังใหม่ให้สำเร็จลุล่วงไปด้วยดี จึงหวังเป็นอย่างยิ่งว่า คงได้รับความสนับสนุนและส่งเสริมจากท่านทั้งหลายโดยทั่วหน้าเป็นอย่างดี

### กำหนดงาน

วันเสาร์ที่ ๒ พฤศจิกายน ๒๕๑๑

เวลา ๐๕.๐๐ น. ตกแต่งศาลากฐินและบริวาร ณ ที่ทำการป่าไม้เขตแม่สะเรียง

เวลา ๑๕.๓๐ น. แห่องค์กฐินจากที่ทำการป่าไม้เขตแม่สะเรียง ไปตั้งฉลองที่วัดชัยลาภ ตอนกลางคืนมีมหรสพสมโภชและจุดดอกไม้เพลิง

วันอาทิตย์ที่ ๓ พฤศจิกายน ๒๕๑๑

เวลา ๑๐.๐๐ น. ทำพิธีทอดผ้ากฐิน

เวลา ๑๐.๓๐ น. ถวายภัตตาหารเพลแด่พระภิกษุสามเณร

เวลา ๑๑.๓๐ น. แสดงพระธรรมเทศนา ๑ กัณฑ์ แล้วถวายบริวารกฐิน พระสงฆ์อนุโมทนา แล้วเลี้ยงอาหารแก่ผู้มาร่วมงาน เป็นเสร็จพิธี

### รายนามผู้ดำเนินงานมีดังนี้

นายเผด็จ ขจรอำไพสุข

นายสาโร วัฒนขมนตรี

นายประสิทธิ์ ชาสมบัติ

ประธานกรรมการ

รองประธานกรรมการ

### กรรมการ

นายไพรัช โยชน์ชัยสาร  
นายทองอ่อน จันทรวโรจน์  
นายสว่าง บุญบุตร  
นายนิยม กนกไกรทรัพย์  
นายสินธพ สวาสดิญาดี  
นายเอนก วังมูล  
คณะกรรมการวัดชัยลาภ  
นายทองอินทร์ สุวรรณเขตนิกม  
นายสมบูรณ์ กลางชัย  
นายสมจิตต์ อนุวงศ์  
ร.ต.อ.เสริม ไหวดี  
นายวิเชียร อ้อมอารี  
นายตัน บำรุงกิจ  
นายเรียงสอน ทองสวัสดิ์

นายบุญส่ง ธรรมวิวัฒน์  
นายวิชัย เพ็ชรากุล  
นายแก้ว อาสา  
นางอัมพร ชูวัฒนกุล  
นายโพธิ์ ชันชูไพร  
นายจำแลง วิริยะภาพ  
นายจรัสศักดิ์ ศรีวิชัย  
นายสุทิน บางสายน้อย  
นายชัชวาลย์ ศรีกุลปัยรัตน์  
นายน้อย สมะบลยะ  
นายวิชา ณ เชียงใหม่  
นายประยูร สุขุมลจันทร  
นายมงคล ศรีวิชัย  
นายมานะ โอภาประกาสิต

นายบัญญัติ ไหวดี  
นายอุดม มหาวนา  
นายขจร ศรีเนตร  
นายวิทยา ศิรินิรันดร์  
นายบุญยืน หน่อเมือง  
นายปราโมทย์ นที  
นายทอง โพธิ์สุวรรณ  
นายเฉลิม หน่อเพชร  
นางดวงเดือน หน่อหิรัญ  
นายรุ่งโรจน์ ไบสุวรรณ  
นายวงศ์ ศรีวิชัย  
นายโสภณ เวชกิจ  
นายห้างเทนย์เกง เทียนตระกูล



October 16, 1968

Karen School and Karen Social Mobility:

Today, while at Wát Kittiwong, Insuan happened to mention that there used to be a school in B. Pò:ŋ called the "Mainglongyee Karen School." He thought that it had been founded by the Bombay-Burmah Company, but employed Christian teachers.

Tonight, I visited Benny at the hostel and mentioned this school to him. He called Khru: Sàñ: , a Karen who teaches at B. Phomalo: and happened to be visiting the hostel to answer my questions about the school.

Khru: Sàñ: says that he doesn't know when the school was founded, but it was in existence some 35 years ago when he went to it. It was actually financed by the Rangoon Mission and had nothing to do with the Bombay-Burmah Company. It was founded for Karens, but employed some Thai teachers and apparently conformed to the Thai system of education. It also had Karen teachers from Burma to teach Karen and English. At one time Burmese was taught, but the local Thai officials disapproved, and the subject was dropped. As it was the only school in B. Pò:ŋ and the only school in Mae Sariang offering more than a P4 education, many Thai (Khonmuan and children of officials) also attended the school. They didn't study Karen, however. A hostel was associated with the school, at which lived Karens from villages in the hills. The school was financed by the Rangoon Mission and when the Japanese came, this support ended. A few of the teachers, including Khru: Me:tta:, and people living in the area combined to transform it into a Thai private school (ro:nriarâ:t). But this endeavour apparently failed. After the war, the Karens in Burma went into rebellion and no new financial support was forthcoming. The same was true of another Burmese Mission financed school in Chiang Mai. The school in Mae Sariang was located near the present-day airport, a tract then owned by the Karen Mission.

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Discussion of the school led me to ask about Karens who had risen in the outside world. Khru: Sàñǎ: prefaced his answer by saying that Karens don't like to associate with society (organizations ?) and prefer their home life (he exemplified his wife). Some of the graduates of the Mae Sariang school include Khru: Sàñǎ:, himself, the teacher at Mê:Tǎa, his brother (who was a policeman). Besides these, and Khru: Me:tta:, who works at the court, he could think of few others who had risen in the Thai system. His brother has left the provincial police to take up farming in Phomalo:. His son, Chə:tdè:t is a 'hill tribes' teacher in B. Dong. Bun-Eng has recently become a teacher. One Karen is now studying to be a BPP officer in the school at Lampang. Someone also works in the forestry department.

I asked if any Karens had gone to Burma for further study or to enter government service there. He said that he couldn't think of any besides those who had become evangelists. He then said that several Karens from Mê: Hǎ:n and vicinity had joined "the army" in Burma (probably Karen Liberation Army or whatever it is called), but hadn't stayed long.

Karens have long been active in the lumber trade here. He said that the richest Karen was one Canta:, now living in Lo:iko:, who was a major elephant contractor. He apparently got into trouble over illicit lumber and dares not return. Phô:wong, headman of Mê: Hǎ:n, is a close associate of this Canta:. During Bombay-Burmah times, many Karens from the Burma side came over here, with their elephants, to work in the teak trade.

(He said, incidentally, that prior to the war, only rupees were used as currency in Mae Sariang. Also, he said, the market language was mainly Burmese and one heard as much Burmese as Northern Thai on the streets.)

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He told something of his own life. He was born in B. Húi Phún (Chə:ti) and came down when he was fairly old to enter school. He studied here and in Chiang Mai. After finishing school, he became a teacher, first at Tho:ŋ Sàwàt school and then at Sòphă:n. When war broke out, he left government service because he couldn't live on ฿ 28 a month. He took a job as interpreter with Japanese, working with elephant crews who were Karen and translating into Thai for the Japanese. For this he received ฿ 100 a month. After the war, he worked in the lumber trade for awhile and then returned to teaching, being posted at Khapuang, Sòphă:n, Mê:Hă:n, and finally at Phomalo:.

He has five children, first two boys, second two girls and fifth, who is , a boy. The first or second boy is sə:n, has married and is apparently a ne'er-do-well, the other is chə:tdə:t. The third is studying in MS4 in Bangkok and when she finishes MS 5 plans to become a nurse and return to Mae Sariang. The fourth is studying in Chiang Mai, but not at Dara. The fifth is in school in Mae Sariang.

#### Education in Mae Sariang:

According to Insuan, the first Thai schools in Mae Sariang were founded shortly after Thai took charge of the government here. The first schools in Mae Sariang were in Wát Să:la: and the first school building was the Boriphat Sŷksă: school, named after the Prince of Nakho:a Sawan who visited here in the thirties (?).

October 16, 1968

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Yesterday, a teacher at the new kindergarten, located across from the Baptist Mission, visited us. This kindergarten was a project of the present Na:i Amphè: and was just opened this year. I asked her if any Karens attended the school and she said yes, five - all children of Burmese Karen refugees living in B. Pò:η (one is Benny and Lahsay's retarded child, Ruth). No Karens come from neighboring villages.

October 24, 1968

Thô:t Kâthín at Wát Canthara:wâ:t:

A few days ago, two young women (employees of the Phanasit Company ?) came to invite us, with candle in a silver khan, to a thô:t kâthín ceremony sponsored by Tho:ŋ ʔ̂:n at Wát Canthara:wâ:t. Yesterday, we sent Phan and Laʔ̂: over to the Phanasit Company to help with the preparations. Today, we participated in the ceremony.

Although we were invited for 9:00 a.m. to come to Wát Canthara:wâ:t, Tho:ŋ ʔ̂:n and a few men as entourage presented the robes at Wát Uthaya:rom (and Wát Suphãnrangsí: ?) beforehand. The main celebration did take place at Wát Canthara:wâ:t with the following personnel:

- a) Monks: Two from Wát Canthara:wâ:t, one from Wát Suphãnrangsí:, two from Wát Uthaya:rom and Tu Pan from M̂:la:Nó:i (not a full participant).
- b) A:ca:n: (or equivalent in Burmese) - Man with wart on face who can ŵ:n ta:n in Burmese.
- c) Tho:ŋ ʔ̂:n as main sponsor.
- d) Guests: Invited by method described above; helped by providing money for Tho:ŋ ʔ̂:n.
- e) Help: People from Phanasit who made food, served monks and guests, etc.

I noticed that none of the Karen connected with the Phanasit Company were present.

The ceremony was entirely in the Burmese form, but the following parts were identifiable:

- a) Request and receipt of precepts.
- b) Presentation of Kâthín robes (led by A:ca:n in chanting; performed by Tho:ŋ ʔ̂:n - main monk, and a:ca:n - second monk).

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- c) Request (by a:ca:n) and sermon (by chief monk).
- d) Presentation of food to monks (second monk ate separately or not at all).
- e) Presentation of other offerings to all monks except Tu Pan.
- f) Hái phon by chief monk - Tho:η 'ò:n truat ná:m.
- g) líañ khè:k

Khun Cít says that Wát Canthara:wâ:t used to be a Mqn wát, but when a replacement for a former monk was made, a Burman (the present abbot) was sent instead of a Mqn.

October 25, 1968

Trip to Mê:la:Nó:i

Today, I had arranged to take the CKA and go up to Mê:la:Nó:i. When I finally left Wát Kittiwong, I found that our group included Khun Prayu:n, the head of an airport who is running for the National Assembly, Săṅuan, the policeman who went on the trip to the Salween and is now one of Prayu:n's campaigners, an ex-monk from Wát Kittiwong, the CKA and myself.

Politics:

During the course of the day, I heard much about the politics connected with the forthcoming elections for the National Assembly. Prayu:n is running on the Government Party (the Săḥàpracha: thai) ticket because he is an old friend of Air-Marshāl Dawee . He is not the only government candidate for the one seat in Mae Hṅg Sṅn province - there are at least two in Amphə: Myaṅ, plus Wichai, a mine owner living in Chiang Mai partially and partially in Mae Sariang, and maybe others. Kittī, the assistant headmaster of the Boriphāt School is the only non-government candidate yet in the race - he represents the Prachatipāt (Democrat) party.

Prayu:n has several campaign managers (hŭa khans:n): Săṅuan, Wichian (the owner of Ommarai) and a son-in-law of the famous and wealthy Karen, Cantha: (he was the one who got in trouble and despite his elephant and land holdings in Mae Sariang was forced to flee to Phapun).

I cannot quite make up my mind whether the CKA is really supporting Prayu:n or really making mock of him - eg. he introduced him in Mê:la:Nó:i as "our MP".

October 25, 1968

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Čit thinks that Prayun's chances are small because he is not well-known (he certainly doesn't speak Northern Thai). His only claim to fame is his friendship with Dawee. Bu Čit says, it really doesn't matter what party one belongs to in Mae Sariang because people vote for the man. He said if Nihorn, Tho:ŋ'ò:n's brother and former MP from Mae Hong Son, were running he would win hands down. He says the Karens will vote the way the Phanasit Company want them to do. With Nihorn not running, he thinks Wichai will win, not because he is a good man (Čit thinks he isn't), but because he is well-known.

Prayun's attitude struck me as somewhat naive and overbearing. If I were a voter, I would think him a busy body, and not a person who really understands local conditions.

#### Mê:la:Nó:i

Nothing particular occurred on our trip to Mê:la:Nó:i. We went because the CKA wanted to check on the building of a new bò:t in the northern wát. (It is worth noting that it will be a Central Thai style bò:t.) Someone from Bangkok will donate the Buddha image for the bò:t.

I visited some with Tu Pan who is now living in the northern wát. He tried to explain to me the 'flag' that hangs in front of most Shan wáts. He said that it had to do with the five 'Buddhas' and also admitted that it was connected with making merit for the dead. But he couldn't recall all the symbolism.

I noted that there were a large number of Karens in town - in the shops.

October 25, 1968

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We stopped at the Amphø: Office and found it closed up - at 2:30-3:00 in the afternoon. There is little to do in this district. The CKA said that originally the Governor had wished to have the Amphø: Office at Mê:la:Lũa, but that the old people there didn't want it. Now they regret it. They didn't want it for fear that it would mean more taxes.

October 26, 1968

Talk with Ed Hudspith:

Ed Hudspith came down today to bring the gazeteer of P'wo villages which I had started him on. He says that P'wo villages are usually named after a locally important natural object or place (stream, rock, etc.) and that the Thai names for these villages are often translations, but sometimes transliterations of P'wo names. One village B. Phs', gets its name, however, because the Lúa' used to kill goats for offerings in this village.

Ed says that the Schlatter's think that they have about 100 Christians - mainly in B. Phs' and B. La:up. There are no P'wo Christian in Mae Sariang.

He is finding quite a difference in dialects between P'wo speakers here and P'wo in Hò:t. His informant is a P'wo from B. Khapuang whose father was a Thai (Khonmyang or Shan ?). He thinks that p'wo here may, paradoxically, be more Thai-ized than even lowland P'wo in Hò:t because of the impact of the mines and teak trade.

Change the Course of the Yuam:

The Government has a plan, so several informants have told me, to change the course of the Yuam so it flows into the ing rather than the Salween.

# เชิญร่วมทำบุญกฐินเชียงใหม่ - แม่สะเรียง

วันที่ ๒๗ - ๒๘ ตุลาคม ๒๕๐๐

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ชื่อ.....นามสกุล.....

ที่อยู่.....อำเภอ.....จังหวัด.....

จำนวนเงิน.....บาท.....สตางค์



October 28, 1968

Thô:t Kàthĭn at Wát Sĭ:Bunryan:

Today a group associated with Wát Phra Sĭn in Chiang Mai sponsored a thô:t kàthĭn at Wát Sĭ:Bunryan and then a thô:t phá:pà: at Wát Kittiwong. Over 300 people came from Chiang Mai, arriving between 8 and 10 in the morning. The presentation took place at Wát Sĭ:bunryan after lunch. I did not attend owing to an infection, but Jane and Sanga did. They said that there was much dancing and Burmese music. The following is a translation of the invitation put out for this ceremony.

October 29, 1968

Khru: Ba: Khã:o

I mentioned to the CKA today that I had heard (from Ed Hudspith) that the Khru: Ba: Khã:o is currently at Nã: Fan in Om Ko:i District. He said that he had heard this too and added that he would be coming to Mae Sariang in the fourth month (sixth month of northern reckoning). He has been invited by Wát Sě:n Tho:ŋ. The CKA gave his approval on two conditions: (1) that the Khru: Ba: Khã:o would keep, and announce, waiphra according to the clerical conditions and (2) that the Khru: Ba: Kha:o not require that all who wish to take the precepts, take 8, before which they must shave their heads and eyebrows and don white robes. It is apparent that the CKA hopes to use the Khru: Ba: Khã:o's visit to set straight certain mistaken impressions he has conveyed to his followers. After giving me this story, the CKA launched into a long monologue, as he has before, on the faults of the Khru: Ba: Khã:o - cutting illegal timber, allowing his followers to put out misleading teachings over his name, allowing his followers to use his name for profit. I asked, apropos of Wát Sě:n Tho:ŋ inviting the Khru: Ba: Khã:o, whether monks ever made obeissance to the khru: Ba: Khã:o. At first the CKA said no, but on second thought said that some did because they considered the Khru: Ba: Khã:o still to be a monk.

CKA and Tribal People:

The CKA is arranging to take a group of tribal people to Bangkok in December. He already has a number of people willing to pay the B 150 round-trip fare - mainly from the lowland S'kaw villages. He also hopes to have Lúa' and P'wo going as well.

October 29, 1968

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Election for National Assembly:

Today in Wát Kittiwong I picked up a campaign flyer for Udom Máhă:wána: ( อดุม ฆะโกวณะ ), owner of the Nakhō:n mǎi ('New City') Sawmill in Mae Sariang and member of the Mae Hqng Sqn Provincial Assembly. He has announced his candidacy for the National Assembly. Interestingly, this flyer indicates no party identification, although some sources have said that he is associated with the Government's Party.

Wichai, the mine owner and member of the Provincial Assembly and the man čít thinks has the best chance of winning, has also declared his candidacy.

# ขอเสนอตัวสมัครรับเลือกตั้ง เป็นสมาชิกสภาผู้แทนราษฎรจังหวัดแม่ฮ่องสอน



**พูดจริง**  
**ทำจริง**  
**พบน่าย**  
**ถือเป็นกันเอง**

**รับใช้ประชาชน**

**โดยประชาชน**

**และเพื่อประชาชน**

**นายอุดม มหาวนา**  
สมาชิกสภาจังหวัดแม่ฮ่องสอน  
เจ้าของ

**โรงเลื่อยจักรนครใหม่**  
อำเภอแม่สะเรียง

**สาขา เชียงใหม่**

**ถนนหน้าสถานีรถไฟ เชียงใหม่**

เลขที่ 44/1



**5961**

**ทราบได้ดี**

**ข้าพเจ้าได้ช่วยเหลือประชาชน**

**และทางราชการ ตลอดทางวัด**

**อาราม มาแล้วเป็นเวลานาน ใน**

**ค่านนี้ พี่น้องชาวแม่ฮ่องสอนคง**

October 30, 1968

Names of Abbot of Wát Ommára:wâ:t:

Today, I learned that the abbot of Wát Ommára:wâ:t is named  
khinto:ŋ ( <sup>၁</sup> ~~၁~~ <sup>၁</sup>၈၅၅၅ ).

# Lumbermills in Mae Sariang

Udon -

- 1) Nakhonmai A.E. Sariang Lumber Mill - Udon - Thai
  - 2) S.Y. Wichai Ka-nmai " " - Khru Khun - Karen
  - 3) ? - Wicha. - Thai
  - 4) Phinthong " " - Riayson - Thai/Lanna.
- S/ {  
Tha. Khun
- Tha. Pho. (No. 1) - Karen

October 31, 1968

Trip to Bâ:n Hûai Kûn:

Today I took a group including our entire household and the CKA with his servant Tú' on a picnic/visit to B. Hûai Kûn, a mountain S'kaw Karen village included within the coverage of the hill center. There were very few people in the village due to the fact that harvest is going on. The P.W.D. personnel were also not present (they spend 10 days away from the hills in Chiang Mai and 20 days in the hills). Some Northern Thai (females) were in the village seeking cucumbers, squashes, and mákô:k ('hogplum' ?). These they bought to resell in the valley. Again I was impressed both by the beauty of this village and the number of opium addicts in it.

Tribal Development and Welfare Center:

On the way back from Hûai Kûn, we stopped at the Tribal Development and Welfare Center. At the shop, we saw a number of Karen, both P'wo and S'kaw about. Popular items seem to be pla:tu:, tinned fish, 'fanners' clothing, blankets, bobbles. The shop is run by N. Thai.

We then went on to the center. I learned from the chap that usually drives the center's car (but he is more than driver) that there are at least two S'kaw Karens on the staff. One is a development worker and formerly was a member of the Baptist hostel, but "he hasn't been to church in the 18 months he has been at the center." The interpreter (who is officially entitled something else so he won't have to be paid so much) is apparently a more committed Christian. (Bun-Eng will also become the headmaster of the School at the center.)

October 31, 1968

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There are now 4-5 houses around the school, but the CKA says that the plan is to move about 20 down. The settlers are given land and money to help erect their houses. In another context, the CKA emphatically rejected the idea of the center being a rikkhom.

I copied the following information from one of the wall posters in the center:

Mae Hqng Sqn Tribal Development and Welfare Center

Built 1965

Opened 1966

Estimated 50,000 hill tribesmen in Mae Hqng Sqn province.

Estimated 20,000 hill tribesmen in Mae Sariang district.

Number of tribal people served by center:

38 villages, 875 households, 4,966 people.

Eventually, the plan, graphically displayed on the wall, is to have 68 centers from which the total tribal population of Mae Sariang can be reached. But I suspect that this is more of a dream than a plan. At least it suggests Thai outreach to tribals rather than resettlement.

Lumbering in Mae Sariang:

The CKA says that there are only two mechanized lumber mills in Mae Sariang. One is owned by Udom and the other by the Phanasit Company. There are many sawmills using human power only (eg. the ones owned by Riangsō:n, Si Pho:, Khru: Kham, etc.).

ใบแจ้งผู้สด

ขอเชิญร่วมทำบุญทอดกฐินสามัคคีอำเภอแม่สะเรียง

ประจำปี 2511

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ด้วยคณะกรรมการทุกแผนกการในอำเภอแม่สะเรียง ครูนักเรียน กำนันผู้ใหญ่บ้าน พ่อค้าประชาชน จะได้รวมกันทำบุญทอดกฐินสามัคคีประจำปี 2511 โดยจะนำไปทอด ณ วัดกิตติวงศ์ อำเภอแม่สะเรียง ในวันที่ 1 พฤศจิกายน 2511 ปัจจัยที่ได้จากการทำบุญครั้งนี้จะนำสมทบทุนพัฒนาวัดกิตติวงศ์ อำเภอแม่สะเรียง เพื่อเป็นการร่วมมือกับกรมการศาสนา กระทรวงศึกษาธิการ ทำการพัฒนาวัดกิตติวงศ์ให้มีความสง่างามเป็นที่ เชิดหน้าชูตาของชาวอำเภอแม่สะเรียง จึงกำหนดการจัดงานดังต่อไปนี้

วันพุธที่ 30 ตุลาคม 2511 ตรงกับเดือนยี่เหือนขึ้น 10 ค่ำ

เวลา 09.00 น. ตกแต่งตั้งองค์กฐิน ณ ที่ว่าการอำเภอแม่สะเรียง

เวลา 19.00 น. อาราธนาพระภิกษุ 9 รูป เจริญพระพุทธมนต์ สมโภชองค์กฐิน และมี พระธรรมเทศนา 1 กัณฑ์ ณ ที่ว่าการอำเภอแม่สะเรียง เสรีวิถีทาง ศาสนามีมหาสพสมโภช

วันพฤหัสบดีที่ 31 ตุลาคม 2511 ตรงกับเดือนยี่เหือนขึ้น 11 ค่ำ

เวลา 19.00 น. มีมหาสพสมโภช

วันศุกร์ที่ 1 พฤศจิกายน 2511 ตรงกับเดือนยี่เหือนขึ้น 12 ค่ำ

เวลา 10.00 น. คณะข้าราชการ ครูนักเรียน กำนันผู้ใหญ่บ้าน พ่อค้าประชาชน

ตั้งขบวนแห่องค์กฐิน เคลื่อนขบวนแห่องค์กฐินจากที่ว่าการอำเภอไปตาม ถนนต่าง ๆ แล้วนำทอด ณ วัดกิตติวงศ์

ฉะนั้น ทางคณะกรรมการจึงขอแจ้งขอแจ้งผู้สดอนุบุญมายังท่านพุทธศาสนิกชนทั้งหลาย ได้ไปร่วมทำบุญทอด กฐินอันยิ่งใหญ่ครั้งนี้ ตามวันเวลาดังกล่าวโดยทั่วกัน และเพื่อความสะดวกทางคณะกรรมการ ได้เปิดรับการบริจาค ทำบุญครั้งนี้ ตั้งแต่บัดนี้เป็นต้นไป ท่านที่มีจิตศรัทธาจะบริจาคเงินหรืออุสุมริหาร ขอได้โปรดนำมอบต่อศึกษา - ธิการอำเภอแม่สะเรียง กรมการและเลขานุการจัดงาน ณ ที่ว่าการอำเภอแม่สะเรียง ส่วนท่านที่อยู่ตำบล ห่างไกล ก็ขอได้มอบปัจจัยใส่ซองและแจ้งชื่อ ที่อยู่ ต่อกำนันผู้ใหญ่บ้านของท่านได้ ทางคณะกรรมการจัดงานฯ ขออนุโมทนาท่านที่ร่วมการกุศลครั้งนี้โดยทั่วกัน.

รอยเอกจิตต สุขานนท์

นายอำเภอแม่สะเรียง

ประธานกรรมการจัดงานทอดกฐินสามัคคี

ที่ พร. 5/2511



○ ชุมนุมครูประชาสัมพันธ์โรงเรียน

○ คณะครูโรงเรียนราษฎร์

18 ตุลาคม 2511

เรื่อง ขอเชิญร่วมทอดกฐินสามัคคี กรุงเทพฯ - แม่สะเรียง  
ณ วัดสิทธิมงคล อ.แม่สะเรียง จ.แม่ฮ่องสอน  
เรียน ท่านพุทธศาสนิกชน ที่เคารพ

ด้วยชุมนุมครูประชาสัมพันธ์โรงเรียน และ คณะครูโรงเรียนราษฎร์ และคณะกรรมการ  
วัดสิทธิมงคล มีจิตศรัทธาร่วมกันจัดการทอดกฐินสามัคคี ณ วัดสิทธิมงคล อ.แม่สะเรียง จ.แม่ฮ่องสอน  
ในวันเสาร์ที่ 2 พฤศจิกายน 2511 เวลา 8.00 น. โดยจะออกเดินทางจากกรุงเทพฯโดยขบวน  
รถยนต์ ในวันที่ 31 ตุลาคม 2511

ในการที่ชุมนุมครูประชาสัมพันธ์โรงเรียน และ คณะครูโรงเรียนราษฎร์ ได้ร่วมกันจัด  
การทอดกฐินครั้งนี้ เนื่องจากวัดทางวัดสิทธิมงคลนี้เป็นวัดที่พุทธศาสนิกชนทางอำเภอแม่สะเรียง  
ได้สนใจในการเผยแพร่ทางพุทธศาสนาอันสำคัญยิ่ง และท่านเจ้าอาวาสวัดท่านได้เป็นผู้พัฒนาวัดมาตาม  
ลำดับ แต่ถึงกระนั้นวัดก็ยังอยู่ในสภาพที่ต่องการบูรณบำรุงอยู่ต่อไป โดยทางวัดต่องก่อสร้างกุฏิสำหรับ  
พระสงฆ์มาอาศัยอยู่ไม่เพียงพอ และโบสถ์ก็ยังไม่พร้อมทั้งกำแพงวัดก็ยังขาดอยู่กตาดหนึ่งด้วย  
ทางคณะครูจึงได้ร่วมกันจัดการทอดกฐินเพื่อหาทุนมาทำนุบำรุงวัดให้มีความเรียบร้อยตลอดไป

ดังนั้น จึงขอเชิญชวนท่านศาสนิกชนที่เคารพทุกท่านได้ไปร่วมนมมือในการจัดทอดกฐิน  
ครั้งนี้ โดยบริจาคจตุปัจจัยตามกำลังศรัทธา เพื่อรวบรวมเงินจัดสร้างกุฏิ และกำแพงวัดให้ถาวรสืบไป

ชุมนุมครูประชาสัมพันธ์ และ คณะครูโรงเรียนราษฎร์ ขอตั้งจิตอธิษฐาน ขอให้ท่านผู้มี  
จิตศรัทธาบริจาคทรัพย์ครั้งนี้ จงเจริญด้วยจตุรพิธพรชัย สมบูรณ์ พูนผล ด้วย ลาภ ยศ ตลอดจนหน้าที่  
การงาน หากปรารถนาสิ่งใด ขอให้สำเร็จดังปรารถนาทุกประการ

ขอแสดงความนับถือ

(นายเชาวน ประมูลผล)

ประธานกรรมการจัดงานกฐินสามัคคี กรุงเทพฯ-แม่สะเรียง

โปรดทราบ โปรดบริจาคเงินสมทบทุนทอดกฐินสามัคคี กรุงเทพฯ - แม่สะเรียง ได้ที่

คณะกรรมการวัด สิทธิมงคล ทุกท่าน.



แบบแสดงความจำนอง

เลขที่.....

บริจาควเงิน ในการทอคกฐินสามัคคี ของคณะครูโรงเรียนราษฎร์รวมกับชุมชนประชาสัมพันธ์โรงเรียน  
นาม.....ที่อยู่ปัจจุบัน เลขที่.....

ถนน.....ตำบล.....อำเภอ.....

จังหวัด.....โทรศัพท์.....

ขอบริจาควเงินในการทอคกฐินสามัคคีของคณะครูโรงเรียนราษฎร์รวมกับชุมชนประชาสัมพันธ์  
โรงเรียน ณ วัดสิทธิมงคล อำเภอแม่สะเรียง จังหวัดแมฮ่องสอน วันที่ 2 พฤศจิกายน 2511  
จำนวนเงิน.....บาท (.....)

ลงนาม .....

ได้รับเงินบริจาควไว้ถูกต้องแล้ว

ลงนาม.....กรรมการผู้รับเงิน

หมายเหตุ โปรคเขียนให้ชัดเจน เพราะจะตองประกาศชื่อและจำนวนเงินที่บริจาควลงในสูจิบัตร

November 17, 1968

Bâ:n Nỗ:ng Tỳ:n:

Yesterday we arrived in Mahasarakham and spent the evening and stayed with Mrs. Chuanphít. This morning we went out to BNT. Mr. Ngão was not there, having gone to Nỗ:ng Khâ: to look after his sick brother-in-law. We went in search of him and shortly returned to BNT. In B. Thâ: Tù:m, a group of teachers and villagers interested in development had set up a turnpike and charged B 10 for large vehicles and B 5 for small to pass out of the village. The money is to be used for improvement of the road. The village is also completely surrounded by a fence with gates that are shut at night. Moreover, the village has its own home guard. Apropos of these things Phû:yâi Phon said that it was impossible to establish either a fence or a home guard in BNT because the village is too spread out. Mr. Ngão thinks that it would be an improvement if the outlying households in the village could be persuaded to live in a more compact area and a better defense of the village could be effected. There is a police (provincial) substation near B. Thâ: Thù:m. Apropos of this, I asked Phû:yâi Phon and the other village elders who had gone with us in the car to Nỗ:ng Khâ: about the Village Defense Forces which the government is in the process of setting up. Phû:yâi Phon had heard of the Force but said that none had been established in this area. One other man said that such forces were only necessary in border provinces and Phû:yâi Phon added that in this area it was peaceful and that no such force was necessary.

I asked Mr. Ng about his case. He said that the case hasn't yet been decided although it was considered by the court some weeks (months ?) ago. In the end he didn't pay any bribe to the court officials. A court clerk asked him for B 1000 "to give to the judge", but he told Mr. Ng that he couldn't give it directly to the judge. Mr. Ng decided that the money might not reach the judge.

November 17, 1968

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He also had heard from another source that he should give the money to the judge's wife, but he didn't do so. A week or ten days ago he had a visit from some high police official posted in the N.E. (he came into Mahasarakham by plane). I believe this was in response to the article I wrote in the Social Science Review. Mr. Ng did not admit to paying bribes to the police out of fear of possible repercussions for himself, and somewhat oddly to my mind, out of fears of what would happen to the policeman whom he bribed. Mr. Ng. hasn't been contacted by any of the friends or relatives of Sín, the accused, since the trial began but he has heard indirectly that if Sín' is released he will try to kill Mr. Ng.

Meanwhile, Mr. Ng. goes on with his improvements. He has enlarged his pig pens, is building an extension on his house, and is building a well and fish pond. I noticed books in his house on the raising of animals and on accounting.

I asked a group of villagers including Mr. Ng and Phû:yài Phon if they felt that the village had improved since we lived there. Mr. Ng said he thought it had since the road was now better. But as for personal standard of living, the headman and other villagers thought that things were worse. For two years the rains have been very poor and the rice crops have been poor as a result. Last year the kenaf price was its lowest ever - 50 st./kilo - and people didn't make much money. This year the price is better - B2.50/kg. - but few people have planted kenaf because of their experience last year. No encouragement has been forthcoming from the current C.D.worker who apparently is such a loss that the headman described him as having died.