

Add

1 February 1964

Maharatchulabham: June to see Mrs. Chuanphit.

2. Feb.

MK

3 Feb

MK

February 4, 1964

[551] Bun Khàw Cí:

This evening and especially tomorrow morning will be the ceremony of khà:w cí: which is pronounced khà:w kí: (ਖ਼ਾ:ਵ ਕੀ:) in the local dialect. Yesterday, people made or prepared one of the special khànóm for this ceremony--the khà:w kíap (L ਖ਼ਾ:ਵ ਕੀਐਪ) or khâ:w khriap (T ਖ਼ਾ:ਵ ਕੀਰੀਐਪ). Yesterday and today they also made the two ubiquitous rice dishes which appear at nearly all ceremonies--the khà:w phũ:n and khà:w tòm. Finally, tomorrow morning they will make, just before going to the wát, the particular khamom for this ceremony the khà:w cí: (ਖ਼ਾ:ਵ ਕੀ:). Khà:w kíap are only made for this ceremony and for the ceremony of Bun Phrá Wê:t.

Travelling Medicine Salesman:

When we arrived in the village this noon, a travelling salesman--rather ^[551/2] salesmen--were here. The main salesman was giving his pitch by showing magic tricks. The only one which we observed was the placing of an empty handkerchief on a empty board and yet apparently something was underneath the handkerchief because he moved and he hit it with something and it sounded hard. The magical slight-of-hand is termed kô:n (which one person spelled for me as ਕੋਨ). The main salesman was accompanied during his patter by others on drums and cymbals. They were selling laxatives and a medicine "to protect the teeth". Laxatives were quite popular and Mr. Ngaw says that most people take laxatives at least once a month. ^[552]

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[552] Bun^hkhà:wci:

This morning I observed the ceremony of khà:wci: (khà:wki:). Every household was preparing khà:wci:, cooking the khà:w kīap, and making the kāpkhà:w. Khà:wci is prepared by taking already cooked glutinous rice, forming an egg-shaped lump which is then stuck on the end of a bamboo stick. This lump is warmed over the fire and then is painted with beaten-egg, and toasted again over the fire until the result is a nicely browned lump. Then it is removed from the stick and some people will place a lump of palm sugar in the end of the khà:wci:. However, in a poor village like this, many people don't place the sugar in the khà:wci:. Such a situation as this apparently, is what has given rise to the traditional saying that "If palm sugar is not placed in the khà:wci:, the novices will cry." (For explanation of this saying see mōhorádòk cha:w isǎ:n). We have not yet
[552/3]
got the full method for preparation of khà:w kīap. All the trays or other containers on which the food for the priests is placed would include the rice dishes of khà:w cí:, khà:wniaw, khà:wkiap, khà:wphū:n, plus some dish of kāpkhà:w.

Also we saw Mother Ho:m preparing a banana stalk container exactly like those used in the thambunbâ:n ceremony. Again, this is called thō:ngnà:ngūa (correct spelling โธงน่านงูอา) and is an offering for nā:ng thōlānī:. The offering includes some items in the thambunbâ:n ceremony, except in this case pieces of khà:wci: and khà:wkiap are also added. Mother Ho:m says that this offering is always and only prepared for the thambunbâ:n and the khà:wci: ceremonies. Certainly, I have not been aware of seeing them at other times. [553]

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2.

[553] The ceremony took place primarily in the ^{khuti} khuti. Representatives of every household (almost invariably a woman--very few men present) would bring their trays of food and their thō:ng nà: ngūa to the ^{khuti} khuti, then a little bit of food of each kind would be taken by each participant and placed on top of a basket shaped like an egg timer:



This offering was called by one person hâ:n khāw ph(r)ā (^{khuti} khuti).
The head priest called the container khà:wnjō:ng. Mr. Ngaw says this latter spelling may not be correct and he termed it, in Thai, phrakayq:ng (^{khuti} khuti) instead of ^{khuti} khuti). All agree on the use of this offering. At the end of the ceremony, the ^[553/4] priests(s) will take it to the bo:t and present it to the Buddha statue (the main one). My first informant said that it would be presented first before the Buddha statues on the 'altar' in the khuti and then taken to the bo:t.

The participants food would be taken and divided up according to kind so that all the various rice dishes and kăpkhâ:w would be collected together. People set their thō:ng down in the khuti also. Some women brought bottles or other containers of water which they would use during the truat nâ:m part of the ceremony. [554]

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3.

[534] The priest and a novice from B. Do:n M̂:k Ŷa: had come to participate in the ceremony. The head priest from B.D.M.Y. acted as head priest.

Before the ceremony began, a bowl of rice was placed on the 'shrine' at the back of the ^{kàth̃n}khut̃i.

The ceremony followed the pattern similar to that in all other thambun ceremonies. Pĥ: S̃:h̃: the th̃ŷok, acted as leader and began the chanting. In front of him had been placed the kha:i mongkhon which held kh̃:w t̃m, three piles of cotton, leaves, candles, and flowers, a fai mongkhon attached to the horseshoe shaped stick and passing from pile to pile, and two lighted candles. Pĥ:s̃:h̃: 'requested the precepts' after which the two lighted candles were taken from the kha:i mongkhon and placed in a separate water scoop and placed in front of the priests. The head priest of BDMY gave the 'precepts' while holding a kàth̃n fan in front of his face. (That is, holding a fan which had been presented to him in a kàth̃n ceremony, and not one indicating status).

When this was finished, Pĥ: S̃:h̃: chanted again and presented the kha:i ^[534/5]mongkhon. The thread was passed from priest to priest to novice to novice. Then followed a chant while the thread was being held. During this chant, Mr. T̃:p took a small water scoop and went around collecting money. This money was later divided up and given to the 2 priests and the two novices. Towards the end of the chant, the string was re-collected and passed down to the head priest who rewound it around the horse-shoe shaped stick, and placed back on the kha:i mongkhon.

Then Pĥ: S̃:h̃: chanted followed by the 4 priests and novices chanting. [535]

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[555] During this time the food was brought forward. Then followed the presentation of the food lead by Phô: Sǐ:hǎ:. Fantastic amount of food; many trays of khà:w kīap, khà:w cí:, a bǐ:p full of khà:w tòm, but only one tray each of kǎp khà:w which included also the khà:w phū:n.

The priests finished and the people ate. Before people had quite finished, Phô: Sǐ:hǎ: began chanting again, requesting a 'sermon'. The head priest gave the thê:t concerning the ceremony of khà:w cí: which he read from the book (in this case 'head priest' refers to the one from BNT). Many people did not remain to hear the sermon, and still others continued eating during this time. Some time during the time when the people had been eating, the elements of the kha:i mongkhon were placed on the 'altar'.

Following the thê:t the priests made holy water--ná:m phráphútthámon (နာမံ ပြာပုဒ်တံ).

Then followed the truat ná:m, during which some people poured water through the floor, while others poured it into thõ:ng offerings.

Then came the rótná:m/hōtná:m (ဝတ်နာမံ - ဟံ / ဝတ်နာမံ - လ) during which the priests made a short chant. What was left of the holy water was taken home by the people.

After this formal part of the ceremony, the following things happened: (1) some people placed rice on the fence, on the trees, and perhaps on the thâ:t in the wat grounds; (2) the offerings for phrā nǎ:ng thōlānī: (the tho:ng) were placed in front of the wat gate in the field known as boeng bâ:n or nǒ:ng khàmě:n. They were placed here 'because this is the central part of the village' (according to the BNT head priest). This was a central [556]

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[556] place for placing offerings, though some people placed them other places (Mr. Bunthiang says that if the offering is three-cornered it is placed at să:myâe:k, but if it is 4 cornered--a rectangular box--it is placed at sĩ:yâe:k); (3) the priest took the offering for the Buddha image and presented it in the bò:t.

Meaning of the Khàwčí: Ceremony:

I tried from several people--the headman, Mr. Bunthiang, the head priest of BNT and Mr. Ngaw--to get at the meaning of the ceremony. The consensus was that the ceremony must be held in the 3rd month, after the rice had been brought in and the ceremony centres around the offerings to phā nă:ng thōlānĩ:, the Earth Goddess. This latter fact is pointed up in that the bun made at the ceremony is given to the Goddess by means of pouring water into her offerings during the truat nă:m.

It would seem that the basic meaning of the ceremony is as a thanksgiving to the Earth Goddess for her bountifulness during the past rice cycle. Thus, the placing of a variety of rice (black, yellow, red, white) and rice pre-
parations (khà:w tòm, khà:w phũ:n, khà:w kĭap, khà:wčí:) in the offering and the preparation of special rice dishes for this particular ceremony.

Household Wealth and Possessions:

Today Mother Ho:m showed us her prize treasures--kept wrapped up in rags and placed in the granary. She had old money (a long oblonged, beaten copper from Laos, a little silver ball which had been worked and which [557])

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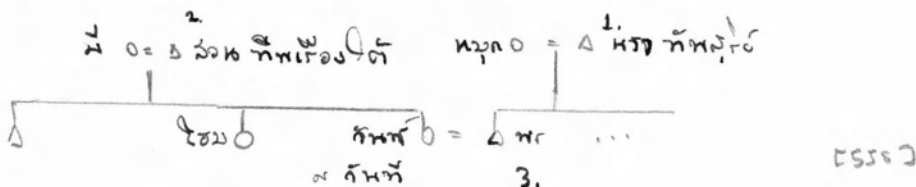
6.

[557] used to be the money in the rural areas, and some old Siamese coins), a silk phâ:nung (called in Lao phâ: njã:w) which her mother had made and her father once wore when he was a phû:yâibâ:n), silver earrings of her mother's and her own gold earrings. It was a really pitiful and touching sight to see her parade out her family's worldly possessions. She also owns a large coffin-like chest called a to: which apparently is not used for anything. This chest has a sliding board on top as an opening. It is apparently a traditional hand-made piece of furniture which is found in several homes, including the current headman's. She also has a bayonet mounted on a stick.

In showing these things, a couple of interesting remarks were made. She pointed out that the Northeast used to be included in Laos (made in reference to the Lao coppers). She also said that she used to own a lot of bai la:n manuscripts which she sold to a travelling mq: who came through.

History of Families in Village:

Mae: Ho:m also had the remanants of a book which had been prepared by [557/6] Phrá Mahã: Sëng on the occasion of a kathin sponsored in the memory of his father. This book had two pages concerning the history of his father (very scanty to say the least). At least one interesting point should be noted-- Mr. Phon's father had also been headman. Mother Ho:m said that Mr. Phon's father was headman, followed by her father, and then by Mr. Phon himself. The following diagram indicates the line of succession.



คำนำ

เนื่องในวชนทศวรรษจากงาน ณ พทศศักราช ๒๕๐๒ ซึ่งตรงกับวันอาทิตย์ ๒๒ ธันวาคม ๒๕๐๒ จะได้มีการถวายผ้าป่าสามัคคีขึ้นตามแบบการอุทิศแก่พ่อขุนรามคำแหง ซึ่งได้จดลงไปโดยนิตินัน บดินธามาพร้อมด้วยญาติพี่น้องของทุก ๆ คนต่างพลอยมีความปรารถนาปรารถนาในการทำการกุศลครั้งนเป็นนอย่างมาก จึงนถอยจากจะหาอะไรสักอย่างหนึ่ง เพื่อเป็นวัตถุพยานแห่งมัทธนาจิตต์ และตอบแทนคุณอุปการคุณของพ่อขุนรามคำแหงตามความสมควรที่จะทำได้ และในโอกาสเดียวกันนถอยมากให้ไชเบเนของอินทนิทานการแก่ทุก ๆ ท่านผู้มถนเกียรติยศมาร่วมในงานงานศรัทธาด้วย ฮาตามาจึงว่าควรจะมีพิมพ์หนังสือเรื่อง "วิทยุธรรมสัมพันธ์ทุกภูมิภาค" เพราะเห็นว่าจะเป็นประโยชน์แก่ท่านที่ได้รับไปไม่มากนักนอย

หนังสือนี้ได้ออกรุ่นแรกมาเป็นสลับสับเปลี่ยน และไม่ชำนาญในการแต่ง จึงเกรงไปว่าการอธิบายขยายหตุกธรรมจะไม่กว้างขวางแต่ก็ขออภัยด้วย ทั้งด้านนโงทวารก็จะไม่เพราะพอ

Following taken from book with the following information on cover:

พิมพ์โดย บริษัท ๒๕๐๒ จำกัด
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(ข)

ถ้าหากว่าเหตุการณ์แบบนี้ไปเช่นนี้จริงๆ อาตมาจึงหวังเป็นอย่าง
มากว่า คงจะได้รับภัยจากท่านเหล่านั้นทุกท่านด้วย
อาตมาพร้อมด้วยญาติพี่น้องของบรรดาผู้ซึ่งมานอนที่พรอมกัน
เป็นคณะสามัคคีกับเป็นเจ้าภาพบำเพ็ญกุศลด้วยกตัญญูกับกต
เวทิตาจิตที่สดชื่นของเพื่อนชื่อนรา ทบสุริย ที่ตั้งอธิษฐานไม่
แต่วอน แม้ว่าคุณพรอนจะมอบกับบังเกิดศกภาพใดๆ ของใจได้
ทราบไปโดยญาณ วิถีทางใดทางหนึ่ง แต่พึงรับอิมโมทนาดัง
กล่าวนี้เพื่อประสงค์ของความดีทั้งหลาย โดยสมควรแก่ฐานะนิยมดม
ความประสงค์ และขอให้อ่านจากแห่งพระคุณ พระรัตนไตรกับ
สัตว์ฟั่งที่กตัญญูทั้งหลายในไตรภพของอภิ มาตบ่า รักรักษา
ญาติสนิทมิตรสหายที่รกรกทั้งหลายให้เกษมดีด้วยเจริญของงาม
ไพบูรณ์ด้วย มัจจุพิชพร คือ อายุ วรรณ สุขะ พละ แต่
ปฏิภาณดำรงสมบัติทุกกาลทุกสมัย แม้ท่านทั้งหลายที่ใคร่
หวังดีอันไป ก็ขอจงเป็นต้นแบบบรรณระสัพเพศความดีที่วิจิตรพิ
พัฒนมงคลคืออุสูตมณญูได้สถนทุกที่พาราตวิรัตถเทอญ.

พระมหาเส็ง ปสนุนิจิตโต ป.ธ. ๕ น.ธ. เอก
๑๕ พฤษภาคม พ.ศ. ๒๕๐๒

ชีวประวัติที่ย่อของคุณพ่อขุนระวาทย์สุริย

คุณพ่อขุนระวาทย์สุริย เมื่อบุตรนายดอด ทบสุริย
มารดาชื่อนางมาดา เกิดที่บ้านหนองตม ตำบลเขวาส อ.เมือง
จ. มหาสารคาม คุณพ่อขุนระวาทย์สุริย เดิมชื่อ นายมา
ทบสุริย เมื่ออายุได้ ๒๑ ปี ได้อุปสมบทเป็นพระอริยสงฆ์ที่วัดบ้าน
หนองตม ได้ ๒ พรรษา ได้เป็นเอารยล่อนพระภิกษุสามเณร
แล้วได้ขอฝากตัวกับพระพรหมจรรย์ ต่อมาได้มาทำการแต่งงาน
กับคุณแม่ทั้งหมด ทบสุริย ได้สมรสด้วยภรรยาคนเดิมได้บุตรทั้ง
หกคนรวม ๑๒ คน เมื่อบุตรชาย ๘ คน ผู้หญิง ๔ คน แล้วต่อมาทาง
บ้านเมืองได้แตกจึงให้ดำรงตำแหน่งแม่ผู้ใหญ่บ้านแบบเงตาประ
มาณ ๑๐ ปี แล้วได้ขอออกจากบ้านใหญ่บ้าน จนถึงอายุครบ
๑๑ ปี ได้ถึงแก่กรรมเมื่อวันพฤหัสบดี ๑๕ ธันวาคม พ.ศ. ๒๔๖๕
ราช ๒๔๖๕ เวลา ๑๓.๐๐ น. ตรงกับแรม ๒ ค่ำเดือนอ้ายมะแม
และต่อมาจนถึงวันที่ ๒๑ เมษายน พ.ศ. ๒๔๖๕ ณ พุทธเจด
๑๕.๓๐ น. ตรงกับวันจันทร์ ๑๕ ค่ำ เดือน ๖ บวศ พ.ศ. ของ
พร้อมทั้งญาติที่มีมิตรสหายได้ทำบุญอุทิศบังสุกุล และเก็บอัฐิ
ไว้เจ้าเจดีย์ พร้อมทั้งอุปสมบทพระมหาเส็งปสนุนิจิตโต อุต
แม่กตมณญูไปหาคุณพ่อ ขอให้คุณพ่อขุนระวาทย์สุริย
บุญอุทิศไปให้
พระมหาเส็ง ปสนุนิจิตโต จงมีความดีความเจริญ

On Photograph, Pailong inscriptions (1885)
Date = ๒๕ พฤษภาคม พ.ศ. ๒๕๐๒ (1955)
Place = ๑๕ ธันวาคม

๒

ให้ไปเกิดชนนศวรรรคตางจะตั้ง และปราศจากโรครกภัยใช้ได้
ทั้งปวง

อนชอให้บรรดาญาติพี่น้อง ๆ กุศบุตร กุศธิดา ทั้ง
หลายทมารวมในนามบุญพระมหากษัตริย์ จงประสพสุขสวัสดิ์
พิพัฒน์มงคล นกคดียิ่งใดก็ขอให้สัมมนโหมหมายดั่งคำปวารณา
ทุกทีพาราตรี และ ขออาราธนาเอาคุณพระศรีรัตนไตร์แห่ง
๓ คือ พระพุทธรูป พระธรรม พระสงฆ์ จงดลบันดาลให้
ญาติพี่น้อง มิตรสหายที่มาร่วมก่อการกุศลตบบุญครองนี้ จง
ประกอบไปด้วยพรทั้ง ๔ ประการคือ อายุ วรรณะ สุขะ พละ
นถดั่งใดก็ขอให้บรรลุตั้งไปทุกอริยาบททั้ง ๔ คือ ยิม เคิม มัง
นอม เทอญง

อภินิหารหนึ่งเท่าที่กรรมจะสมหมาย คำไหนบทใดที่ไม่ให้
เราเหมาะหู่ ที่ไม่ประสพกับอิฐฐารมย์ของท่าน ขอโหดให้
กรรมบ้าง อย่างโรครกกรรมหมองง่าญาคีฬี่ ๆ น่อง ๆ คงจะ
โหดให้ที่กรรม.

ขอแสดงความเคารพและนับถือ
พลฯ พิเศษ สิงหนตบุษย์
ผู้เรียบเรียงพระประวัติคุณพ่อ
15 พฤศจิกายน พ.ศ. 2502

ทิวภูมิภคสมปราชัยกตฤทธา

นม คสส ภควโธ อรโหโต สัมมาสัมพุทธเจ้า
วิบุลยคุณวิจิตร สอนโดย โยคีโย สอนประณีต

อตุลาภิสสมโย ธีโร ปตฺเทโธติ ปวฺจฺจตฺติ

บทนี้จักโดยอธิบายความแห่งพุทธภาษิตกถา
ซึ่งแปลมาจากพระพุทธรูปของท่าน ซึ่งสมเด็จพระชินเจ้าบรมศาสดา
สัมมาสัมพุทธเจ้าของเราทั้งหลายเพื่อเป็นอนุบายให้เกิดบุญญา
และหมั้นทางแห่งสัมมาปฏิบัติ อันพุทธศาสนิกชน บริษัทผู้มุ่งหวัง
อรรถและธรรม จะได้นำมาปฏิบัติตามโดยสมควรแก่สติกำลัง
และความสามารถของตน ๆ เพื่อหวังผลแต่ให้ความ ประโยชน์
สุขทั้งในบัจจุบัน ทั้งในอนาคตตามสมควร

อันความมุ่งหมายที่ขอรับตามในโดยน จะแปลตาม
ต้นบทโดยทั่วพร้อมทั้ง และขอตั้งใจหมายไว้ ขอพระภคกต
จะเป็นชนชาติใดและภาษาใดก็ตาม ต่างก็มุ่งหมายเพื่อประโยชน์
การเลี้ยงชีพกตเป็นต้น ตามที่มีเหตุและสมควรแก่การประกอบ
ทั้งนี้ ด้วยหวังผลที่จะยังอรรถภาพของตนเป็นไปได้อย่าง
กตภากรการประกอบกิจจนเป็นไปทางที่ให้โดย ซึ่งไม่
ประโยชน์แก่ตนและผู้อื่น ทั้งให้ตนสุขไม่แก่ใจและคนอื่น
อุทาหรณ์ก็พอจะชี้ให้เห็นได้ง่าย ๆ เช่นการเลี้ยงชีพของตน
ทุกจริต ซึ่งประพฤติกตศีลธรรม ทางกายและวาจาทำให้ได้

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[550] Attitudes Towards Kamnan Lq̂:t:

Kamnan Lq̂:t stopped in here last night when the bus he was on from the market stopped here. After he had given me a glass of liquor and departed, Mr. Ngaw was prompted to talk about him. Kamnan Lq̂:t has grown into a sort of legend as a "bad Kamnan". Mr. Ngaw says that he never buys liquor but that there are always officials and other people who make him presents "because they fear him". He will also demand of the various headmen of Nq̂:ng Kung that they give him periodic presents such as liquor and sometimes money. If they don't, he will take any pretext to say to higher officials that so-and-so headman is not doing a proper job and therefore ought to be removed from office. The headmen so fear his power that they would never cross him.

When he makes loans, he charges the usual 10 percent per month. However, if a person doesn't pay up by the 1st of the year, no matter when the loan was made, he will confiscate their lands.

He has tremendous influence with the officials. And if in some incident a bribe is offered by an opposing party, he can always outbribe them. There isn't an official who is not susceptible to his influence or bribes. [558/9]

The above story as told by Mr. Ngaw obviously has some exaggeration to it, but it reflects the feelings which people in T. Khwaw have about the Kamnan.

"The Four Elements":

Lao and probably Thai people believe that all things are made up of [559]

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2.

thâ:tsi: (๓๓๑) - the four elements - which correspond to the traditional four elements in Western thought: din (๓๓), 'earth'; nâ:m (๓๓), 'water'; fai (๓๓), 'fire'; and lom (๓๓), 'wind/air'. In the human body these correspond to flesh, blood and other liquids, body heat located in some innerpart, and breath. [๓๓๓]

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[551] Rice Milling:

Mr. Ngaw charges $\text{฿}1$ or 1 litre of rice for every 3 thăng of rice milled (if I had written differently before, it is wrong). In local village usage, one hà:p (ห่าน) of rice (two baskets carried on a pole) equals 3 thăng. A khwian (lit., 'ox cart') full of rice equals 30 thăng. Getting 1 litre of rice is better than being paid in money because 1 litre is equal to app. $\text{฿}1.25$.

Other Units of Measurement:

In gold, the unit of measure (weight) is the bà:t (บาท) which is fixed at 16 grams. The bà:t is divided into 4 sà:lŭng which in turn are divided into hun (หุน). Mr. Ngaw didn't know how many hun there are in a sà:lŭng.

In village measurements a sò:k (ศอก) is a traditional unit being the distance between the elbow and the tip of the middle finger. This unit is used for measuring such things as bamboo walling which are a little more than 3 sò:k square. [559/60]

Mr. Phon's Family:

The parents of the present headman had 12 children, all of whom survived. These 12 siblings have had a great influence in the affairs of BNT. They are listed below with place of residence and status if any:

1. Na:i Mi: Thapsuri BNT
 (มี ทศบุรี)
2. Na:ng 'ò:n BNT
 (นาง อ่อน)


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2.

- | | | | |
|-------|---------------------------------------|------|---------------------------|
| [500] | 3. Na:i Phøn
(นพ) | BNT | BNT Headman |
| | 4. Na:i Phan
(นพ) | BNT | |
| | 5. Na:ng Phăn
(นาง นพ) | BNT | Wife of Na:i Lăe: |
| | 6. Na:ng Wan
(นาง นพ) | dead | |
| | 7. Na:i Ho:m
(นพ) | BNT | Asst. Headman, BNT |
| | 8. Na:i Sôm
(นพ) | BNT | |
| | 9. Na:ng Sôn
(นาง นพ) | BNT | Wife of Na:i Di: |
| | 10. Na:i Săng
(นพ) | BNT | |
| | 11. Phon Tamrûat Sǐng
(น.ท. สดง) | MK | Policeman in Mahasarakham |
| | 12. Phră Mahă: Sěng
(นพ. มหาเสง) | MK | Priest at Wat Po:sǐ:, MK |

Some Objects of Material Culture:

'ù: (L); 'ú: (T) ()--a cradle which is suspended from some sort of beam. [501]

kătá:i (L) (น: ทา): lit. 'rabbit'; a carved wooden 'rabbit', the head of which is a coconut grater, and body of which can be sat upon to stabilize the grater when in use.

khöeng (L and T) (): a bamboo tray, used as a sieve for bran.

Mae: Khian in KY is a specialist in making these sieves. [502]

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3.

[561] po:ng (L) (ปอง): a traditional wooden drum which in BNT hangs underneath the ^{khuti}~~khuti~~ and which is used rather than the 'skin' drum inside the khuti for notifying people of the priest's morning meal (except on wan phrá when the 'skin' drum is used) and in calling villagers together for meetings.



[561/2]

A Magic Charm:

A couple of months ago I heard (and read in the Bangkok World) about a child who had been born in Udón province who was claimed to be a phû:wisê:t (ผี วิเศษ) - 'a supernatural being' or 'one endowed with supernatural powers'. The foundation to this claim was that during pregnancy the mother's stomach had swollen and contracted as though, as she believed, the child left and re-entered many times. Yesterday, a salesman came to the village selling pictures of this child mounted on a pendant for 3 baht. This charm, it is believed, will ward off evil influences toward children, and thus they are worn exclusively by children. [562]

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4.

[62] Current Activities in the Village:

Women and Girls: Tamarind preparation and some marketing of tamarind;
cloth process

Men and Boys: Bamboo wall making; some kenaf preparation and
marketing (though this is mainly finished). [12]

Add

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In MK

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[567] Ceremony of Lá:ng pà:chá: at Ba:n Mò:

Today we witnessed the ceremony of lá:ngpà:chá: (ລាងປ່າច່າ),
or "cleansing of a cemetery" at B. Mò:. The cemetery had to be cleansed
of evil spirits so that it could be used for building a new school.

The first thing that people did was to dig up the bones of the dead in
the cemetery. These were collected together and placed in a special coffin
along with small banana stalk images of people which represented the dead
persons. In cases where no bones were found but people remembered a dead
relative, a name was written on a slip of paper and placed in the coffin.

The coffin was decorated with black and yellow paper decorations and
was made of wood. It was covered with white cloth. Four yellow paper flags
were placed at the 4 corners. In front was a pot filled with sand in which
burning incense was stuck. Pots behind the coffin were to be used for
ná:m hǒ:m which is used in washing the bones. The bones in the coffin will
later be taken and be given a new cremation at the new cemetery.

Present at the festivities was a traditional Thai orchestra--pí:phà:t
(ປີພາດ)--made up of people from the two villages of B. Mò: and
B. Mãe:t who share the cemetery. The orchestra included a wooden xylophone
(ránâ:t 'è:k - ຮ່າມກາຍ), cymbals (ching ຈິງ),
"circle of gongs" (khò:ng wong yai ຂວັນດິງຍາຍີ), paired drums
(klò:ng) and a flute (khlùi ກຸ່ຍີ). This orchestra played from
time to time during the lulls in proceedings. This incidently is the first
case I have seen of this type of orchestra, which is Thai, in a N.E. village.

A temporary sala had been constructed on the grounds of the cemetery. [568]

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It was here that the main part of the ceremony took place. There were raised platforms for monks, mats for most people (villagers), and chairs for some higher status individuals who included the Amphoe educational officer, teachers, Mr. Wichian, and ourselves. As the ceremony is for the purpose of cleansing the cemetery so that a new school can be built, it seemed that all the teachers were present and the headmaster was more or less the master of ceremonies.

The ceremony began by the thâyòk leading the people in wâiphrá during which the people lit incense. This was followed by the khǒ:sǐn and then the thàwǎ:i 'ahǎ:n hâi phrá (not the same as sǎngkhátha:n which is used only on wan phrá--a day which is also called wan sàwáná (วัน สวรรคต)). In presenting food to the monks, khâ:wñlǎw baskets were used instead of bà:t because it was 'a:shǎ:n phle:n or the noon meal.

There were 10 priests present. Mr. Wichian says that for this ceremony there can be a group of monks consisting of 5, 7, 9, or 10 people. But for a funeral, it is only necessary to have 4 priests--a group which is known as kháná sǒng (คณะสงฆ์).

During the time that the priests ate, the orchestra played.

After the priests had finished eating, they gave the hâiphon. Then the people ate.

After the people had finished eating and returned to the sala, a bà:t which would be used for making holy water (that is, in which was placed a branch and water and to which was attached two lighted candles) was placed in front of the head priest. To this was attached a string--the dâ:i sǎ:i sǐn (ด้ายสายสิญ) which led to a small altar where it was attached

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[5424] to the picture of the king and then to a Buddha statue. The string was passed by the head priest to each other priest until the 10th priest was holding the remainder of the ball. Then the third priest, who was phrá máhă: non from Bâ:n İat, held a monk's fan in front of his face and began chanting. Then he laid down the fan and all the monks chanted the sùat mon [504/507] during which the head priest made the 'holy water'. Towards the end of the chant, the ball of string was rolled up and then the head priest sprinkled a little water.

Then Phrá Máhă: Non (or Nun) gave a sermon. This sermon was a ma:tika: (မာတိက) in which he asks that all those who have died may go to heaven.

Then a string was attached to the casket and passed from priest to priest. Then followed the presentation of gifts for the monks (thăwă:i khǒ:ng တာဝံ ယာၼ). Gifts actually for the dead, but given to the priests in lieu of the dead. Then hâiphon lead by the head priest who held a fan in front of him (phatta: ပုခံတံ). Then followed the sùat/truat ná:m.

Then the casket full of bones was taken to be given a new cremation in the new cemetery which adjoins the old one. When we reached there, the pots which had been used for the nă:mhǒ:m for 'bathing the dead' were shattered so that these pots were never used for anything again. Only burned the casket, with everyone, led by the monks, contributing to the fire. But not a full cremation ceremony. Five priests chanted the sùat ma:tika: (for the dead) but not at the same place as the cremation actually occurred. [563]

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[503] History of Bâ:n Mợ:

The head man of Bâ:n Mợ: says that villagers originally came from
A. No:n Sũ:ng (๑.๕๙๙๕๖), Changwat Kho:râ:t about 100 years ago.
Some of the pot makers/sellers also live in the village of B. Tiw.

Add

10 Feb. 1964

MK

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MK

12 Feb 1964

MK

13 Feb

MK

14 Feb ~~MK~~

MK

15 Feb

MK

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[SM] Phā Nā:ng Thō:lānī: (Phrá Na:ng Tho:ráni:) and Truat Ná:m:

This evening Mr. Wichian was over and we discussed the truat ná:m part of the thambun ceremonies. I knew that this was for the purpose of "spreading merit" to other beings, subhuman, human, superhuman, and is called in Lao, njâ:tnâ:m (นัจฉัตถ์). Mr. Wichian expanded on this, however, by explaining that phānā:ng thō:lānī: (L sp.) is merely the distributor of this merit and not the recipient. In other words, she can take the merit which is deposited (fâ:k ฟัก) with her by means of the water pouring to the earth and distribute (câe:k แจก) it to all beings. This same principle holds for the truat ná:m into the thōngnâ:ngūa, but in this case the merit is meant for specific phī: so that they will leave the household alone. There is an accompanying expression in Lao used for referring to this practice of sending the malevolent phī: away: phô:kphī: phā:i phā:i phī: pāw (พอกลฉะหลาย ภาว ด้ ี). I am not quite certain of the meaning.

Tham bun bā:n Customs:

There were several customs concerning the thambunbā:n ceremony which I enquired into with Mr. Wichian. On two occasions, I heard reference to a type of phī: which is called in Lao pī:sà:t and which was spelled in the village as ปี่สะถ, but which Mr. Wichian and Mrs. Cheunphit says should be spelled ปี่ดถ (see pp. 539 and 543 in notebook). Mr. W. says that this one type of phī: who apparently is associated with rice and household and who is placated during this ceremony. I can find no definition in the dictionary for this word. [NB 3.9.64--I found in McFarland the word spelled as such: phī: pī:sà:t or phī: disà:t (ปี่ดถ , ปี่ถ) [564]

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[514] and which he defines generally as "the devil, demons; malevolent genii";
McFarland, p. 547]. [564/5]

The thõngnâ:ngũa received its name because of its three-cornered shape resembling the shape of a cow.

Death Customs:

When a person dies, his body is laid with head facing west. Mr. W. does not know the reason for this custom. At any other time during one's life, such as in sleeping, the head must not be pointed in that direction. This explains the distress of our servant when seeing how we had changed our bed to receive the benefit of the breezes, said that we should fear the phĩ:.

The ceremony for the dead in which bones are placed in a thâ:t is called ^{๓๗๑๖๖}caè:k khâ:w--lit. "to distribute rice".

Birth Customs:

Mr. Wichian explained about the placing of a new born child on a winnowing tray after it is born. He said that the child is taken outside and the tray is shaken while the person says if the spirits do not claim the baby now, then it belongs to the parents. This corresponds to the pattern which Phya Annuman described in the Central Plains (P.A., "Customs Connected with Birth and the Rearing of Children," in Life and Ritual in Old Siam, p. 133) in which the expression used is "Three days a spirit child, four days a human child! Whose Child is this? Take it!"

Why a winnowing tray is used, Mr. W. was not certain, but thought that it might have something to do with its round shape. [565]

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[566] Earlier this week our house watchers in town--Suphan--had her first child. The question of yù:fai arose. It seems that there is no real set period for how long this must last but it is a function of when the woman feels her insides are 'dried'. Also, there does seem to be some correlation between the number of children and the length of time spent in yù:fai. [566]

February 15, 1964

[๗๗๗] Last evening a young man by the name of Bunlâ:t sĕ:n sàk (บุนเล่าเส็นสะก) and his wife, lá'w: (ละว) paid us a visit. This is the second occasion on which they have done so. The history of Banlâ:t's family is very interesting. His father as a young man, after he had been ordained here, walked to Korat and then took the train to Bangkok. He spent 18 years there. I asked if he was a priest all this time, and he answered yes because that was the only way to receive education at the time. He returned here with a large number of old books written in khō:m and Burmese (or Shan) script. He then became head abbot at wát in Sarakham for awhile. But he didn't want to remain a priest and so he sùk and married the older sister of Mr. Pranô:t, the Changwat Education Supervisor. I asked what occupation he followed, and he answered that none because he didn't like the Changwat officials. Thus, he returned to farming. Nonetheless, he retained all of his old books which are now in the possession of his son (one of which was given to me).

Bunlâ:t is a teacher at lâkmyan, the main primary school of Changwat and one which Mr. Chuenchai used to be headmaster of. It was most unusual that his wife accompanied him here, as Thai wives very rarely accompany their husbands.

* * *

Yesterday, I was talking with Bun'iam, the Chinese proprietor of one of the shops in town. He was telling me about how he studied in the Teochiu part of Kwantung when he was younger - for a period, he says, of 1 1/2 years. He learned the writing system - and even studied the new simplified system for 1 month. [๗๗๗]

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One of the traditional ways of spreading of information about other areas for villagers was the travelling of monks to sacred shrines (thiaw namatsaka:n). This, for example, was how Mae: Hom's family know about That Phanom and the Phu: Thai because her husband, when he was a priest, made a pilgrimage there. It would be interesting to know what were the traditional (and present) sacred sights for a NE priest to visit (other than That Phanom).

February 16, 1964

[NV20] I asked Mr. Wichian about what pronouns he uses with wife and vice versa. He said that he might use เธอ , ฉัน , เขา . She in turn would use พี่ for him and หนู when referring to herself.

He said that in the olden days, people used to use ทาส (literally 'slave of the king') or เจ้า which was short for เจ้าเมือง ('Lord Lieutenant of a province') for a governor of changwat. [NV20 and NV Book]

February 17, 1964

[56] Cooperative Movement in Ba:n Khwa:w:

This morning I attended a cooperative seminar in the new assembly hall on the school grounds at Bâ:n Khwǎ:w. This is an annual affair when the members of the Cooperative (or Cooperatives) come together to hear lectures by people from Bangkok and Sarakham.

T. Khwaw has had a Co-op organization (sāmă:khom sâhàkɔn สหกรณ์สหกรณ์) since B.E. 2486 (1943). A Co-op must have no fewer than 10 members, but if it gets large (no set size), then it may split into two groups. Thus, there are 2 such organizations in B. Khwaw, another in B. Do:n Dù:, B. Tíw, B. Hǎn, B. Mì:, B. Chiang Hǎn, B. Sǒng Phlyai, but not in B. Nǒ:ng Tỳ:n. Mr. Ho:m is the only BNT person who is a member and he joined when he was living in B. Do:n Dù:. Mr. Ngaw says that people in BNT don't want to borrow money from this source.

The coop movement is strongest only in 3 amphoe (incl. A. Myang) in Mahasarakham. Apparently, B. Khwaw and Amphoe Myang are special projects of the Dept. of Coops. [56/72]

The main purpose of the Cooperative, insofar as was explained by the people from Bangkok, is to provide loans for farmers, primarily to be used for capital improvements. Loans are made at interest rates of 0.85 baht per ฿ 100.00 borrowed per month or 10 baht per 100 baht borrowed per year. There are different types of loans, depending on how they are to be used, and the length of time in which the principle must be paid back varies accordingly--anything from 1-10 years, but the interest rate remains the same. [56/72]

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[567] To found a new organization, at least 10 people from a village must apply together at the Amphoe office. Their petition will be considered by the Amphoe, esp. by the officer who will forward information to Bangkok. Apparently the way an individual becomes a member is to apply to the local organization.

Thiaw Námátsàka:n:

I asked Mr. Wichian what shrines people in the N.E. made pilgrimages (thiaw námátsàka:n ^{ที่วัด} ^{นัมมัสการ}) to. He said it consisted almost exclusively of one shrine, Thâ:t Phanom. A few would go to Phra' Phútthábà:t in Saraburi and fewer still (though I personally doubt this) to Thâ:t Luang in Vientiane.

Titles in Village:

The elder brother of the headman is called phō: sālā Mī: (L ^{พี่} ^{ชื่อ} ^{ชื่อ: ๒}), because he is a sālāwāt. [567/5]

Death Rites in the Village:

Tomorrow Mr. Mī: will sponsor the ceremony of càe:k khâ:w for the purpose of placing the bones of his dead wife into a Tha:t. In the evening he will sponsor a mō:lām performance.

February 18, 1964

[56] Nô:i's Forthcoming Marriage:

Nô:i was over this morning to invite me to accompany him when he goes to request the hand of his wife-to-be (khô: sā:w) tomorrow evening at 6 p.m. He says that the ^{thâw}tâwkâe: of the girl is asking B400, but he thinks it should be about B200. He himself will be represented by Mr. Phan of KL as his tâwkâe:.

A Migration:

I noticed this morning that the house of Mr. Sô:n Khamkq:ng, the house that looks like it was once a coffee shop, had disappeared. Mr. Ngaw says that he and his family have moved to B. Khwă:w.

Thambun for Putting Bones/Ashes into a Thâ:t:

Today and tomorrow there is the ceremony of câe:k khâ:w for the dead wife of Mr. Mi:, the elder brother of the headman. This morning, preparations were being made. People were making the hō:bangsâkhun--a pyramidal structure which I have described before. This is a make-believe house for the dead and is called (I think) phasâ:tphôeng. Inside this device is placed two pieces of betel, 2 rolled cigarettes, silk and cotton thread, khâ:w tôm, [56/2] khànôm hō: (package containing khâ:w sǎ:n, peppers, salt), coin.

In the morning the only things that seem to occur was the feasting on the khâ:w phū:n and special food which had been prepared. Also, other preparation, such as decorating the area in front of the house. In the afternoon, the priests and some people went to the forest to collect bones. Apparently they hadn't been collected before and phrâmâhă: Sěng says that [56/3]

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2.

[56] the collecting of bones doesn't have to be right after the 3rd day of the
wake.

In the evening, the priests, suat mon, and then there was the entertain-
ment--a mq:lam performance with a troupe from another village, near R.E. [56]

February 19, 1964

(564) Thambun for the Dead:

There were two thambun ceremonies for the dead this morning. One was a continuation of the events at Mr. Mi: Thapsuri's house and the other was held at the house of Mr. Khu:n in KN. At Mr. Mi:'s the ceremony followed the usual form of the thambun, with the chants through the presentation of food and ending with truat ná:m and hōt ná:m. Mr. Ngaw says that it is unusual for a ceremony of câe:k khâ:w, which this ceremony was, to be held at the house rather than at the wat.

After the ceremony finished at the house, the scene did shift to the wat where the bones were ceremonially placed in a newly prepared thâ:t. Unfortunately, we did not witness this aspect of the ceremony as we were spirited off to the house of Mr. Khu:n in KN. [569/70]

The affair at Mr. Khu:n's was quite a different thing, though for the same purpose--a 'dedication' or thambun 'ùthít bangsàkun (ทำบุญอุทิศบังสุกุล) ceremony for a person who has died, been cremated, but whose bones have not been "honoured". In this case, the person who was being so honoured was the father of Mr. Lom Thipryangtâi (ล้อม ประสงค์ ทรัพย์ยางไต) who lives in KW (HH No. 19/1) and the father of two men who have since migrated to Petchabun province (one of whom visited here last year) and who had returned for the ceremony and of the wife of Mr. Khu:n Tháptha:ni: (HH No. 68 KW). The ceremony was held at the Mr. Khu:n's because that was where the dead man had lived.

This event is to be a two day affair as well. The first days events consisted primarily of the following. Two well known priests - Phrá Mähă: Sěng and Phrá Mähă: Non (Nun), the abbot of Wat B. İat, had been invited [570]

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2.

[575] to 'give sermons'. The setting was behind the house of Mr. Khu:n where under two mākḥā:m trees, small platforms facing one another had been erected. On these platforms were placed mattresses, pillows, ba:i sī:, spittoons, water and cigs. In the middle between them was placed a bangsakun including phā:khāwḥmá:, pants, and some other things. Next to it, and also on the mat which had been laid there, was placed the bottle of bones wrapped in a rough white cloth.

First the priests were given food and then the people ate. Then the priests took their places facing each other. The ceremony began by the usual chants--wāiphṛá, Namo, "I take my refuge in...". The PMS gave a short sermon followed by a very long discourse by Phrá Máḥá: Non on the meaning of death and death customs. [576/1] Then followed a 'sermon' dialogue during which Phrá Máḥá Seng would ask in an informal conversational tone about various death customs and beliefs of Phrá Máḥá: Non who would then talk (and even joke) about them.

When they had finished, the monks were given presents. Then the bangsakun was presented by taking a string and stretching it between the two priests, touching the bangsakun and bones along the way. When the priests had finished a short chant for this (a chant which I think is called ma:tíka:), the string was collected and the monks chanted truat na:m. After this, the bangsakun was divided and presented to the two priests (this is interesting as priests can use neither pha:khawma: or pants). The priests were then given lunch.

Miscellaneous:

One of the brothers from Pethchabun--one who used to be an "induction [577]

[71] doctor", mǔ:cít sya: (นพจักษุ) for the army--says that he is a
nák 'àe:w (นักเฒ่า), a word which he says has the same meaning
in Thai as one skilled in mǔ:lam klɔ:n in the N.E. Actually, I think it
refers to the Northern version of mǔ:lamkhɔ:n.

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๕๕๖๓] Thambun for the Dead (continued):

This morning the thambun ceremony for the father of Mr. Lom et al. was continued at the wát. First I saw a procession pass by in which the "house", phasà:tphôe:ng (?sp.), bangsàkun, and a tray of things was being carried. These were ^(๕๖๗/๒๒) followed by various relatives on their way to the wat. As it was wan phrá some other people had also come to the wát to present food.

The phasà:t phông or "house" for the dead consists of woven bamboo shaped like a house and placed on two bamboo poles. The "house" is covered with banana leaves, raw cotton, and unmade candle wax.

In a basket was placed a thông (lit. "flag"; pronounced thũng in this dialect of Lao) which was wrapped around a banana leaf container of popped rice, flowers, candles, cigs, betel, khanóm (khâ:w tòm), and a banana leaf container of food which is called hố:khâ:w hâi phĩ: (หน่อข้าว หั้วผิ้ว), lit. "food for the spirits". The thông was made of rough cotton cloth which had a pole at one end sewed in so that it supported the cloth, and little pieces of wood tied at the other end--attached by string. Also, in the basket was the food to be presented to the monks.

Finally, there was a tray on which had been placed raw cotton, flowers, cigs, and khryang bu:cha:.

The priests were not present when we first arrived as they had to go to a thambunbâ:n ceremony. When they arrived they placed themselves in the following manner: to the far left, inside the main room of the khut^{๕๕๖๓} and facing away from the altar were seated on mats first Phrá Mahă: Seng [๕๕๖๓]

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[572] and then Phra Th¹ng s¹ai. Behind the latter sat a visiting monk. At some little distance away were seated the BNT novice and a visiting novice. In front of the priests sat the 3 brothers and brother-in-law. On the porchway sat the women, and a few other males sat to the far right. [572/3]

First the kh¹u¹angbu:cha: and flowers were taken from the tray and placed on a smaller dish (the cigs. were given to the head priest of BNT). Then the incense was lit and the ceremony began by w¹aiphra¹ during which the kh¹u¹angbu:cha: were held up in front of the participants. Then PMS held the priests fan in front of his face while the "precepts" were "requested" and given. Then the food was presented to the monks and novices.

A mat which had been brought to the ^{ku thi}~~kh¹u¹~~, was laid on the floor. On it were first placed two dried banana leaf pieces with fresh banana leaf containers placed on them. These were prepared as offerings to the ancestral ph¹i:. Food was placed in the containers and cigs. and betel were placed next to them. The large basket which is regularly used for offerings to the Buddha image was also placed on the mat and as food was placed on the other offerings, food was added to it as well (when people had first arrived they had placed food on this basket). In this case all the food being used came from the family of the dead father. Also placed on the mat were a pillow and clothing and in front of the mat was placed the phas¹a:tph¹oeng or 'house' for the dead. A cup of water was poured over the food offerings. Also, I noticed that the rice which is usually saved back by people coming to the wat on wanphra¹ to be placed on the tha:t of ancestors was partially used in the making up of these offerings (see [573])

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[573] photograph of this collection of offerings).

Then, when this arrangement had been made, and the monks had finished eating, the large basket (used usually for the Buddha image offering) was taken and placed in front of ^[573/4] the priests while one of the sons (the one who lives in BNT presented some khṛṅgambu:cha:. Candles were lit and attached to the banana leaf offerings and to the large basket which was then presented to the priest and then taken and placed on the altar. Then the bangsàkun, the clothes, the pillow, the man, and one banana leaf offering were taken over and placed in front of the priest. The bangsàkun, followed in order by the banana leaf offering, the mat, the pillow and clothes were presented to the priest. Then the 'house' was taken over and presented. As things were presented they were removed and placed back in their original place. Then the priests chanted truat ná:m during which one of the sons (the one from Petchabun) began pouring water through the floor. Later at a certain point in the chant, other people joined him. During this chant PMS held a fan in front of him. N.B. If there is any water left in a container at the end of truat ná:m, it is emptied at the end.

At the conclusion of the ceremony, the large drum in the ^{kúthi} khúti was struck 3 times. The bangsàkun in the 'flag', the banana leaf containers of food and the 'house' were removed from the ^{kúthi} khúti and taken to the wát ^{kúthi} grounds below. A hole was dug between the khúti and the large Bo tree. One small banana leaf container was placed underneath the Bo tree. In the hole, the other banana leaf container was placed, then the contents of the 'flag' were poured on top of this. Then Ná:m hō:m was poured over the [574]

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[574] things in the hole. The hole was filled with dirt and the flag placed in the hole and loose earth was brought up around it. The flag would be left standing for a few hours and then would be removed by the priests. At the end, water was poured around the flag on the loose earth, and the remnants of the ná:m hǒ:m was poured on as well. The 'house' was thrown away just outside ^[574/5] the wat grounds. Then everyone returned to the khuti to listen to a sermon by PMS. The sermon was 'requested' by presentation of kha:i thê:t. PMS gave an extemporaneous sermon, but held a book in front of him while speaking.

In this ceremony, the ashes were not placed in a thâ:t as is normal practice, but were sprinkled on the Lam Chi: 'for the fishes to eat'. This was the wish of the dead man, and Mr. Ngaw says that it was a most exceptional occurrence--one that he had never heard of before. Phra Maha: Seng says that most people, after they have reached 10 to 12 years of age, are placed in thâ:t after death and cremation.

It is specifically stated that these ceremonies are for the purpose of giving gifts to the dead person and a bangsakun (T) or ^{sák antcá} sák'antché: (L) ~~2pp~~ is exactly that (though in sophisticated circles, even in the village, it is thought that such gifts are for the monks but the merit accrued by presenting the gifts goes to the deceased). The same idea is contained in the term câe:k khâ:w. Thus, gifts of clothes, mats, etc. which can be of specific use for the dead but not necessarily for the monks are presented as bangsâkun. Mr. Ngaw and others say however that things should not be given directly to the dead but to the monks in their stead.

Note--at the end of ceremony one woman stuck balls of rice on a tree. [575]

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[578] House Building:

Mr. Mi: in KW is building a new house today. This is apparently not a proper day for building houses (khùn 8 khâm dyan 4) but Mr. Mi:'s father said it was ok, so he is building it. Mr. Ngaw wanted to build the house for Mother Hõ:m today, but he^[578/6] was dissuaded because people felt that it was inauspicious day and though he himself is not concerned, he respected the wishes of others. He will build the house on khùn 10 khâm--an auspicious day. He said that people believed that if one builds a house on an inauspicious day, they are thus inviting illness.

Uses and Change in Language:

There have been some definite changes in village language since Thai influence appeared and particularly since education has spread. I have noticed that most people when they write letters (if they write them) will write in Thai rather than Lao--both as regards script and language. Mr. Ngaw explains this as because people have studied written language only as Thai and not as Lao/Isan. This is not quite correct, I should say, as people do also study the written language for bai la:n-- the tua tham (ท้าวธรรม)-- but relatively few people (exclusively men) can read this script and even fewer can write it. Furthermore, this script is reserved exclusively for the subject matter which appear in the bai la:n--the religious and legends.

I have also noticed that with priests in formal situations, they will use, often, Thai words and even Thai pronunciation for some words, though they still are essentially speaking Isan. I noticed in the "dialogue sermon" between Phra' Máhá: Seng and Phra' Máhá: Non that they used Thai [578]

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(576) pronouns and the khrap ending, though such does not appear in their informal conversations.

Also, I have observed that many people, particularly with some education or status who speak in front of an audience, even though the audience be composed nearly exclusively of Lao ^[574]speakers will prefer speaking Thai.

I discussed this language question with Marv Brown and he pointed out some other things which indicate change in language. In Standard and Written Thai there is a 3-way distinction /r/:/l/:/h/; In central Thai, words with initial /r/ change to /l/. Marv claims that trad. in Lao all the same words would change to /h/. However, he claims that through the influence of Thai, words which originally were pronounced with an initial /h/ in Lao have been borrowed back from Thai with an initial /l/. For example the word "to study", which is written with an initial /r/ in the written Thai, /rian/ is /lian/ in CT and /hian/ in Lao. However, the word for "school" which contains the element /rian/ is written in the written language as /ro:ngrian/ and is /longlian/ in CT. In NE Lao the word is not as one would predict */hõ:ngħian/ but /lõ:ngħian/. Obviously, according to MB, the word has been borrowed from CT into N.E. Lao. In Lao one finds, currently, the following situation with words which are written with an initial /r/ in the written Thai: (1) some words beginning with /h/; (2) some words beginning with /l/; and (3) some words which may or do appear with either /h/ or /l/. Marv postulates that the words in the first case are ones which belong originally to Lao; those in the 2nd case are borrowed words from Thai; and those in the 3rd are ones that have a borrowed CT form competing with the trad. Lao form. (577)

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[577] It is undoubtedly true that many CT words have been borrowed into Lao and that the language is changing accordingly. Mr. Ngaw will often point out that there are words which the old people use which the younger generation do not use. [577]

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[579] Setting a Bride Price:

Last evening a group of villagers (about 10 in all) went over to B. Ya:ng to settle on a bride price for Nq:i. All in the group were men. When we arrived at the house, Nq:i sent us on ahead because he couldn't enter into the bargaining. Those who were really to bargain were led into an inner room--this included Mr. Phim (KL), Mr. Lu: (KL), Mr. Cha:i (asst. headman, KY), Mr. Phan (KL), a relative from B. Kho:k Su:i who was originally from BNT and whom Nq:i had especially asked to come, and myself. Also, inside were the representatives of the girl's side--an old grandfather who said he was 86 and some other men, but not, I believe, the father to whom I was introduced later. Certainly, he did not participate in the bargaining. Water and tobacco (but not liquor or food which would be brought out only on the successful conclusion of an agreement) were placed in the centre of the room along with one small kerosene lamp. No women were present. The conversation began in a general way but very rapidly moved to the subject at hand. The first figure I heard was from the male side and it was B166. The female side asked B600, a figure they stayed at for a long time. During the course of the bargaining, the relative merits and disadvantages of Nq:i and his girl friend were discussed. One that I heard was the girl's side mentioning that Nq:i had been married before. This was shrugged off by the male side as being of little importance. A disadvantage mentioned for the girl's side was that her mother was dead.

Mr. Cha:i and Mr. Lu: seemed to carry on most of the bargaining for the male side, making successive offers of B186, 206 and finally 246. By [578]

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[578] this time the bride's ^[578/9]side had countered with a request for B306. It is interesting to note that all figures always include the number 6. This it was explained always occurs in bride prices (or nearly always). Mr. Lu: tried to explain to me why. He said that there are two sets of 3 each of which are especially auspicious and then together they equal 6 and make a doubly auspicious omen. People believe that if "6" is not included, the marriage won't last long. Similar reasons are given for holding weddings.

When the point was reached where the male side was offering B246 and the female side B306, somewhat of a stalemate was reached. Finally, the female side said that if B266 were offered, that would be acceptable. There was great consternation among members of the male side and finally Mr. Cha:i said that he would have to ask Nq:i and he went out to find him. He subsequently reported back that Nq:i wouldn't accept B266. The girl's side said that this was the final figure, take it or leave it. More discussion ensued on the male side. Finally, Nq:i was asked again and persuaded for this was the figure decided upon. After the decision was reached, Mr. Lu: let out a cheer which was seconded by others.

Liquor was sent for. While we were waiting for it, two other things occurred: (1) Mr. Cha:i brought out a B100 note which was given to the grandfather in a formal way by placing it in a water scoop and Mr. Cha:i kráp-ing before the grandfather. The Grandfather examined it closely and reiterated several times that B166 was still to come and received the agreement of the male side. If perchance, the marriage ^[579/80]were not to occur, then the B100 would not be returned. [580]

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[500] Also, a date was settled on. In this case it will be lâe:m 10 khâm dyan 4. This is interesting as Nq:i originally told me that he would be married in the 6th month.

Then and only then was the liquor brought out. Also, at this juncture food preparation began. If no decision had been reached, no food or liquor would have been provided. In fact, at one stage, Mr. Cha:i had threatened to return home because of the intransigency of the girl's side and had actually made moves toward the door.

The bargaining had lasted a good 2-2 1/2 hours. When we reached BNT, we were given more liquor by Nq:i's father. It was 11:30 by the time I reached home.

Bartering:

This morning some women from a village along the Chi: R. came "searching for rice" (because their rice crops had been destroyed in last year's flood). To get rice they brought fish (fresh and fermented) which they used to barter (lâe:k ๙๙๗) for rice. Mother Ho:m bartered 1 thăng yài of paddy for 4 "bowls" of pa:děk. [580.]

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[590] Housebuilding:

Today, the house of Mo. Ho:m was erected. The work began quite early in the morning--about 6:30 a.m. First the holes were dug and then each of the poles were brought and laid beside the proper hole. Each pole has its name and specific position in the house. The following notation indicates the position of the poles: [590/1.]

-----> North

4 <u>să:w hōrādi:</u> (นรดี)	8 <u>să:w phājnjāp</u> (พ้องจ)
3 <u>să:w thāksīn</u> (ทักษิณ)	7 <u>să:w 'ūdō:n</u> (อุโด)
2 <u>să:w hāe:k</u> (หะก)	6 <u>să:w khūan</u> (ขวน)
1 <u>să:w 'ājkhānē:</u> (อจกาน)	5 <u>să:w 'ī:sā:n</u> (อีสาน)

The meaning of these words are as follows:

- 1 să:w 'ājkhānē: (L) / să:w 'a:khāne: (T) - "Southeast"
- 2 hāe:k (L) / rāe:k (T) - "prime"
- 3 thāksīn (L) / thāksīn (T) - "south"
- 4 hōrādi: (L) / hōrādi: (T) - "southwest"
- 5 'īsā:n (L) / 'īsā:n (T) - "northeast"
- 6 khūan (L) / khūan (T) - Kwan
- 7 'ūdō:n (L) / 'ūdō:n (T) - "north"
- 8 phājnjāp (L) / ? phajyāp (T) - "northeast"^{west}

Mr. Saw who is a mō: of sorts had prepared the pieces of paper for each pole on which were written in tuatham some auspicious and appropriate signs and words. A fruit with a very sticky juice--māktūm (มันเหนียว)--was cut open and used as a glue for sticking the pieces of paper to what would [591]

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[51] be the top of the pole. To the să:w hâe:k was attached a fish trap in which was placed the leaves of tôn khũ:n (ᨧᩢ᩠ᨦᩉ᩠ᩅᩁᩣ᩠ᨦ) and tôn njõ: (ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ). It was attached with shanks of cotton thread. To the să:w khuan was attached a kuak (ᨧᩢ᩠ᨦ) in which was placed the same leaves and which was also attached with shanks of cotton thread.

Mr. Saw then took a large khăn ("water scoop") in which was placed nâ:m hõ:m, some pebbles and leaves. Then he sprinkled the water on the poles and in the holes also placed pebbles and leaves in holes. He moved in the following order according to the pole numbers: 7-2-5-1-8-6-3-4.

Then came the erection of the poles (yöksă:w L) following the same order. The crossbar, khũ: (ᨧᩢ᩠ᨦ), between poles 1 and 8 has the name khũ: buarāphă: (ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ) litl, "Eastern crossbar". This bar is the only crossbar on which a piece of paper with the tuatham is placed.

After the erection of the posts, the job of building the house is [51/2] undertaken and no more ceremonial things happen until the family moves into the house in the afternoon. During the building of the house, Mr. Ngaw kept providing rice wine and a noontday feast was provided for the workers. The work was done entirely according to the wă:n (L) / long khâe:k (T), "cooperative labor" system.

Entering a New House:

A new house must be made ready to be lived in in a single day or the people believe that spirits will come and possess the house. It isn't necessary that the house be completed and in fact today only the frame and [51/2]

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[532] roof were erected and Muan will make the walling later.

When the house has been completed, the things which are to be used in the house are taken by the members of the household and the workers. These people form a procession led by Mr. S^vaw holding an umbrella. He explained the umbrella as being a symbol of the family having come from a far distance to take possession of the house. Also, in the procession it is necessary to have household utensils, clothes, mattresses, pillows, and other things to be used in the house. Also, necessary to have prepared foods to feed the people "who have come from a long way".

When the procession has circled the house 3 times, it stops at the stairs (ladder) which have been placed in the East. A person who pretends (but is not really) to be the owner of the house and who is in the house asks Mr. Saw why the people, procession have come from afar. Mr. Saw answers that they have heard the news that there is a new house which has been built and they have come to live in it. Then Mother Ho:m, as the true owner of the house, knelt at the stairs and Mr. Saw led her in worshipping. [532/3] phāphū:m phā cāw (พ่าฟู่ ม พ่าคำ) who is the spirit of the place. In this worshipping, the Namo is spoken and Mother Ho:m presented flowers and candles which she placed at either side of the stairs.

The procession then entered the house and Mr. Saw pounded a huge nail into the sā:w khūan (the nail is called sīw สีว). On it was hung a njā:m, "bag", in which was placed a fish net (hāe: ห่า), a pestle, the 3 supports of a fire place (kg:n sà:w กน ส่ว). He repeated the namo 3 times. This all was done for bringing blessings to the owners of the house. Then it was necessary to sweep the house in order not to have [533]

[583] any evil influences from the old house brought into the new one.

Then the participants ate food in order that "the people who came from afar might be given food" and also to make the day auspicious. Then the house can be lived in.

Sending a Bridegroom:

Today in BKNKN there was a wedding. As the members of Mr. Ng's party were busy building the house they couldn't go to the wedding at 11 in the morning. However, they did go "to send the bridegroom" in the evening. It seems that after a wedding the bridegroom returns to his own home until evening. At that time, a group of males--dominated usually by men of the age of the bridegroom--go to the bridegroom's house. They are given a meal and liquor. They then escort the new bridegroom^[583/4] to his wife's house. They accompany him singing, playing the khæ:n, dancing and yelling such things as "Hey, Mother-in-law, here comes your new son-in-law." When they reach the house of the bride, they are shown in and given more food and liquor. After a short time they depart leaving their friend to his fate. [584]

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Add

To MK

24 Feb.

Travel from MK to Bangkok

25 Feb.

Bangkok: ~~Dinner at Peter Bee's~~

26 Feb.

Bangkok: Dinner at Peter Bee's

27 Feb

Bangkok: Dinner at Sheldon Funn's

28 Feb.

Return from Bangkok to MK

29 Feb.

MK

~~L 000~~