

January 1, 1963

Party with Khun Lamiad and Peace Corps volunteers (Lou Smith and John McLean) from Teachers' College.

Dinner with Dregers and the Miseses, missionaries from Rqi-Et.

January 2, 1963

Visited Na:i Càrø:n at Amphø: Office.

January 3, 1963

Went to see Dr. Buher^e at CMA leprosarium near Khonkaen.

January 4, 1963

Conversation with Nai Charoen

On the second I had a conversation with Nai Charoen, the Palat Amphoe, concerning statistical data on Tambon khwăw and on Community Development in Amphoe Muang.

In Tambon khwăw there are 12 villages.

| <u>Name of Village</u> | <u>No. of Households</u> | <u>Population</u> |
|--|--------------------------|-------------------|
| 1. Bâ:n Khwăw (บ. ทว) | 347 | 1,424 |
| 2. Bâ:n Dq:n Dù: (บ. ดอนตู) | 34 | 511 |
| 3. Bâ:n Chiang Hian (บ. เชียงเนียน) | 208 | 962 |
| 4. Bâ:n Hăn (บ. หัน) | 96 | 623 |
| 5. Bâ:n Qiat (บ. ทิว ไชย) | 96 | 662 |
| 6. No:n Saphang (บ. ไชน สหัง) | 35 | 125 |
| 7. Bâ:n Nq:ŋ Tý:n (บ. นหนองตึ้น) | 100 | 755 |
| 8. Bâ:n Mî: (บ. หมี่) | 92 | 585 |
| 9. Bâ:n Sŏng Plyaj (บ. สง เปลือย) | 81 | 506 |
| 10. Bâ:n Lăw Nŏ:j (บ. หล้า น้อย) | 39 | 259 |
| 11. Bâ:n Mq: (บ. หม้อ) | 83 | 416 |
| 12. Bâ:n Tîw (บ. ติว) | 178 | 850 |

Community Development in Amphoe Muang

The following information comes from a conversation with Nai Charoen, the Palat Amphoe, Amphoe Muang, Mahasarakham. In Amphoe Muang there are 13 Community Development workers (Phatthana:kŏn - พัฒนาการ). These workers are assigned to the various tambons in the Amphoe (there are 11 tambons

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in Amphoe Muang). This intensive program for the Amphoe is just beginning this year as Amphoe Muang has been selected as one of the Amphoes in the country for such a project. There are two supervisors in the Amphoe, one of whom works in the Amphoe office, the other working in the Changwat office. There are two changwat community development officers. Tambon Khwāw last year was the tambon in which there was a pilot CD project. The project was centered in Bâ:n Khwāw and did not extend to other villages in the Tambon. Nai Wichian Sawāe:ngcaroe:n was the CD officer in charge of this project.

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STATISTICS ON AMPHOE MUANG, MAHASARAKHAM, 1963*

Source: ~~Amphoe Records~~

| Item | Year | 1957 | 1958 | 1959 | 1960 | 1961 | "Today" |
|---|------|------------------------------------|--------|--------|--------|--------|---------|
| Population of Amphoe | | 64,500 | 48,161 | 69,317 | 70,307 | 71,981 | 73,239 |
| Population of Municipality | | 15,222 | 15,363 | 15,168 | 15,888 | 16,333 | 16,853 |
| No. of Births/year Municipality | | 504 | 527 | 549 | 584 | 576 | 443 |
| No. of Deaths/year Municipality | | 109 | 117 | 129 | 196 | 173 | 144 |
| No. of Households in Amphoe | | 10,311 | 10,328 | 10,328 | 10,356 | 10,442 | 11,269 |
| No. of Households in Municipality | | 2,401 | 2,405 | 2,411 | 2,429 | 2,449 | 2,509 |
| No. of Persons in Area Covered by Electricity | | Same as Population of Municipality | | | | | |

* From Amphoe Records.

RELIGIOUS STATISTICS, AMPHOE MUANG, MAHASARAKHAM, 1963

Source: Amphoe Office Records as gathered by Mr. Caroen, Assistant Nai Amphoe

| Tambon (ตำบล) | No. of Wats | No. of Monks | No. of Novices |
|---------------------------------------|----------------|-----------------|-------------------|
| 1. Myang Municipality (เทศบาลเมือง) | 14 | 124 | 191 |
| 2. Kæ:ng loeng ca:n (แขวง เมือง) | 6 | 22 | 16 |
| 3. Kæ:dam (เขาดิน) | 14 | 64 | 39 |
| 4. Kôeng (เขิน) | 10 | 52 | 27 |
| 5. Dq:nwâ:n (ดอน หว่าน) | 10 | 35 | 35 |
| 6. Nq̄:ng kung (นนง กิ่ง) | 19 | 49 | 39 |
| 7. Thâ:rd̄:ng khq:n (ท่าสองคอน) | 10 | 69 | 22 |
| 8. Thâ:tum (ท่าตม) | 10 | 33 | 18 |
| 9. Khô:k kq̄: (โคกก่อ) | 10 | 62 | 56 |
| 10. Wæ:ng nâ:ng (เหวน ห่าง) | 16 | 68 | 49 |
| 11. Khwăw (หวา) | 11 | 41 | 41 |
| TOTAL | 130 | 619 | 533 |

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January 9, 1963

This morning I went again to Bâ:n Nq̃:ng Tý:n with Mr. Wichian, the community development worker for Tambon Khwăw. When we arrived in the village, there were a large group of men working on building a new house (or addition to a house). This building group, the headman explained, would finish their job by evening.

We then went with Mr. Thiang, the headmaster of the school, to look at the school. Only the first-year students were in class - having a class in arithmetic under the other teacher - a woman who is the wife of Mr. Thiang. The other three grades of the school were in "the woods" cutting lumber to use, I gathered, to build things for the school. Furniture is certainly needed in the school. The chairs are most rickety and these are only for the teachers. The students sit on the floor and work at very rough benches as desks. The students looked as poorly dressed as any I had seen in any village which I had visited. However, All the students seemed to have pencils and paper. I asked about whether the students had adequate paper and pencils and the headmaster replied that they did because someone (I didn't gather whom) had donated pencils and paper. Mr. Thiang explained to the students who I was and why I had come to the village. I don't know how much they understood about this.

On the school bulletin board were the figures on the number of students in the school:

| | |
|-----------|-----------|
| Prathom 1 | 25 |
| Prathom 2 | 25 |
| Prathom 3 | 31 |
| Prathom 4 | <u>27</u> |
| Total | 108 |

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Today there were two absences from Prathom 1, but Mr. Thiang said that many of the poor families often kept their children home from school.

Other facilities of the school which I noted were a biological diagram, a small map of Thailand, the usual shrine to the king (also accompanied with a picture of the queen), a calendar (with a pretty girl in front). The school is located in the wát grounds.

Mr. Thiang asked me a lot of questions about myself and seemed quite pleased that I was coming to work in Bâ:n Nq̄:ng Tỳ:n. I asked him what level of education he had, and he explained that he had completed Mathayom 6 in the school in Mahasarakham. He has completed just 1 full year in Nq̄:ng Tỳ:n. He agreed to help Jane and I in learning Lao. Mr. Thiang and his wife live in the Tambon centre, Ban Khwǎw, and commute each day.

He explained that there are five hours of class per day, or 25 hours per week.

Mr. Thiang has studied English, but he can't really speak it very well. He can read and write a bit.

I also noticed in the school, a blackboard and quite a bit of chalk.

While we were talking, Mr. Thiang asked Mr. Wichian about some sort of development which he would like to see in the village. He then made an appointment with Mr. Wichian to come to the Amphoe centre on the morrow. While we were sitting at the school, I noticed a bus cum truck go by in the direction of the Roi-et-Mahasarakham Road (i.e., from the South). I asked where this bus-lorry was coming from and where it was going. Mr. Wichian explained that it was coming from a village south of Bâ:n Nq̄:ng Tỳ:n and was going to Mahasarakham. He further explained that it goes in the morning and comes back in the evening to the same village.

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Mr. Wichian and I then left the school to go visit a neighboring khum while Mr. Thiang went to join the students in the forest. To this next khum, we were accompanied by Mr. Phan, the head of this khum, and the headman. This khum is known as Bâ:n Lă:w. It has 17 households and about 100 people (though no one knew for sure how many people). We went to the house of Mr. Phan. One thing that struck me right off was that this house was not nearly as clean as other Thai houses I have seen - there was food on the floor and the house itself didn't seem too well kept. On the veranda of this house was a sewing machine which a man was using when we first arrived. I inquired about how many sewing machines were in the khum - the reply, only this one. The headman said that there were five in the whole village.

Village History

I then launched into some enquiries about village history. First, I asked how old the village was. The headman replied that he didn't know how old it was - it was so old that no one could remember. He said that he knew that the ancestors of all khums had come from Roi-et, but all "the old people who would know were dead". The people in all the khums had come from Roi-et at the same time, he said.

Later, I had the opportunity to enquire about the age of the wát and the bot. The headman said that the bot was "over a hundred years old." The thâ:t (ธำ) which stands in front of the bot and which I thought might be quite old was said to be as old as the bot - I would still guess that it is older. [A thâ:t is a "stupa containing relics". One sees these stone constructions all around a wát compound in all wáts.] The sala wát is 35 years old according to the date on the building.

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Village Government

I enquired about the governing of each khum. There is a head of each khum but I didn't gather what he is called. I asked whether there were regular meetings with the heads of the khums with the headman of the village, but the reply was that there were none. When some important thing comes up, the headman goes around to "tell" the heads of each of the khum about the thing.

House Building

Since I had noticed considerable house building going on in the village, I enquired as to the customs surrounding house building. The headman said that before people could move into the house, they must circumambulate around the house. I asked why this was done, and the reply was that there was no reason but that was the custom.

As there was a new house being erected next to the house of Mr. Phan, I enquired about the customs surrounding that house. I asked if there was a săw monkhon (เส้า มงคณ), a "lucky post", for each house newly erected. They replied that there was and took me to see the one in the house next door. This post is called săw haet (?). On this post, which is the only old one in the new construction, is put a basket. Inside this basket, which is an elongated one, is placed betel nut leaves, flowers, sugar cane leaves. In the hole in which the post is placed, are put fragrant water (น้ำหอม - น้ำหอม), some soil, and some money. The basket is connected to the post with some cotton string which is wrapped into a thick bunch. Also, hanging on this post is a shoulder sack in which a fish net is placed. Before the house is moved into, the owner takes the sack with the net in it and puts it on his shoulder and takes

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the cotton string and walks around the house leaving the house surrounded by the string. Also on this post, connected to the rafters, was a long bow (na: kē:ng - นากิ่ง) and a cross bow. I didn't gather whether or not these were lucky or not, but I guess that they were of the same order as the fish net.

There was also some cotton thread and a spool of thread as well, on another post. On all the posts there were small bits of paper upon which were written some characters in what was said to be ancient Lao and which is called pha:sǎ:tham (ฟาซาตัม) (tham, ตัม , is a Buddhist word which means the "Dharma" but in this case probably means something like "religious writing"). Mr. Wichian said that this writing is known locally as kha:thǎ:nótkhúm (คาตนาทกุม). [Kha:thǎ: is probably related to kha:thǎ:ga:khom (คาตนาทกม), 'black magic' as ga:khom itself means 'black magic' or 'witchcraft'; khúm certainly means "to guard, to protect"; I am not certain what nót means.] It was further explained that these pieces of sacred writing protect the house against fire.

After this discussion of house building, we left Khum Ban Law and returned to the main khum. On the way, I asked how many households there were in the major khum and received the answer of 40.

In the major khum, we came across a small mound of earth in which there were four carved pieces of wood (rough carvings that look something like a fancy leg of a table). This place was explained to be lāk myang (ลักมยาง) "the centre of the village". There is a ceremony held every year in the hot season in which the priests come to this spot.

January 10, 1963

Worked at Amphoe Office.

January 12, 1963

Yesterday afternoon, I went again with Mr. Wichian to the village. When we arrived at about 2:00, all the school children were working in an open field opposite the wát grounds setting up poles. I asked the headmaster what was happening and he said the students were erecting the place where Thai boxing and Mô:lam is to be held on the 1st, 2nd and 3rd of February - in celebration of something, but I didn't gather quite what.

Introduction to Religion

I asked Mr. Wichian if we could go visit the wát and the priests. Thus, we went to the kùti' (กุฏิ) where the monks live. When we arrived there were two monks and three novices sitting in the kùti'. As I had seen another monk near the place where the children were working, I assumed that these were the three monks and three novices which I had been told live in the village. However, only one of these monks was from the village and he is now the only monk in the village. The other two monks and one of the novices come from Bâ:n Nô:ng Can Thâ: (บ้านหนองคันท่า), a village about 4 kilometers from Nô:ng Tù:n.

The local priest says that during Buddhist Lent (phansă:, พรรษา), he prays every day, but during the rest of the year, he only prays on wan phrá ? (วันพระ). During Lent there were three priests and three novices in the wát.

I asked how many of the adult males in the village had been ordained. Both the abbot and the headman of the village replied that nearly 100 per cent had been - excepting only those who had been ill or who couldn't be priests.

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The abbot said that there are people from this village who are priests in other villages, but he himself is from Nṓ:ng Tỳ:n.

Inside the kùtī(?) I noticed a drum which is called klṓ:ng phe:n (กລṓṓṓṓṓ) or kṓ:ng phē:n (กṓṓṓṓṓ). The latter is the Lao term. Klṓ:ng means drum and phe:n means the lunch of the monks. The drum is used ordinarily to announce that it is time for the monks to take their lunch - which they must do before noon. The headman said that the drum was also used to call the people of the village to the wát grounds if there was something important to occur or be announced.

I asked about services which are held on wan phrá (?). These services are called sùat mon (สṓṓṓṓṓ), "to pray, chant". I asked how often the bòt was used, but the answer was confusing - perhaps only in phansă:, maybe on wan phrá (?), and on special occasions.

The praying on wan phrá (?), I was told is called pànqùpo:sòt (ปṓṓṓṓṓ).

Local History

I went with the headman to visit the bòt. Upon examination, I felt that it wasn't any older than 100 years as I had been told. Then, Mr. Phon (the headman) said that his father had helped build the bòt. Further, the images inside - at least the major images (two made of plaster) were constructed at the same time. There were also a number of wooden images in the bòt. (I nearly committed a major faux pas here by forgetting - or almost forgetting until Mr. Wichian told me - to take off my shoes before entering the bòt.) Mr. Phon went on to say that the wát had existed for about 20 years before the bòt was

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built. The thá:t which stands in front of the bòt was constructed about the same time.

We then set out (we, here includes Mr. Wichian, the headman, two teachers from Mahasarakham who had come out for fun, and myself) to another khum where we would get some fruit. On the way, I raised the question about the name of the village. Formerly, the village was known as Bâ:n Dong Bang (ບ. ດອງ ບັງ), which means "the village hidden in the forest" (bang means "to hide, screen, conceal"; dong means "thick jungle, or forest"). Mr. Phon said that he didn't know when the village had changed its name. As for its present name, tỳ:n has a double meaning: (1) "to be wide awake, to awake" and (2) "to be easily frightened". Thus the name of the village could either be translated as "the village of the wide awake pond" or "the village of the easily frightened pond".

Then Mr. Phon dropped something which greatly aroused my interest: i.e., that the field where the children are working is known as a sàñ:m khăm̃:n (ສາມ ກຳມ ນ) or nṓ:ng khăm̃:n. The legend is that it was on this field where Khmer soldiers once were stationed. The fact that I had just learned that there were Khmer ruins a bare 8 kilometers away, made the long history of the village running back to Khmer times quite plausible.

Another Khum

We reached another khum where we were to receive some mákhã:mwã:n (ມາກຳມ ວຳນ) or bákhã:m in Lao which is a fruit very much liked by the villagers. Several school boys climbed to the top of the tree and threw down the fruit which are encased in what looks a bit like an oversize pea pod. The

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fruit itself, which comes from a type of tamarind tree, tastes a bit like figs. There are several types of this fruit, but this one is particularly prized because it is sweet (wă:n).

This khum which is known as Bâ:n no:n dɔ:n dāk dam (บ. โหน โหน ตัก ตัก) had only five households.

While we were eating the fruit, several children came up with blow guns which they use to shoot birds. These guns which are called phū (พู) (พ) are a long (about 3 meters) bamboo tube (which has an opening of about 1/2 inch) into which a foot long arrow is inserted. This arrow is small bamboo piece on to the end of which is wrapped kapok. The arrow is sharpened with a knife. A demonstration proved that the arrow can be quite effective as this piece of wood (i.e., the arrow) was stuck into a solid wood bush with just a little blow.

January 15, 1963

Tô:i (ท้อ) came to work as a servant for us.

January 16, 1963

Some Meandering Thoughts on Research in the Village

I must keep in mind that I am not interested in doing a traditional "village study." In other words I ~~am~~ ^{not} ~~not~~ interested in "everything" in the village nor do I consider "everything which I observe as data." Primarily, I am interested in investigating those factors in the village which relate the village to the outside world and in particular to the national community. Therefore, I am interested in the following sets of data:

I. The "institutions" in the village which relate the village to the national society. In this regard, I would want to examine in detail the following:

a. The School: Here it is important to investigate the relationship of the teachers to the village. In the case of Bâ:n Nq̣:ng Tỳ:n, the teachers do not live in the village. Therefore, they are a continual source of information on the outside world. Also, I suspect that the teachers are alienated from the village by an identification with the outside world more than the village. I want to know their educational background, their desires for the village, and their feeling about the village. Also, I am interested in what the students are being taught, their feelings toward their studies, etc. Also, I should make a full inventory of the supplies and facilities of the school.

b. The Wát: Since I have already discovered the wát at Nq̣:ng Tỳ:n only has one priest, the importance of the Wát will have to be studied throughout the year. Nevertheless, I can find at a certain amount of information concerning the wát and its activities in direct interview with the one priest, such things as the type of travelling around that the priest does, how he relates to the church hierarchy, etc.

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c. The Government: Here I am primarily interested in the Phuyaiban's connection with outside governmental sources. I do want during the course of the year to investigate the leadership structure of the village. But, I am most interested to see how the headman fits into the "Broker" pattern which Moerman has described.

II. By far the bulk of my "hard" data will come from a rather elaborate house to house interview. I think, however, contrary to sociological practice, that it will be better not to make this interview until I have some degree of acceptance in village. Also, by postponing the house-by-house interview, I will have time to better perfect the schedule.

In this interview, I want such things as household size, income, number of times the members of the family have gone outside the village during the course of the year, if the family has any relatives (of the immediate family) living elsewhere.

January 18, 1963

Yesterday, when I arrived in the village, I stopped where the students were working on the preparations for the big festival which is to be held in the village on the 1st, 2nd and 3rd of February. I sat and talked with Mr. Thiang while waiting for Mr. Wichian. While we were sitting there, a man from the tobacco factory in Bâ:n Khwǎw came up and explained that the villagers were not drying the tobacco properly. I asked him a few questions about the tobacco growing in the area. He said that this was a big area for growing tobacco.

Then Mr. Wichian and the headmaster of the school at Bâ:n Mî: arrived in the village. The headmaster from Bâ:n Mî:, Mr. Thiang, the other school teacher from Bâ:n Nǒ:ng Tỳ:n, Mr. Wichian and I went to the field where they were threshing. On the one threshing floor which we visited there were a large number of things which I asked the names of:

| | | |
|------------------------|---------------------|--|
| <u>tong nǎ:</u> | ตง น้า | "threshing floor" |
| <u>khǎn taen nǎ:</u> | คัน ตาน น้า | "dike" (which are used to hold the water in when the fields are being irrigated) |
| <u>lǒ:m khàw</u> | ลอม ข้าว | "sheaves of rice or rice on the stalk, but already cut" |
| <u>kûm khàw</u> | กุ่ม ข้าว | "paddy" |
| <u>fīang</u> | ฟ้าง | "straw" |
| <u>lǎw</u> | ลาว | "granary" |
| <u>khàw phāt lǎ:n</u> | ข้าว ฟัด ลาน | "the rice, chaff, and dirt which is left over on the floor" |
| <u>kùat fīang fǒ:n</u> | กวาด (ลาน) ฟ้าง ฟอง | "rake which is used to pull the threshed rice up onto a pile of the rice". |

(see diagram, number 2)

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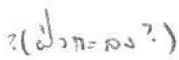
2.

khàw wí: 

Fan which is used in winnowing (See diagram, no. 3)


māj ti: khàw 

A pair of sticks joined with a piece of rope or cloth. The sticks are used to pick up a sheaf of rice so that it can be struck against the ground such that the rice can be separated from the straw. (See diagram, no. 1)

fakǎlông 

Basket for carrying rice to the market.

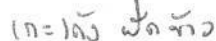
(See diagram, no. 5)

făt khàw 

The process of shaking a paddy on a tray by throwing it into the air so that the rice is separated from the chaff.

(ka) dông făt khàw

Basket which is used for the above process.



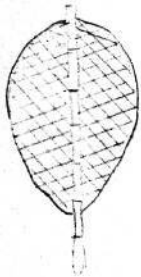
(See diagram, no. 4)

In the field in which we were in, there was a large pile of rice from last year's harvest. This was explained that the owner was building a new granary and thus had his grain out in the open. He had fixed himself a bed in a straw cave (to protect himself against the cold). A mention was made about some sort of ceremony that the owner should do during this process of threshing but he hadn't because he had so much rice from last year.

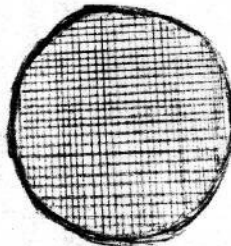
Someone then asked me if I would like to try some local "brew" and I naturally consented. Thus, we went to Ban Lǎw - one of the khum of the village. First, we went to the house of the head of this khum where I once before noted a sewing machine. It turns out that the man who runs this sewing machine is a tailor for the whole village. Then we went to the house of a man whom Mr. Wichian described as being a "trader". It was in this house that we had the local rice wine.



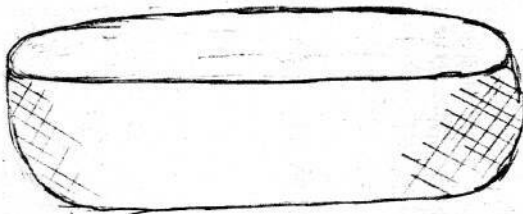
1.
mây tii khiaaw



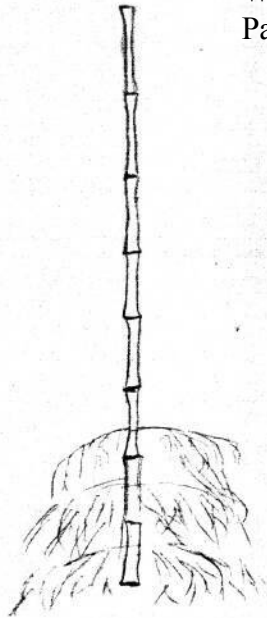
3.
khaw wii



4.
(kô)đôg pát khiaaw



5.
fakálong [? fás kú lôg]



2.
khuat liang foin

Things seen on the threshing floor in Ban Ngig Tin. Jan. 15, 1963

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In this house were several people - the two teachers from Ban Nq:ng Ty:n, the teacher from Bâ:n Mi:, the tobacco man from Bâ:n Khwăw, Mr. Wichian, and three local people (I never was certain which of two people was the trader and the owner of the house). First, the rice wine was brought out. This substance (which I was told was 15°) was milky in color and fairly sweet in taste. In fact it wasn't bad at all. During the course of the drinking, a platter full of fish was set in front of us. These fish, which resemble a catfish, are kept alive in the house. On occasions of this sort they are taken out, set on a chopping board. First they are hit over the head so that they are killed. Then, a knife is taken and the sides of the fish are sliced but not cut off. Then the fish is rolled in salt and toasted (pîng). The fish are then served as hors d'oeuvres to go with the wine. The Thai eat the whole fish, bones, head, and insides. I found the fish to be quite good, but I couldn't bring myself to eat the heads.

In the room was a radio which was turned on to a Thai (as distinct from a Lao) station which was playing Thai music and modified Western music.

January 20, 1963

Left for Bangkok.

January 28, 1963

213 This afternoon I went to the village for the first time since I returned from Bangkok. It seemed as though the whole village was working on the preparations for the nga:n which begins on the 1st, 2nd and 3rd of February. School has been closed for the duration so that the students can help with the preparations. The fact that the headmaster is the sponsor of the nga:n might have something to do with it.

I went to Mr. Thiang⁽¹⁷⁴³⁾ again - the headmaster. We sat and talked for awhile - mostly engaging me in the meanings of certain words in English. Then we started talking about the subjects of geography and history. I asked if anything of non-oriental history or geography is taught in the primary grades. He said that very little is taught on anything but Thai history and the geography of Southeast Asia - particularly mainland Southeast Asia is taught in the primary grades. He then started naming the countries of Europe about which something is taught in the Mathayom grades. His naming of these countries was, I know, to impress me. But I was impressed because he obviously knew something of the geography of Europe. However, one thing it was hard for him to conceive was that it is colder in Europe (or America). (I also found this true of the headmaster of Bâ:n Mì: with whom I later was discussing the weather in the U.S. My explanations of much snow and ice just didn't register with him.)

While we were talking, a small Datsun truck with a P.A. system attached drove up. In this truck was the headmaster of Bâ:n Mì:, whom I had met⁽¹⁷⁾ before and who seems to be a great friend and co-worker of Mr Wichian, a teacher from Ban Khwāw, a teacher from another village in the tambon, a driver, a young boy and a couple of other men who I didn't quite find out who they were. The (22)

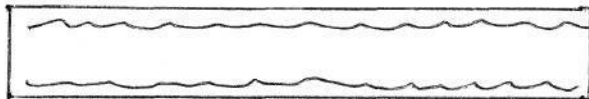
January 28, 1963

2

headman from Bâ:n Mì: seemed to be in charge. It was explained that the truck was to be used to go advertise, the nga:n in various neighbouring villages. I was invited to join the outing. We visited the following villages:

Ban ^{Nõ:ng} Nong Kûng, Ban Ná:m Thiang, Ban Khô:k Lâ:m and Ban Mì: (see diagram, following page). [2/3]

The first village we reached was Ban Nõ:ng Kûng - a lovely little village located on a large shallow pond. This village has 41 households and about 300 people. When we arrived in the village, the headmaster of Bâ:n Mì: took me in hand (as he was to do during the rest of the afternoon). We went to the wát. The wát has no bò:t but only a school and a residence for the monks. The headmaster paid his obeissances to the monks by khra:p (kow-tow). Then we sat and talked. There were two monks and seven novices in this wát. Both monks were young and one had a cataract over his eye. The headman was interested in showing me the traditional scriptures. One of the monks had at hand some bamboo strips on which had been printed (by press in Bangkok) the Jataka stories (story of the life of the Buddha). However, this was not the thing he wanted to show me. The monks brought some traditional scriptures - also on bamboo leaves, upon which were printed - or rather hand-written - the same stories in the Lao script. The monks said that they could read these scriptures and the headman proceeded to begin reading them himself (incidentally, he was educated in Udorn). The scriptures look something like this:



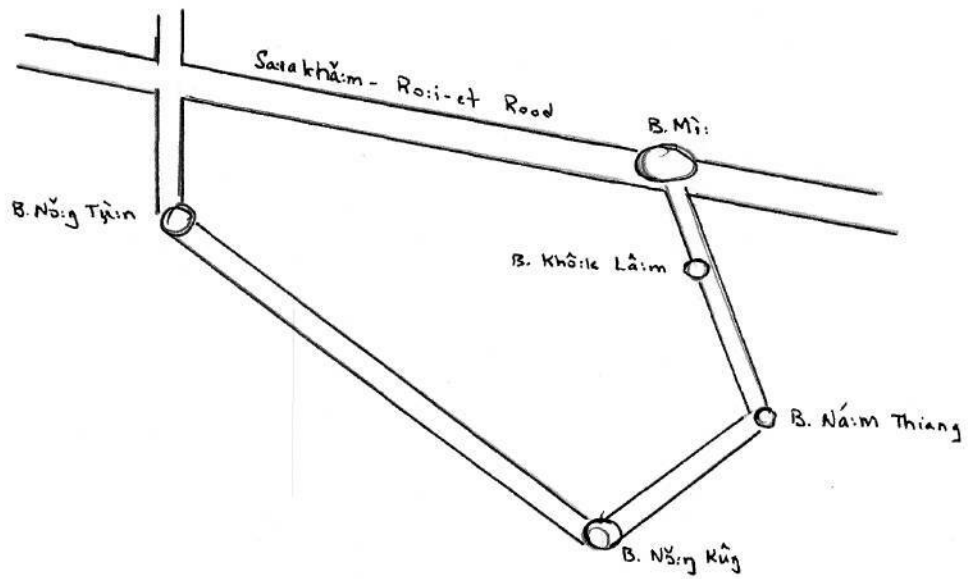
The headman said that there are readings for each time of the year (something like the Book of Common Prayer). [3/4]

We then left the wát. I noticed in the wát was a Bo tree (which is in every wát compound) and a large swing-like construction which is used for gymnastics. [4]

January 28, 1963

2a

[23]



ບ. ຫອສ ທິນ , ກ. ຫວາ
ບ. ຫອສ ທິງ , ກ. ຫອສ ທິງ
ບ. ໂຄກ ລ້າມ , ກ. ທິ ທິງ
ບ. ຫຸ້ງ , ກ. ຫວາ

[23]

January 28, 1963

3

[4] The headman also introduced me to a woman teacher of the village. She was better dressed than the rest of the villagers. She said there were only two teachers in the village and 30 pupils.

We then wandered about the village a bit waiting for the advertisement to finish. We came to a threshing floor and the headman asked me if we used man power or machine power for harvesting and treshing in America. I had an extremely difficult time explaining how we use machines for this in America.

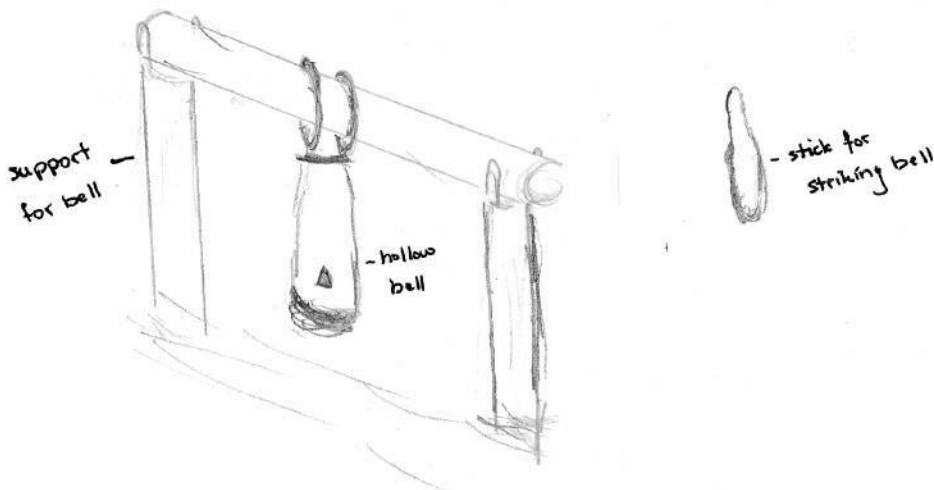
We then came back to the truck, where Mr. Thiang took the opportunity to explain to all present who I was - much to my embarrassment.

We drove to the next village, which is also located on a pond. The headman said that most villages are located on ponds because of the shortage of water. On arrival in the village, the headman and I set off for the wát again. In this wát there again was no bò:t. There were two priests in the wát, but I didn't enquire as to how many novices there were. There was a Buddha image in the living quarter of the monks which the headman kow-towed to three times. We had a short conversation with the monks, and then the headman asked me if I had ever seen a po:ng. I answered that I hadn't. A po:ng, it turns out, is a large wooden bell which is struck to announce the time for the morning meal for the monks. There is also a drum which is used to announce the monk's noon meal, as it's name indicates. However, in many villages there is no po:ng - only a khlo:ng phe:n. The drum is used to announce major events in the village, to call villagers together, as well as to announce the monks' meals. A po:n looks a little like this: [5]

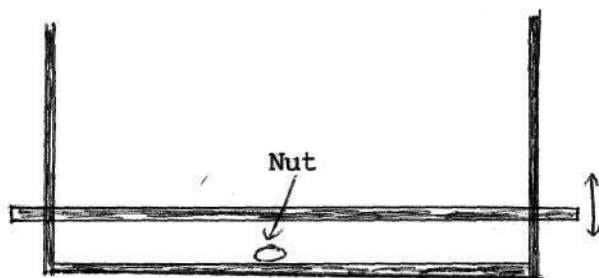
January 28, 1963

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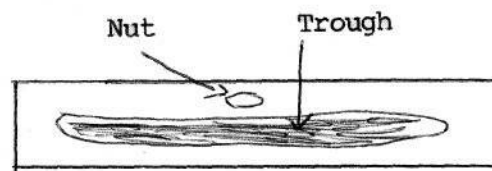
[5]



In front of the place where the monks lived was another wooden device about which I enquired. This device, which looks a bit like a guillotine, consists of two poles stuck in the ground. Along the bottom is a piece of wood which is about 5" wide. This piece of wood has a trough carved from its center. On top of this piece of wood is another piece of wood of the same size which is movable within the slats in the supports at each end. Thus this second piece of wood can be moved up and down. This whole device is known as a lak tak:aman,^[? sp.] and was used (but is no longer used) to crush a nut called lû:k bøk,^[? sp. - maybe pò:k (lû:n)] in order to make oil for burning during special ceremonies (Buddhist). The top board would be used to crush the nuts, the oil would then flow to the center of the bottom board and thus into the trough. Here the oil could be collected. Diagram, roughly is this:



Front view



Bottom board

[6]

January 28, 1963

4a

[7] As we were walking out of the wát I noticed some thâ:t^(๓๕) which, though I knew something about, I asked the headman to explain to me. He said that these thâ:t were used as containers of the ashes of the cremated corpse of people who had died. They also serve as a memorial. On the front of a thâ:t is a small bird-type diagram which is used in all sorts of religious-political connections. Headman showed me a picture in a magazine of the queen. In the room in which she was, this design appears. On the side of the thâ:t appears an inscription which can be roughly translated thus: -

In sacred memory of (mother) [so-and-so] who died on [date]

aged - [such-and-such]

This (thâ:t) was erected on [date].

We left the wát and walked back towards the village. On the way we found Mr. Thiang eating some food the local people had given him: water-melon, sticky rice, nám phrík, pla:rá: and boiled snails. Mr. Thiang took hold of me and guided me back to the car where he proceeded to give the villagers a lecture about me and, much to my consternation, attempted to get me to make a speech in Thai (which I refused to do). [7]

January 28, 1963

5

[9] This village - Ban Ná:m Thiang - has 38 households and 316 people.

After leaving the village we drove on to Ban Khô:k La:m, a village of about 35 households. Though the village is in T. Thâ: Tù:m, the children go to school in Ban Mì:.. Thus, the headman of Ban Mì: knows the villagers well. He stated that the village was a very underdeveloped one - and I believe him. It seemed as poor as any village I have seen anywhere. It is the only village in which I have seen walls made with leaves rather than thatch bamboo or wood. In walking around the village, we came to the place where there used to be a wát - but no more. The headman told me that this land is sacred and cannot be used for secular purposes. There is a Bo tree in this ground. He further went on to say that he and Wichian had taken wood from this ground to build a bridge near the village - I saw this bridge as we passed over it on the way out of the village.

We then arrived in Ban Mì:, the place where the headman teaches. This village, which is on the main Sarakham-Roi-et Road, is a very developed village. I noted a very well-stocked store. On our way to the school on foot, the headman stopped to talk to an old lady who was eating sticky rice which she was roasting over an earth stove. I couldn't help musing in watching this woman about the difference of this woman squatting over the fire and picking pieces of roasted rice off a stick and the elegantly^[8/9] dressed woman with all the proper manners sitting down to meals in which eating was an art and not merely a biological function. I really didn't consider these two the same order of creatures. I was brought out of my musings by hearing the headman tell me that this woman is "crazy". [9]

January 28, 1963

6

[9] We passed by the village rice mill where they were loading bran on an ox-cart. We then crossed the road to the school. This school is quite good looking, being only 5 years old. It certainly contrasts with the run-down wood school in Ban Nong Ty:n. There is also an open well in front of the school. The headman says that there is a need for irrigation water as the field in front of the school is very dry. I noticed a mass of scattered paper around the school even though the headman was telling me he had the students do everything around the school themselves.

While we were waiting for the car, a villager walked by carrying three fish traps. These long elongated bamboo containers have an opening into which fish can swim but cannot swim out because the whole is made with pieces of bamboo jutting inwards.

As we were leaving, it suddenly struck me that our little tour was one way in which people in the area learn about the outside world, are brought into interaction with other people, and have their relationships - village to village - dramatized. [9]

FIELD NOTES 1963
THAILAND

Keyes_Fieldnotes_BNT_
1963_01-04

NOTES FOR TYPING

Transliteration

ŋ = ng ; ɔ = o ; ɣ = y ; ə = ae ; ɛ = ae ; z = g

watch diacritical marks - very important.

Underline words in Thai

Margins on cards.

include writing in green ink but not in red. (green on pp. 50-51 and subsequent)

28 January, 1963

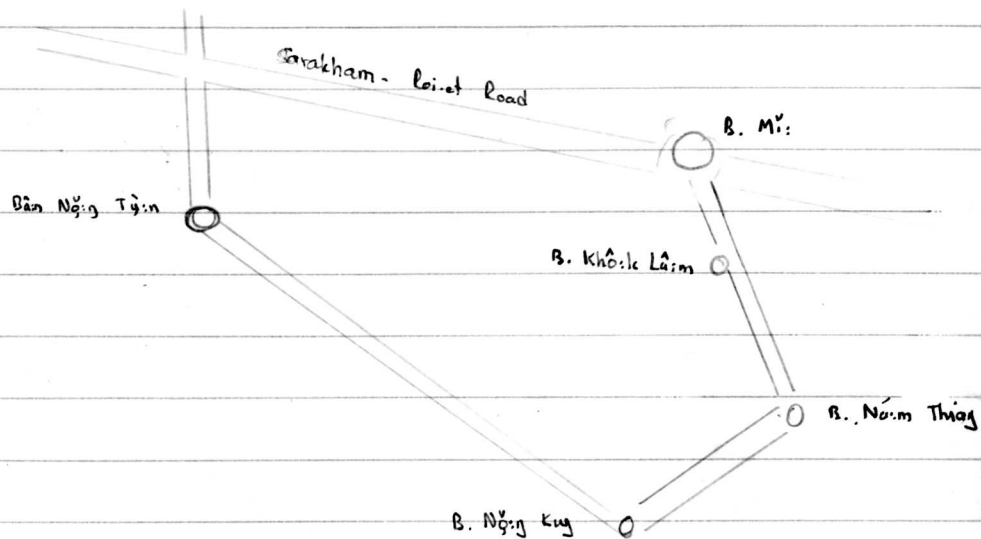
This afternoon I went to the village for the first time since I returned from Bangkok. It seemed as though the whole village was working on the preparations for the ga:n which begins on the 1st, 2nd and 3rd of February. School has been closed for the duration so that the students can help with the preparations. The fact that the headmaster is the sponsor of the ga:n might have something to do with it.

I went to Mr. Thiang ¹~~the~~ (1912) again - the headmaster. We sat and talked for a while - mostly engaging me in the meanings of certain words in English. Then we started talking about the subjects of geography and history. I asked if anything of non-oriental history/geog. is taught in the primary grades. He said that very little is taught on anything but Thai history and the geog. of SEA - particularly mainland SEA is taught in the primary grades. He then started naming the countries of Europe about which something is taught in the Mathayom grades. His naming of these countries, I know, was to impress me. But I was impressed because he obviously knew something of the geography of Europe. However, one thing it was hard for him to conceive was that it is colder in Europe (or America) [I also found this true of the headmaster of Ba:n Hi: (U. 1121) with whom I later was discussing the weather in the U.S. My explanations of much snow and ice just didn't register on him].

While we were talking, a small Datsun truck with a P.A. system attached drove up. In this truck was the headmaster of Ba:n Hi:, whom I had not

before and who seems to be a great friend and co-worker of Mr. Wichai, a teacher from Ban Khaw, a teacher from another village in the tambon, a driver, a young boy, and a couple of other men who I didn't quite find out who they were. The headmaster from Ban Mi: seemed to be in charge. It was explained that the truck was to be used to go advertise [] the pa:n in various neighboring villages. I was invited to ~~join~~ join this outing. We visited the following villages:

- | | | |
|-------------|------------|----------------|
| ๑. ๗๗๑๑ ๗๑ | ๒. ๗๗๑๑ ๗๑ | B. N'g Kung |
| T. N'g Kung | ๓. ๗๑ ๗๑๑ | B. Na'im Thiag |
| ๑. ๗๑ ๗๑ | ๔. ๗๑ ๗๑ | B. Kh'ok L'aim |
| T. Ma: Tu:m | ๕. ๗๑ | B. Mi: |
| ๑. ๗๑ ๗๑ | | |
| T. Khaw | | |



The first village we reached was B. N'g Kung - a lovely little village located on a large shallow pond. This village has 41 H.H. and about 300 people. When we arrived in the village, the headmaster of B. Mi: took me in hand (as he was to do during the rest of the afternoon). We went to the wat. The wat has no B'ot but only a school and a residence for the monks. The HM paid his obeisances to the monks by khrap (low-tow). Then we sat and talked. There were two monks and 7 novices in this wat. Both monks were young and one had a cataract over his eye. The HM was interested in showing me the traditional scriptures. One of the monks had at hand some bamboo strips on which had been printed (by press in Bangkok) the Jataka stories (story of the life of the Buddha). However, this was not the thing he wanted to show me. The monks brought out some traditional scriptures - also on bamboo leaves, upon which were printed - or rather hand-written - the same stories in the Lao script. The monks said that they could read this scriptures and the H.M. proceeded to begin reading them himself [Incidentally, he was educated in Udorn]. The scriptures look something like this:



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We then left the ~~the~~ wat. Noticed also in the wat was a Bo tree (which is in every wat compound) and a large swing like construction which is used for gymnastics.

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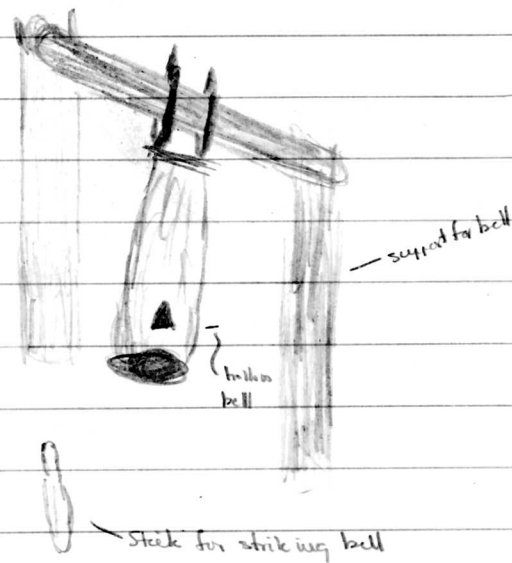
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announce the time for the morning meal for the monks. There is also a drum khlo: y phe: n which is used to announce the monk's noon meal - as its name indicates. However, in many villages there is no po: g - only a khlo: y phe: n. The drum is used to announce major events in the village - to call villagers together - as well as to announce the monk's meals.

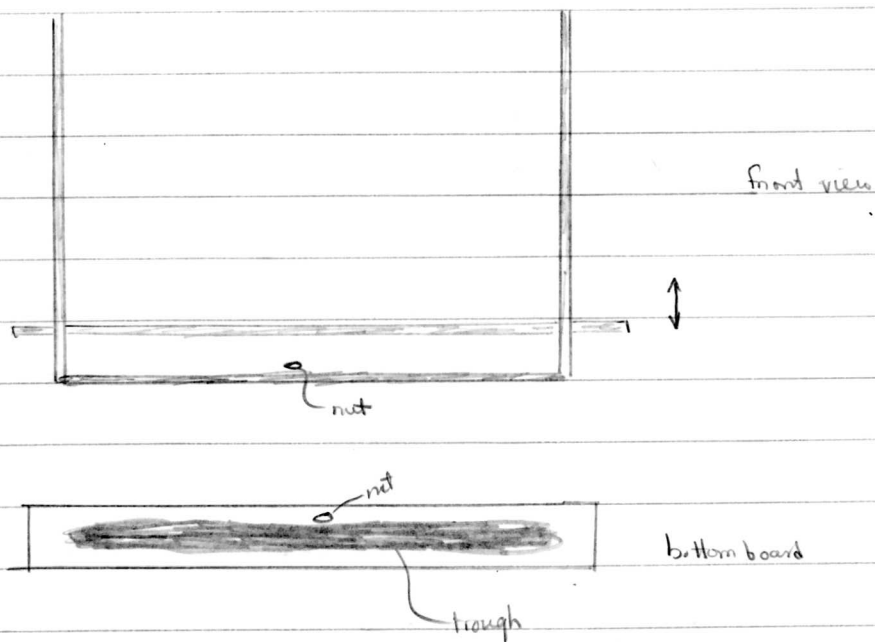
A po: g looks a little like this:



In front of the place where the monks lived was another wooden device about which I inquired. This device which took a bit like a quillotine ~~and~~ consists of two poles stuck in the ground. Along the bottom is a piece of wood which is about 3" wide. This piece of wood has a ~~trough~~ trough carved from its

6.

center. On top of this stick piece of wood is another piece of wood of the same size which is movable within the slots in the supports at each end. Thus, this second piece of wood can be moved up and down. This whole device which is known as a lak tak rarnan was used (but is no longer used) to crush a nut called luk bok in order to make oil for burning during special ceremonies (Buddhist). The top board would be used to crush the nuts, the oil would then flow to the center of the bottom board and thence into the trough. Here the oil could be collected. Diagram, roughly is this:



7.

As we were walking out of the wot I noticed some thait (๕๗๑) which, though I knew something about, I asked the HM to explain to me. He said that these thait were used as containers of the ashes of the exhumed corpse of people who had died. They also serve as a memorial. On the front of a thait is a small hindu-like diagram which is used in all sorts of religious-political connections. HM showed me a picture in a magazine of the queen. In the room in which she was, this design appears. On the side of the thait appears an inscription which can be roughly translated thus:

In sacred memory of

(Mother) "So and So"

who died (๕๗๑ ๑๑ ๑๕๕๒) on (date)

aged —

This (thait) was erected on (date).

We left the wot and walked back toward the village. On the way we found Mr. Thiang eating some food the local people had given him: water melon, sticky rice, nam prik, pla: rei, and boiled snails. Mr. Thiang took hold of me and guided me back to the car where he proceeded to give the villagers a lecture about me and, much to my consternation, attempted to get me to make a speech in Thai which I refused to do.

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dressed woman with all the proper manners sitting down to meal in which eating was an art and not merely a biological function. I suddenly realized that despite all my liberality, I really didn't consider these two the same order of creatures. I was brought out of my musings by hearing the H.M. tell me that this woman is "crazy".

We passed by the village rice mill where they were loading brown on an ox cart. We then crossed the road to the school. This school is quite good looking - being only 5 years old. It certainly contrasts with the run-down wat school in B. Nóng Tý:n . There is also an open well in front of the school. The HM says that there is a need for irrigation water as the field in front of the school is very dry. I noticed a mass of scattered papers around the school which the HM was telling me that the students do every thing to around the school ~~itself~~ themselves.

While we were waiting for the car, a villager walked by carrying 3 fish traps. These long elongated bamboo containers have an opening into which fish can swim but cannot swim out because the whole is made with pieces of bamboo jutting inwards.

As we were leaving, it suddenly struck me that our little town uses one way in which people in the area learn about the outside world, are brought into interaction with other people, and have their relationships - village to village - dramatized.

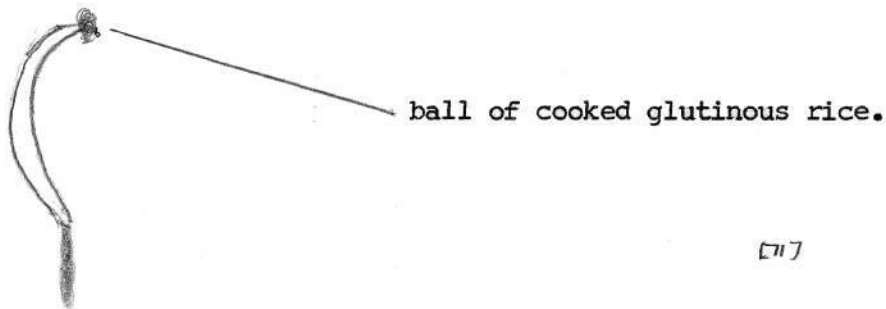
January 29, 1963

[12] This morning Mr. Thiang and I discussed language. Other interesting points which came up were that he goes to Bangkok at least once a term, and that there are several villagers who also go to Bangkok occasionally. Amongst others who came up to listen were one boy who had a watch on, and an older man with sketchy beard and moustache who Mr. Thiang said was rich. (I must make further inquiries of him, as he seems quite knowledgeable regarding things of a traditional nature.)

Mr. Wichian then arrived and learnt that last Sunday there had been a special ceremony for the rice spirit. The villagers explained it to me, but their descriptions were mixed up with those of another ceremony. (Note: Therefore very ^[13] difficult to get an accurate description of a ceremony without observing it personally).

The rice ceremony. The villagers believe the rice has a "soul", and that when the rice is cut and put in a granary, they must perform this ceremony to make the soul of the rice happy. An auspicious day is chosen - in this case the last Sunday - by the headman, even though the rice has been moved to granaries before this time. The ceremony is performed for each granary.

The owner of the granary takes a tray on which are put the following: Several scythes which have a little ball of cooked glutinous rice at each end. (see diagram). Some leaves.

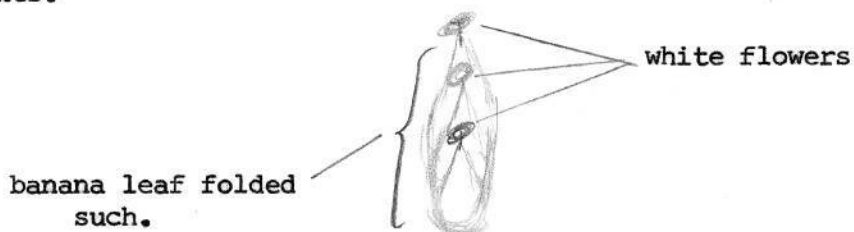


January 29, 1963

2

[11] In the middle of the tray is placed a bowl which contains the following: [11/12]
two nuts which are called ^[? ? ?] phyak; two other kinds of nut-like things - man bok hep [? ? ?]
which I couldn't identify; one egg, uncooked rice; three banana leaves with
flowers (see explanation below); ten candles; one bottle of ^{sa:} sat to:; a roll of
cotton thread laid on top of the bottle neck.

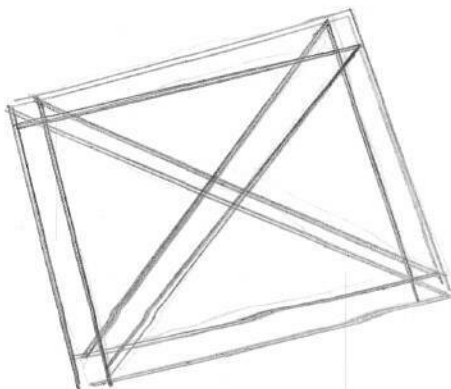
The banana leaves are made into a triangular design with openings at
the points.



White flowers are stuck in the points on each of the leaves. Thus, there are
three leaves and nine flowers. [12/13]

The tray and its contents are taken into the granary and presented to
the rice. A chant (which was repeated for me, but which I couldn't record)
is made. In this case the ceremony was held in the morning and so a breakfast
was held on which occasion the ^{sa:} sat to: was drunk. However, if the ceremony is
held in the afternoon, a dinner is served to the participants.

Intermixed with this description was one of another custom. One
man was weaving bamboo strips into a shape like the following:



[13]

January 29, 1963

3

[13] This is called a ^{tá:lz:w}~~taléw~~ and is the house of an evil spirit (^(?op.) phi:tahê:) who lives in the rice fields. When the rice has been cut, this ^{tá:lz:w}~~taléw~~ is taken to the field with some rice on it and put in a bamboo tree. This is called lom ^(?op.) lehâaw. This should entice the phi: who then will leave the cut rice alone. [13/14]

In the group was a woman nursing a child with ugly red blotches on her chest from "roasting" (jùu faj or jùu ka:m) after child birth, when a woman is placed next to the fire for several days after the birth of a child to cleanse and purify herself. [14]

29 January, 1963

This morning when I went to the village, Mr. Thieng and sat on the stand where the Mys lam will be held and discussed language. (He pulled out a book from which he has and is learning English. This book struck me because it organizes vocabulary according to topic - ie, farming, religion, etc. - name: ศัพท์หมวด อิงกฤษ- (พ.))

Though our conversation centered around language learning, Mr. Thieng did mention a few things of interest - for example, that he goes to Bangkok at least once a term and that there are several people in the village who also go occasionally to Bangkok. While talking, several villagers came up to sit around and look and listen. One boy I noted had a wristwatch on. Then an older man with a sketchy beard and mustache came up and began enquiring with some degree of interest about me. This man, Mr. Thieng said was a "rich" man (though he didn't look it). I must make further enquiries of him because he seems quite knowledgeable in things of a traditional nature.

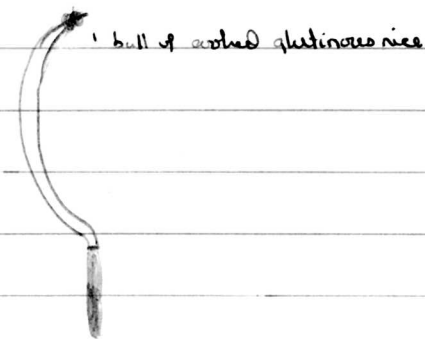
Mr. Wichian then arrived in the village. In his conversations with some villagers, he discovered that there had been a special ceremony for the rice spirit on Sunday last. I asked if this ceremony could be explained to me, and so a whole group moved over to a group of houses. The explanations and descriptions were extremely garbled and mixed up with another ceremony (or so I gathered). This venture showed to me the extreme

difficulty of getting explanations of the ceremony which I hadn't observed.

The ceremony, I gathered is somehow connected with the Rice Goddess. One man explained that the villagers believe that the rice has a soul. When they cut the rice and put in a granary they must perform this ceremony to make the soul of the rice happy. An auspicious day is chosen - in this case last Sunday - by the headman, though the rice has been moved to the granary granaries before this time. The ceremony is performed for each granary.

The owner of the granary takes a tray on which are put the following things:

Several ~~sixes~~ scythes which have a little ball of ^{cooked glutinous} rice at each end.

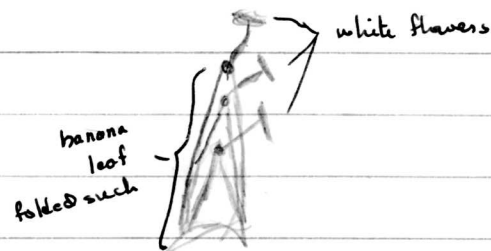


Some leaves.

In the middle of the tray is placed a bowl which contains the following:

- 2 nuts which are called phyak
- 2 other kind of nut-like things - man bak hep - which I couldn't identify
- 1 egg
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- 3 banana leaves with flowers - (see explanation below)
- 10 candle leo
- 1 bottle of sat to:, rice wine
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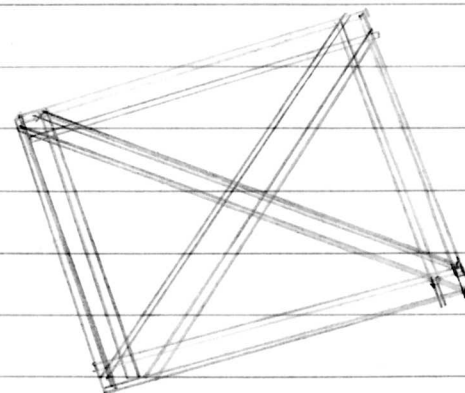
The banana leaves are made into a triangular design with openings at the points:



White flowers are stuck in the points ~~on~~ each of the leaves. Thus, there are three leaves and 9 flowers.

The tray and its contents are taken into the granary and presented to the rice. A chaet (which was reported for me, but which I couldn't record) is made. In this case the ceremony was held in the morning and so a breakfast was held on which occasion the sat-to: was drunk. However, if the ceremony is held in the afternoon, a dinner is served to the participants.

Intermixed with this description was one of another custom. One man was weaving bamboo strips into a shape like the following:



This thing is called a taléw and it is the house of a spirit (éw) - the phi: ~~the~~ tahé: which is an evil spirit who lives in the rice fields. When the rice has been cut, this taléw is taken to the field with some rice on it and put in a bamboo tree. This is called lom leháw. This, I gather, will entice the phi: who then will leave the cut rice alone.

I noticed a woman sitting in the group who was nursing a child. She had ugly red blotches all over her chest. Mr. Thiung said that they practice จี่ไฟ (jū fāi) - which is also called จี่ไฟ (jū kām) - that is the "roasting" of a woman after child birth. She must sit next to the fire for several days after the birth of a child in order to cleanse and purify herself.

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I was trying to gather from Mr. Wichian what was the reason that the ga:n in the village was being held. Mr. Wichian said that it was being held in order to raise money to build a new school (hence, the sponsorship of Mr. Thiung, the headmaster). Mr. ~~the~~ Wichian went on to explain that last year Ban Khwān had had a similar fund-raising ga:n in order to raise money for a commune health centre - which is now built. I asked Mr. Wichian if the idea for this ga:n was his - and he answered that it was. One of the forms C.D. takes.

I also asked Mr. Wichian ~~if~~ if there were going to be any ceremonies ~~for~~ after during the period of the Pa:n. He answered that there would be a บายศรี (ba:j sī:) or บายศรี (sū: khwān) ceremony for a priest who had been in the village but is now in Wat Po Si in Mahasarakham. This monk, who ~~was~~ ^{passed} the ~~last of~~ examination for

parian ปาริเณส 5* last year, is going to be taking the examination for parian 6 this year and the ceremony is to give him assistance. The monk's name is $\text{พระมหาเส่ง ทรัพย์สุริ}$ phā mahā sēng thāp sūri. On Saturday morning the villagers will have the ba:j sī: ceremony for him. Kaufman defines ba:j sī: as "a small decorative, five-tiered structure made of banana leaf and flowers, and used in some religious rituals." (Kaufman, Howard K., Bangkok, 1960, p. 227; see also pp. 147, 200, 202, 203, 204). Phay Phloyphrom defines it as "auspicious rice offering tray; auspicious rice; auspicious rice offered to spirits to bring good fortune." (Phay Phloyphrom, Modern Standard Thai-English Dictionary, 1959, pp. 704-5). I think that the last part of the definition by Phloyphrom comes near to what is meant in the village. Mr. Wichian said the ceremony of negotiating the rice soul was also a ba:j sī: ceremony.

At the time of the ceremony, a หมอสูต (~~หมอ~~ mō: sūat), lit., "a chanting doctor" - (but mō:, 'doctor', is used to apply to all types of shaman and religious - non-Buddhist - practitioners in the village),

* "Above the grade of Nak Dhamma First Class, the monks are divided into seven classes of Pāli scholars called "Parian" and graded from the lowest, or Parian, Third Class, to the Ninth Class." Wells, Kenneth E., Thai Buddhism, Bangkok: The Christian Bookstore, 1960, p. 15.

will lead the ceremony. The ceremony will be held to help the priest pass his examination which he will take in Bangkok.

Today in the village, the kamnan of Tambai Khwāw had come, along with the headmaster of the school in Bâ:n Khwāw, and another group of outsiders.

Thus, the headman of BNT had prepared a meal in which I was invited to join.

The main dish of the meal was kē:ŋ pa:, 'fish curry'. I watched the preparation of this dish. First, 2 live fish - of the cat fish variety - were taken. These were killed by having their heads/bones broken at the neck. Next the fish were filleted (without cleaning) - head and all. Then in a pot of boiling water were put fish, red peppers, salt, and some vegetables. The other dishes of the meal were the standard fare: nám pŕék - kē:w in Lao, plá:rá: - pa:dèk in Lao, sticky rice, and the rice wine - sát to:

During the course of the meal, there were many questions about my coming to BNT and how my presence helps the village. Then came the discussion of a ceremony which is to be held Friday morning at 9:00. This ceremony which is called ๒๕๕ ๘๕๕๕ (buang súng), "to give worship to," is a ceremony held in the forest, about 300 meters from the centre of the village, in order to propitiate ๒๑๗ (pá:ta:), the guardian spirit of the village. (๒๑๗ lit. means "grandfather").

The spirit~~s~~ will be asked to protect the village from evil. The villagers have "chosen" [this is the word Mr. Wichian used] a man to act as khawcam (? sp.) - a speaker or intermediary between them and the spirit.

Mr. Wichian and I went to the health center in Bâ:n Khwāw. The commune health officer said that about "90%" of the villagers had liver fluke because of eating raw fish. The discussion then turned to some arrests which had been made in the commune village. The man at whose house I had seen a special pipe had been arrested. Mr. Wichian then said that some of those arrested had been accused of being communists. I wasn't too clear on what this meant, but Mr. Wichian said that he thought that some people from another province to come to the village to work as infiltrators.

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Today, the village was all ~~pre~~ in preparation for the big events which begin tomorrow. First, we went to see the making of ~~khaw~~ khá:w pá:n - rice noodles. The process begins by making a rice dough which is put in something that looks like a fish net and boiled in a kettle. Then the dough is taken and put in the rice powder - khō:k má:n. The dough is

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[14] Understood from Mr. Wichian that the forthcoming nga:n was being held to raise money for a few school (hence the sponsorship of Mr. Thiang, the headmaster) as had been done for a commune health center (now built) the previous year. The idea of having the nga:n was Mr. Wichian's, - one of the forms Community Development takes.

Also learnt from Mr. Wichian that there would be a ba:j sǐ: ^(ปฐมา) or sù: ^(สุ) khwān ^(ขวัญ) ceremony during the nga:n. This is for a priest, born in the village, but now in Wát Po Si in Mahasarakham, who passed the exam for parian ^[14/19] 5 ^(ปรีชา) and is now going to take the exam for parian 6 this year. The ceremony is to give him assistance and to take place on Saturday morning. The monk's name is phrá máhā sēng thāpsù: ^(พระมหาเส่ง ทัศน). Kaufman defines ba:j sǐ: as "a small decorative, five-tiered structure made of banana leaf and flowers, and used in some religious rituals". (Kaufman, Howard K., Bangkhuad, 1960, p. 227; see also pp. 147, 200, 202, 203, 204.) Phloyphrom defines it as "auspicious rice offering tray; auspicious rice; auspicious rice offered to spirits to bring good fortune". (Plang Phloyphrom, Modern Standard Thai-English Dictionary, 1959, pp. 704-5). I think the last part of the definition by Phloyphrom comes near to what is meant in the village. Mr. Wichian said the ceremony of propitiating the rice soul was also a ba:j sǐ: ceremony.

At the time of the ceremony a mǔ: sùat ^(หมอสูต) (literally a chanting doctor - mǔ: being used to apply to all types of shaman and religious non-Buddhist practitioners in the village) ^[15/16] will lead the ceremony. The ceremony will be [16]

[15] * "Above the grade of Nak Dhamma First Class, the monks are divided into seven classes of Pali scholars called "Parien" and graded from the lowest, or Parien, Third Class, to the Ninth Class." Wells, Kenneth E., Thai Buddhism, Bangkok: The Christian Bookstore, 1960, p. 15. [16]

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[16] held to help the priest pass his examination which he will take in Bangkok.

Today in the village, the kamnan of tambon Khwāw plus the headmaster of the school in Bâ:n Khwāw plus other outsiders came. Therefore, there was a meal for them which I was invited to join. Main dish was kā:ng pa:, fish curry. Two live fish (catfish type) were killed by having their backbones broken at the neck, then filleted (without cleaning) head and all, and placed in a pot of boiling water with peppers, salt and vegetables. Other dishes included the standard fare of nām phrik - ké:w in Lao, pla:râ: - pa: dè:k in Lao, sticky rice, and rice wine - sā: sat h to:.

During the meal, I learnt of a ceremony to be held Friday morning at 9:00 called buang sūang (ບວງສູງ),* "to give worship to", in the forest, about 300 meters from the center of the village, in order to propitiate pù: ta: (ປູ່ຕາ), the guardian spirit of the village. (Pù: ta: literally means "grandfather".) [16/17] The spirit will be asked to protect the village from evil. The villagers have "chosen" (this is the word Mr. Wichian used) a man to act as khāwcām (ໜ້າຄຳ) - a speaker or intermediary between them and the spirit.

Mr. Wichian and I also went to the health center in Bâ:n Khwāw, The commune health officer said about "90 percent" of the villagers had liver fluke from eating raw fish. Also mentioned there had been some arrests made in the commune village (including the man at whose house I had seen a special pipe).** Mr. Wichian said some arrested had been accused of being communists, and that some people from another province had come to the village to work as infiltrators. [17]

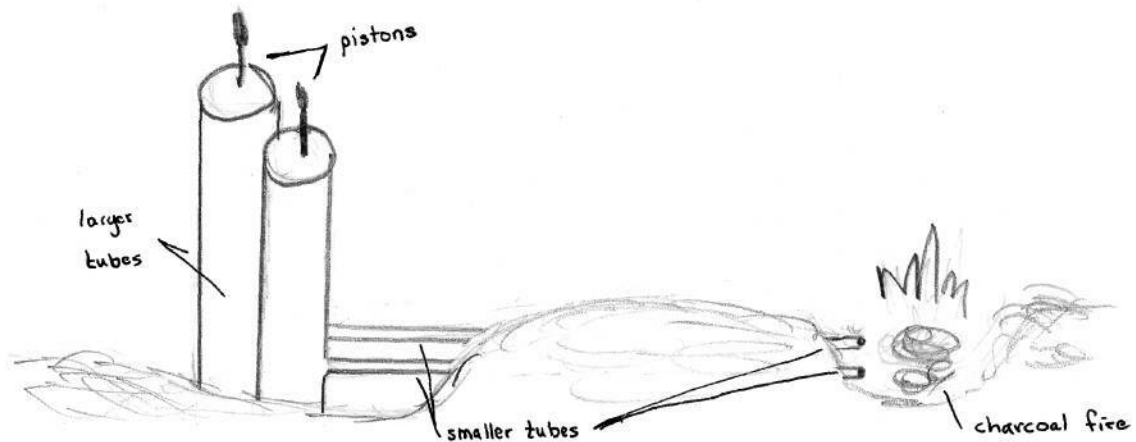
* M.F., p. 467 (under ບວງສູງ) "to vow promising a thank-offering if the request is granted."

** ~~Probably used for smoking~~ Probably used for smoking kanchai (ໜ້າຄຳ), marijuana.

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The pistons are worked up and down, forcing air through to the fire. Also had a type of anvil plus several metal hooks used to bend metal, while the blacksmith's yard and house contained several items of traditional village use, e.g. rake, hoe, spinning wheel. [17/20]

On the way to the tailor's we passed large mound where charcoal was being made. It seems that BNT makes charcoal to sell.

At the tailor's, I was treated to a concert on the kɛ:n, the traditional pipe instrument of the Northeast, and also I heard the songs of the mɔ̃:lam - i.e., mɔ̃:lam mu:, which were accompanied by kɛ:n and a drum looking a bit like a bongo drum.

In this khum there was a man rebuilding his house with good boards, as opposed to woven bamboo walling, and solid windows. He also has a new granary. I asked if he had come into money, but I was told he was just "developing". [20]

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[20] Also we passed two girls who were applying a "black rinse" to one of the girl's hair. Black hair is considered very beautiful, and since this girl will be a mō:lam singer, she must look as nice as possible.

On the way back to the main part of the village, we passed the field where the new school will be built (at a cost of B25,000). The field once belonged to the blacksmith, who donated it to the village. [20]

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Invitation for a Monk to Participate in the Forthcoming Festival in BNT:

The following is a translation of an invitation sent to the abbot Ban of Wat/Chiang Hian to invite him to participate in the forthcoming ceremony at Wat Ban Nong Tyn. This invitation is similar to others sent to monks in various temples located in village neighboring Ban Nong Tyn.

Wát Bâ:n Nǒ:ng Tý:n School

January 2506

To the abbot of wát Bâ:n Chiang Hian in reverence and humility:

On the 1-2-3 of February 2506 the teachers and villagers of Nǒng Tý:n will sponsor a celebration of status-fans for Phrá' Mahá: Sǐng Pasananacitto:.

In order that the ceremony will be most auspicious we would thus like to humbly invite your reverence to come and ~~chant~~ the chaimongkhon ~~khathax~~ kha:thá: at 4:00 p.m. on the first [of February] 2506.

Sent with evidence of my highest respect,

[signed]

(Mr. Bunthiàng Phanthúku:n)

Secretary of the Festival Committee

มกราคม ๒๕๐๖

นมัสการ เจ้าอาวาสวัด น.ส.ไชยสงคราม

ด้วยคณะกรรมการพร้อมทั้งชาวบ้านหนองคันจะจัดงานฉลองพัทธศของพระมหาเถิง ปสนน-
จิตโต ขึ้น กำหนดงานวันที่ ๑ - ๒ - ๓ กุมภาพันธ์ พ.ศ. ๒๕๐๖

เพื่อเป็นศิริมงคลในงาน จึงขอนิมนต์พระคุณท่านไปสวดชัยมงคลคาถา ในวันที่ ๑

๒๕๐๖ เวลา ๑๖.๐๐น.

นมัสการ มาด้วยความเคารพอย่างสูง

.....


(นายบุญเที่ยง พันธุกุล)

เลขานุการกรรมการจัดงาน