

As we were walking over to the khum where the tailor lives, we passed a large mound which turned out to be the place where charcoal was being made. It seems that BNT makes charcoal to sell.

In the tailor's house, I was treated to a concert on the ke-sa - the traditional pipe instrument of NE Thailand. Also, I heard the songs of the mō: lam - i.e., mō: lam mu: which were accompanied by ke-in and a drum that looks a little like a bongedrum. I was also given food to eat - noodles and fish curry (followed by my first drink of water which is certain to cause disastrous results).

In this khum, one man is building - or rather rebuilding, his house - with good boards (as distinguished from woven bamboo walling) and solid windows. He also has a new granary. I asked if he had come into money - but the answer was that he was just "developing".

We passed two girls who were applying a "black rinse" to one of the girl's hair because "black hair is thought to be 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. This field once belonged to the blacksmith who donated it to the village. Mr. Wichai said that the school will cost \$25,000.

1 February, 1963

Actually, I am beginning to write up these notes which were taken on the 1st of February, on the third and since there has been considerable activity during these last 3 days, I am afraid that my recall and my note-taking may be a little scanty.

During the ^{first} 3 days of February, the village sponsored a waf fair in order to raise money for the new school building. This fair had been thought up by Mr. Wichai as a part of community development. He figures that enough money will be made in waf fairs in two consecutive years such that the govt. will contribute the remainder of the \$26,000 needed for the ~~fair~~ school. In conjunction with the fair are a large no. of ceremonies - primarily Buddhist but also some Animist. Most of the Buddhist ceremonies, which take in money for the school, as well as the presence of the monks on the waf grounds means that people coming to the fair and its attendant festival will make merit. These two incentives within the Thai cultural context were used to attract people to the fair: the incentive of ๑๕๗๑ (sak-sānuk di:), "having fun", and ๑๗๒๑ (tham bun), "making merit".

Mr. Thiang made up a "program" for the activities during the 3 days of the fair. The first day's program is as follows:

เวลา ๑๖.๓๐ น. ประทานอาหารการก๋วยเตี๋ยวเปิดงาน หลังจาก การเสร็จพิธีสงฆ์ สวด สวดชัยมงคลคาถาแล้วจุดเทียน โคม ประดับโคมลมอย่างละ ๑ อัน	2:30 p.m.
เวลา ๑๘.๐๐ น. มวยเริ่มชน	6:00 p.m. Boxing (Thai) begins.
เวลา ๑๙.๐๐ น. รำวงเริ่มแสดง	7:00 p.m. Ramwong (dancing) begins.
เวลา ๒๐.๐๐ น. หมอลำแสดง	8:00 p.m. M ^๑ : lam begins.

Actually, there were two ceremonies in the morning - 1st the feeding of the priest, and then the propitiation of the village patron god. We arrived in the village at about 9:00 in the morning. We went to the kut? where the priests stay. In the room were large containers of food. There were all varieties of rice preparations: khā:w khi: which looks ~~like~~ like corn. ^{cooked} kh^๑ sticky rice is taken and rolled into this shape. Then ^{new} egg is taken and placed on the rice. Then the roll is toasted over the fire. khā:w khiap - which is ~~now~~ sticky rice is taken, mixed with the root of ๗๗๓๒๗ (tūt mā:) - and egg. then it is rolled out flat and toasted. The end is something like a chapatty in shape (though not in taste). khā:w hīm -

sticky rice mixed with bananas, other fruit, honey, etc. and then rolled into a banana leaf. Of course there was plenty of just plain khā:w n̄law placed in the ๒๗๓๕ (bā:t) - the monks' bowls. There were traps full of the standard fare - \neq curries, fish, noodles, fermented fish paste, rampick, etc. Also, in the room were little banana baskets (kā:tō:g or kra thōng) which were also filled with various rice preparations. These Ma:w explained were for the spirits of the village. There was a large basket full of some of every thing in the room. This basket, called khān khā:jō:g in Lao, is the food for the Buddha image. A little of everything that is given the priests is placed in this basket and then the basket is placed on the altar.

When we first arrived there were 4 priests - 3 others from B. Nō:g ta:, B. Yang, B. Hān Khog. However, during the course of the ceremony 2 priests of from B. Nām Thiang (B. Nō:g Kā:tō:g) arrived [By the last day of the ceremony, there must have been 25 priests at BNT].

This ceremony of feeding the priests is called ๒๗๓๒๗ (ban khā:w) - lit. "merit rice". The priests are fed everyday by the people, but this is a special feeding in which all the products of the rice are given over to be eaten. This ceremony is held once a year at the end of rice harvest to demonstrate the people's thanksgiving for a good harvest (as well to propitiate the "owners" for a better harvest). This day was chosen because it was also the first day of

the ga:n and therefore an auspicious day for making merit. Usually, however, the ceremony is held in January (the "3rd month").

At the beginning of the ceremony, the people made a chant of presentation. Should find out the name of this chant. Then the people took the food up on trays and in baskets and presented the food to the people, while the priests were eating (asked about the ceremony). Included in the discussion was mention of another ceremony:

In the 1st month there is a ceremony there is the ceremony of ๒๑ ๓๒๑ (ban wə:t) (๒๑) • or ๒๑ ๓๒๑ ๓๒๑ (lam math ma:hā:chā:t) - lit. 'the ^{to possess} song of the great nation'. On this day the priests speak about the story of the Buddha. A very sketchy bit.

During the monk's eating I noticed that the men and women were sitting separately. This, it was explained, happens in all ~~functions~~ religious functions in the wat area. When the priests were finished eating what they wished, the food was taken and placed in front of the people present to eat. What was left over, it was explained, would be used to give to beggars (of which there were a few children on the veranda of the kūt?). Food which is left over is ~~never again~~ given to the priests to eat for the noon meal. New food is prepared for that purpose. Though this may be true of ceremonies of this sort, is it true of normal days? I have read that the priests receive in the morning food for the 2 meals.

After both the people and the priests finished eating, the monks begin to chant.

During the chanting the acting head monk had in front of him a bowl of water ~~water~~ in which he stirred some leaves and a candle, swishing them around in the water all during the chanting. This is the way "holy water" nā:m mon is (น้ำมนต์) is made. This water was then taken by one of the priests and "sown broadcast" on the heads of the worshippers present.

Also, during the chanting a few men took some water and dripped it to the ground through the slats of the floor. This process which is called น้ำรดหัว (jā:t nā:m) - lit. 'drops of water' - is done in order to tell the "fairies" ~~about what~~ to pay attention to what is happening.

With the ~~pouring~~ sprinkling of holy water, the ceremony came to the end, and the blacksmith, who had been appointed khaucam, led a procession of people (mostly men and children) into the forest near the village. After a short walk into the center of virgin forest we came onto a clearing in which ^{were} two small structures in the shape of sulas. The larger of these two buildings was the abode of ๒๑๓, pū:ta: - [a kinship term composed of the words for ^{paternal} and maternal grandfathers] who is the guardian spirit of the village. The smaller house is the house of the servants of ๒๑๓, pū:ta:.

The khaucam took some leaves and laid them on two bamboo stands, which is called a khajō:j.



Then the food which had been carried from the village was placed on top of these leaves. [I didn't notice any more food being put on the ^{khajō:j} leaves of the servants than on the one intended for pū:ta:]. These two offerings were placed in the houses. There a small plish of "curry" was placed next to the ~~khajō:j~~ khajō:j in each house. Surrounding these were placed the various rice products - khā:w khīap, khā:w khī, etc.

There were a lot of bamboo tubes lying around the bases of the houses. These had contained liquor for pū:ta (and consumed by the people after pū:ta had partaken of the essence).

When the offerings had been placed in the houses, the khawcam made a prayer in which - as best as I could follow - he asked pū:ta: to help the ya:n and help bring in much money, safeguard those who were coming to the ya:n. The food, he said, was being given so he would grant these things. I also heard him mention the name of phrā: māhā: seŋ - the high status priest orig. from the village who was present during the ya:n.

It was explained to me that about 30 naj of the forest are the domains of pū:ta: and are therefore left undisturbed. [Naj: Charoen, the Asst. pūlit amphoe:

says that he knows of no better way of forest conservation than this practice, which is held in every village, of making a part of the woods sacred as it belongs to pū:ta:.

When the khawcam was through speaking, he said that pū:ta: had partaken of the food and thus began distributing the food to the children who had all accompanied the procession to the woods.

The whole act of worshipping the pū:ta: is called ๒๒๒ ๘๕๕๕ (buang sūang) in Thai or sen wā:j in Lao. As far as I could tell, there were no chants ~~done~~ or set invocations during the ceremony.

Afternoon.

When we arrived back in the village at about 3:00, we went to the sā:la wāt. There were many, many more priests than there had been in the morning. ~~There had come in order to khajō:j among khon (๒๒๒ ๘๕๕๕) lit.~~
"to spit out quiescence" ~~in the woods, to tend our suspicious nature~~
at the proceedings. Mention about ๒๒๒ ๘๕๕๕ - ?

The sā:la wāt is constructed in such a way that there is a raised dais on one side. It was on this that many of the priests were ~~seated~~ seated. Also, on this dais was the ~~๒๒๒ ๘๕๕๕~~ ๒๒๒ ๘๕๕๕ - tō: mī: which is the set of tables which serves somewhat the function of an altar as it ~~can~~ holds flowers, candles, Buddha images, etc.

In front of the $t\acute{o}^2 m\acute{u}:$ was a stand which held the 3 "examination" fans of $ph\acute{v}\acute{a}^2 m\acute{a}:h\acute{a}: s\acute{e}j$. These fans which are pink with gold thread have a Thai numeral embroidered ~~in~~ on the front to indicate the no. of ~~examin~~ parian exams the priest has passed. These fans are known as $\text{ฟ้ัน ๓} (ph\acute{a}t j\acute{o}t)$. Have a photograph.

In front of the fans was a tray which had been arranged for making ~~work~~ auspicious work done on the day. It was placed in the $s\acute{a}:l\acute{a}: w\acute{a}t$ because that is the place of ceremonies of the day. The tray was arranged as follows:

There were three "hampels" of raw cotton cloth placed around a central dish or pan. In the pan was water ($\text{น้ำ} \text{หรือ} \text{น้ำ} \text{หรือ} \text{น้ำ}$ or $\text{น้ำ} \text{หรือ} \text{น้ำ}$ - $n\acute{a}:m phr\acute{a}-ph\acute{u}t th\acute{a}m\acute{o}n$ or $n\acute{a}:m m\acute{o}n$) in which were placed 2 bamboo strips which symbolize the story of the Buddha. Also, on the tray were some flowers ($\text{ดอกไม้} (d\acute{o}:k r\acute{a}k)$) and some candles. When lit, the candle wax is dropped into the $n\acute{a}:m\acute{o}n$. There was also the $\text{เส้น} \text{หรือ} \text{เส้น}$ - $ph\acute{a}:j s\acute{a}:j s\acute{i}n$ - the cotton thread which is passed from one monk to another when prayers are being made. The villagers constructed this ~~tray~~ tray and placed it in the $s\acute{a}:l\acute{a}: w\acute{a}t$.

Evening

The activities of the evening were that of any wat fair. All around the major centers of attraction were little stands which sold all sorts of food. There were stands selling

"penny" trinkets and cheap non-food items (like combs, minners, etc.). The major centers of attraction were the $m\acute{u}aj$ (มวย) - 'Thai Boxing' - stadium which also enclosed the $m\acute{v}:lam$ (หนัง) cum movie theatre, the $ram\acute{u}ong$ (โรง) stand which was placed next to the bar, and, inside the wat grounds, the "central centre" where priests stood using megaphones to induce people to donate to the worthy cause. Each major attraction had its generator which provided power for lights and the PA systems - There were 3 separate generators.

However, different from other $g\acute{a}:n$ which I have seen, the events in this one were run sequentially - i.e., not simultaneously. First was the boxing. In Thai-style boxing, the fighters cause their legs and feet as well as their hands. In this case instances, the fights were to last 5 rounds - 3 minutes fighting and 2 minutes resting. However, on all 3 nights there was only 1 fight that went the full 5 rounds. The philosophy is seemingly this: once one fighter proves himself better, quit before anyone gets hurt. On a number of occasions, a fight would be stopped because it looked as though a fighter was or might get hurt. In Thai boxing, the fighters begin by making a $w\acute{a}j khru\acute{s}$ (ไหว้ครู) - i.e. paying respects to one's teachers in the art of boxing. The fighter comes to the center of the ring and gets down on his hands and knees. Then placing his hands in a praying position, he bows 3 times with his head touching the floor on each occasion.

In larger, more important boxing arenas with more proficient boxers, there is a more elaborate ceremony of wai khru in which the boxer does a little dance. However, in BNT, this was dispensed with (or yet not learned by these amateurish boxers).

The time during which the wai khru ceremony is going on and the time during which the boxers are fighting is accompanied by music - a special "boxing" music which is made by a wooden flute, a set of small "bell" cymbals, and a drum.

On all three nights of the fights, there was one fight (out of the 6 held each night) which was billed as "special". In these cases, the fighters were supposed to be professionals from Bangkok or some other far away place. However, this was never true, though the fighters tried to put on an act that it was so.

Towards the end of the boxing, the ramwong began. On the first night, there was only a percussion band, but on the second and third night, there was a trumpet also. The orchestra stands on a two steps of the platform built for the dancing. The girls were from Sarakhom and were dressed in bathing suits. When the dancing was not going, they wrapped a towel around themselves from hip to knees. The dances could be divided into two types: ramwong thammada - "traditional ramwong", and ramwong farang - a variation on the ramwong done to Western music (calypso, rock-'n'-roll). In no cases do the boy and girl touch (or at least they are not supposed to and I observed more than one girl rush away on overzealous work).

Concurrent with the ramwong on the first night was the mō:lām play. This mō:lām is the traditional "folk-opera" of the Northeast. On a stage one back-drops - a set of 3 curtains with various scenes on them - the curtains can be rolled up and down depending on the act. The acts presented by mō:lām players can be taken from the Ramakian (their version of the Ramayana) or from other stories including the "dream" plays about ^{male} queens. The play on the first night was a "dream" play about a ^{male} queen.

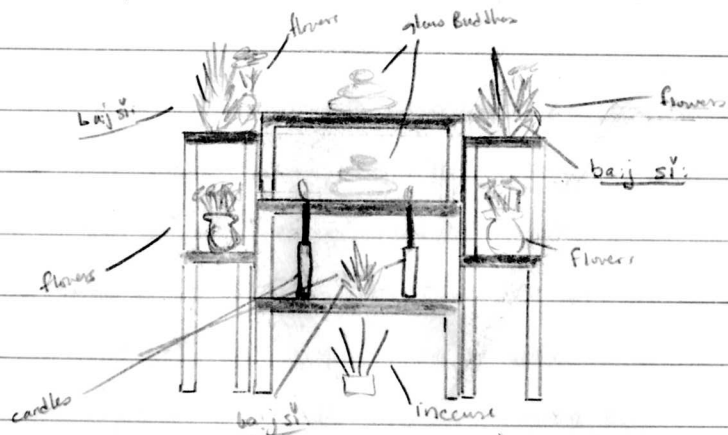
All of the mō:lām players in this instance were from the same village in ~~at~~ T. Do:n Wain. But they weren't from the same family - 10 families being represented in this one troupe. The players are all under a Master who has taught them the art of acting.

Though there are troupes who go from fair to fair, it seems as though there are at least a few people in every village who can sing mō:lām songs.

2 February

Me. w. and I went early to the village in order to see the ba:j si: ceremony which was to be held for phra: mi: hä: seg. Mention has been made of this ceremony before on pages 14-16. Ba:j si: seems to be the name both for the ceremony and for the banana leaf splinters which are made especially for this ceremony. In the local language the splinters are called bäk beg (๒๓๑ ๒๓๒). See Jane's description and model.

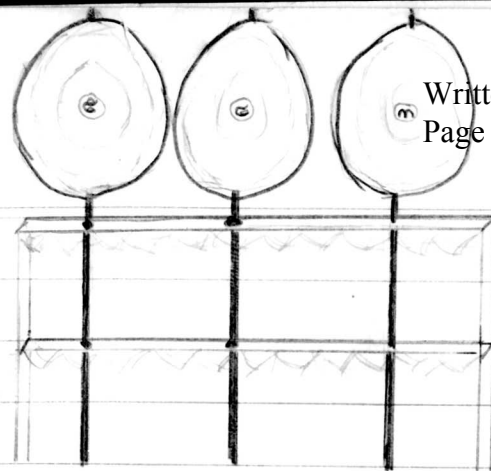
The following is a rough sketch of the tò: mü: as it was prepared for that day.



This is a 7-tabled tò: mü:; more important ones are 9-tabled.

In the sä: la: wät before the ceremony began, women were working on the accoutrements of the ceremony (the ba:j si: banana leaf construction) and in making food for the monk's noon meal (zä: hä:n phe:n).

In front of the tò: mü: on the main floor was the stand containing the pieces of phra: mi: hä: seg:

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phai iót - or 'fans of honour' given to a Buddhist monk when he has passed a gá:ion exam. The no. in the middle indicates the no. of exams which has been passed (3 is the lowest).

Then a white cloth was laid in front of the fans and a very old iron tray with a pedestal (phan) which contained the main things of the ceremony was placed on this cloth. On top of the tray was first laid ^a piece of cloth ~~the tray~~, then some banana leaves. On top of this was placed a 4 set of 5 pronged ~~ba:j si:~~ ba:j si:.

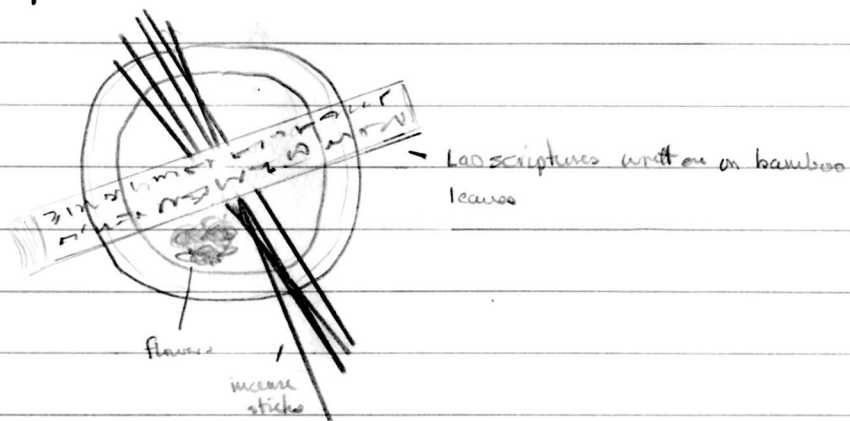


In each of the prongs were placed a flower. The ba:j si: was bathed

with a yellowish colored "fragrant water" (nám hóm). Also placed on the tray
were other leaves - baj yò: and baj khuy - , khà:w hóm, 2 eggs.
Then 6 collections of thread of about 6" in length were placed between the
prongs of the ba:j sǐ:.

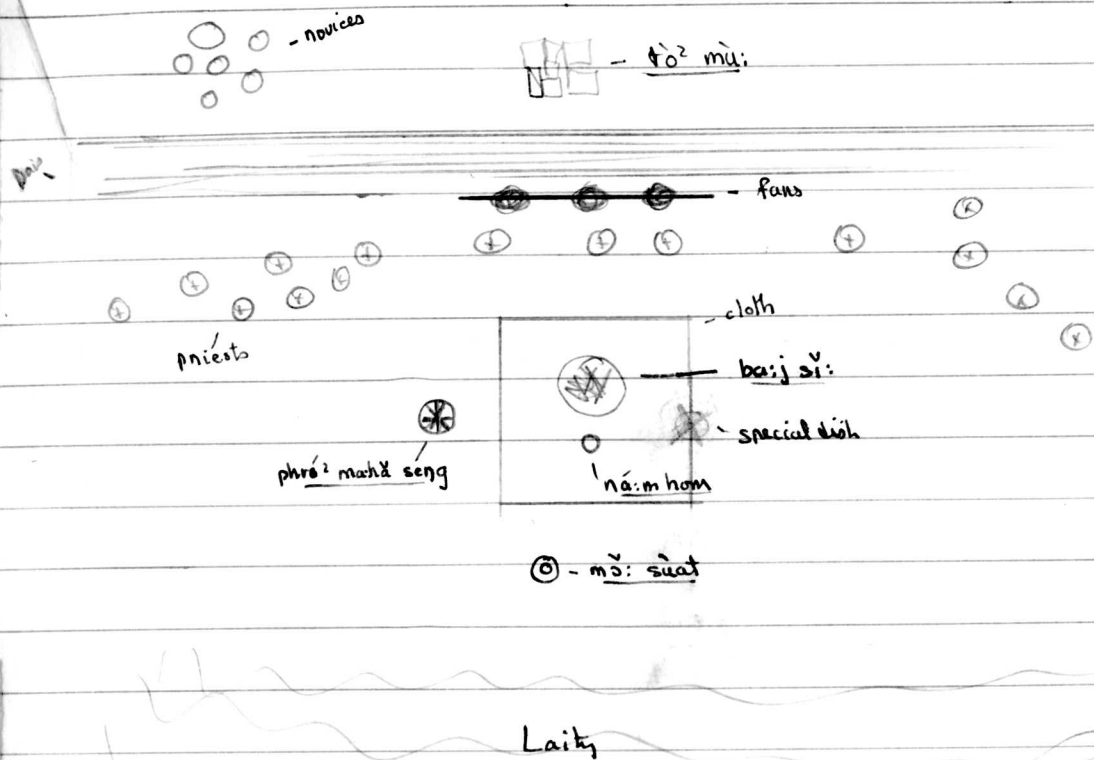
This tray was taken and placed on the white cloth in front of the fans.

Other people came and placed more of the collections of short strings on the ba:j sǐ:.
Set in front of the tray was a bottle of nám hóm. To the side was a plate
with incense sticks (thi:p), leaves and the set of Lao scriptures written
in bamboo.



phrá' má:hǎ seng was seated to the left (my left facing the altar and
priests) of the ba:j sǐ:. Other priests were seated between the altar
and the ba:j sǐ:.

Sketch of arrangement of people and objects in the sala wat:



and a plate
A priest's begging bowl - bá:t - was brought in and were set next to the
ba:j sǐ:. First chants were made by the priests. Then there were some chants
by the laity. Then, phrá' má:hǎ seng chanted some of the things which are
expected of him as a priest. The mǒ: suat "read" from Lao scriptures on

bamboo strips. In this he called for the soul (*khwän*) of *phrá? máshá:sey* to come here if it is located anywhere else. This marked the end of this reading marked a definite transition in the ceremony. Then the *mō: suat* begin to read from some other scriptures - apparently written in *khō:m* characters.

Mr. W. explained that *ba:j si:* is the name of the whole ceremony (as well as the banana-leaf construction) whereas *sū: khwän* is the name of what occurs at the ceremony.

When the *mō: suat* had finished reading, he took one of the strings which had been laid on the *ba:j si:* and wrapped it around the outstretched wrist of *phrá? máshá:sey*. He then twisted the two ends of the string slowly while chanting. Then the priests present each tied a string around his wrist. Finally, the strings were distributed to those present. As they came, they would drop some money (usually a baht) into the begging bowl ~~and~~ before tying the string. Women are not allowed to tie the string but would only lay the string on the wrist of *p.m.s.*. Some men would then tie the string. The money which was given ~~was~~ would be used for the school. Most people coming up would say some good wishes for *p.m.s.*

When everyone had finished the string tying, the priests chanted. After this was over, the two eggs which had been laid on the tray were opened to read the fortune of *D.M.S.* (I did not gather whether it was good or

2 Feb. This morning *phrá? máshá:sey* ~~did~~ had only one of the strings left on his wrist. Mr. W. said that he only kept the strings on wrist for the night and then took them off (leave me). No time record for this string.

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bad). The eggs were then given to Mr. W. and ~~myself~~ myself ~~do~~ eat.

I think this ceremony is connected (or is an aspect) with "tying the *khwän*".

See Phephanan's article ~~is~~ on the *khwän* in December issue of JSS.

Schedule of events for 2nd February

๑๒๗ ๐๗.๐๐ น. การขอมัดตาพร้าหมัก	7.๐๐ a.m. Presentation Feasting of morning meal for priests and novices.
๑๒๗ ๐๘.๐๐ น. ขอมัดตาพร้าหมัก	9.๐๐ a.m. <i>Barj si:</i> and the ceremony connected with the fan.
๑๒๗ ๑๑.๐๐ น. การขอมัดตาพร้าหมัก	11.๐๐ a.m. Presentation of noon meal (for priests)
๑๒๗ ๑๓.๐๐ น. ขอมัดตาพร้าหมัก	1.๐๐ p.m. Procession with the fans to other villages.
๑๒๗ ๑๕.๐๐ น. ขอมัดตาพร้าหมัก	2.๐๐ p.m. Fireworks competition.
๑๒๗ ๑๗.๐๐ น. ขอมัดตาพร้าหมัก	5:๐๐ p.m. Beginning of boxing.
๑๒๗ ๑๙.๐๐ น. ขอมัดตาพร้าหมัก	7:๐๐ p.m. Ramung begins.
๑๒๗ ๒๐.๐๐ น. ขอมัดตาพร้าหมัก	8:๐๐ p.m. <i>Mō: lam</i> begins.

Prior to

During the boxing in the evening, I heard the following in way of advertising:

"Come see the boxing. Enjoy yourselves and make merit
by giving money to the new school."

Actually, m̄:lām wasn't held this night. Instead there was a movie. Mr. Wichian and I went over to the Ramwong after the boxing was finished. Among the men seated in the bar where we were, there were some who insisted on having one of the dancers down for a private demonstration at our table. I noticed that the girls had on make-up which made them very ugly. They also had very unattractive legs. Of course, there was considerable request for the fangng to dance, but I protested vigorously and did succeed in not dancing.

3 February

Outline of Daep's events

๑๗.๐๗.๐๐ ๕.	๑๗.๐๗.๐๐ ๕.	๗:๐๐ a.m.	Presentation of morning's food.
๑๗.๐๘.๐๐ ๕.	๑๗.๐๘.๐๐ ๕.	๗:๐๐ a.m.	(* See notes below on this word)
๑๗.๑๐.๐๐ ๕.	๑๗.๑๐.๐๐ ๕.	๑๑:๐๐ a.m.	Presentation of noon meal
๑๗.๑๒.๓๐ ๕.	๑๗.๑๒.๓๐ ๕.	๑๒:๓๐ p.m.	
๑๗.๑๕.๐๐ ๕.	๑๗.๑๕.๐๐ ๕.	๒:๐๐ p.m.	[I don't know quite what this means.

* khè:ŋ kham means 'contest' or 'competition'.
kho:m means 'lantern or big lamp', and
lom means 'humour, wind, breath'.

๑๗.๑๗.๐๐ ๕.	๑๗.๑๗.๐๐ ๕.	๕:๐๐ p.m.	Beginning of boxing.
๑๗.๑๘.๐๐ ๕.	๑๗.๑๘.๐๐ ๕.	๗:๐๐ p.m.	Beginning of Ramwong.
๑๗.๑๙.๐๐ ๕.	๑๗.๑๙.๐๐ ๕.	๘:๐๐ p.m.	Competition on a single khè:ŋ
๑๗.๒๐.๓๐ ๕.	๑๗.๒๐.๓๐ ๕.	๘:๓๐ p.m.	Beginning of m̄:lām.
๑๗.๒๕.๐๐ ๕.	๑๗.๒๕.๐๐ ๕.	๑๒:๐๐ p.m.	Closing of fair.

The afternoon before I noticed several things in the sala wat area which had been set-up for the ceremony of today. I had discussed these preparations with the abbot of Wat Ban Khuleo - phrá^{khua} deu^{cho:ŋ} - a priest of some 36 years. [I was quite liked this priest and hoped to meet with him again. He told me that he has authority over all the priests in the community.]

The ceremony which was listed in the program as thè:t sàhòk-sàt tri[?], and was called by those involved as wê:t sán don. I have had some trouble in trying to make full sense of the ceremony, but with the help of phrá^{khua} deu^{cho:ŋ}, Mr. Wichian, and Kenneth Wells, Thai Buddhism, I think that I have gathered the general idea, in part, and content of the ceremony.

The two key words connected with this ceremony are those of thè:t sàhòk sàt tri[?] and wê:t sán don. I have been unable to find any exact meaning translation of the first word as a unit word. According to

Phloy phrom 1778 (thê:t) has the connotation of "religious festival" as in 1778 (thê:t sà ka:n), "season in which religious or civil functions are held" and 1778 1778 1778 (thê:t sà ka:n khâw pha:n sã:), "religious functions observed at the beginning of the Buddhist Lent." (p. 619). 1778 (hök) means "to overturn; to spill" (p. 1391). I can find no definition of 1778 (sät tri?) anywhere (at least with this spelling).

According to Mr. W. and phrá: du:, this word could be defined as a religious ceremony in which teachings are given to the people in the form of a play-discussion.

1778 1778 (wê:t sãndan) which is the word Vessantara in Sanskrit is defined by Phloy phrom as "name of Lord Buddha in his tenth incarnation as a Bodhisattva" (p. 1266).

Perhaps Wells' explanations will throw light on the meaning and connotations of both these words:

"In addition to the chants listed above there are eighty-nine others in the Royal Book of Chants which may be used in worship services or for study, making a total of two hundred and twenty-three. Aside from these there are many Jataka Tales, sermons and other works in Thai used in Buddhist worship. This type of service is called Preaching the Dharma and does not differ greatly from the style of employed in Suat

Chaeng. The preaching or reading, which usually takes place on a special occasion such as a festival or dedication, maybe done by any number of monks from one to eight, each seated on a preaching chair in front of the audience with a bundle of palm leaf manuscripts before him and each assuming the part of a different character in the Tale, etc. The following works are among those used in,

" PREACHING THE DHARMA

- " 1. The Vessantara Jataka, or Desanā Mahā Jāti
- " 2. The Sāthā Phan, a condensed form of the Vessantara Jataka, in one thousand verses. ² [FN. ² An annual service is held in some temples in which this Jataka is read in one day and night. To attend such a service is a highly meritorious act.]
- " 3. The Pattham Sambodhi or Life of Buddha.

xxx [There are 15 of these listed]

" Many of these urge the heavens to present offerings to the ~~Pattham~~ bhikkhus, to assemble at the temples on holy days and to listen to the sacred writings as a means of gaining great reward. ... " [Wells, Thai Buddhism, pp. 273-275]

Wells then gives a short description of the gāthā Phun on pp. 275-278, based on a version which he mentions in a fn on p. 275 (fn. 2).

Wells' description certainly jives with what I learned about the ceremony:

1. The ceremony was held on the occasion of a village fair.
2. I was told that the ceremony was supposed to be held once a year.
3. The ceremony brings much merit for those attending.
4. The full name of the ceremony is ဝဲတံဆိပ်စာသေတံဆိပ် (wē:tsāndān cha:dōk). ~~တံဆိပ်~~ cha:dōk ("stories of the incarnations of the Buddha") is the Thai word for Jātaka.

Preparations for and accompaniments to the ceremony:

A. တံဆိပ်စာသေတံဆိပ် hō: zūp pā khūt. Near the sā:lā wāt was constructed a tower of about 6' in height which supported a place for a specific type of shrine [have photograph]. This word ~~of the~~ means lit. "tower of zūp pā khūt." zūp pā khūt is the name of a Buddhist saint as ဝဲတံဆိပ် (zōrā hān). This tower is constructed in order to protect the ceremony from "dangers." In this shrine are the following:

- 1) ဝဲတံဆိပ် (khūi than) - a container of 1000 flowers, 1000 rice & kernels, 1000 miag (တံဆိပ်), 1000 pieces of tobacco, 1000 pieces of betel, etc.

This thing is used in "the worship of the gods or Buddha".

- 2) bañ si:
- 3) priest's hat (bā:t)
- 4) 2 sandala
- 5) umbrella
- 6) ဖိနပ် (phan hā:) - a tray with candles, leaves, statue of Buddha.
- 7) A small ball of glutinous rice with a little bit of fish.

The hō: zūp pā khūt is supposed to protect the ceremony "from any direction."

B. တံဆိပ်စာသေတံဆိပ် thong chay. This literally means "standard." Surrounding the sā:lā wāt were large bamboo poles supporting home made standards with religious symbols. There were 8 of these standards placed at points in each of "the 8 directions." It is necessary to have these flags when having this type of ceremony. [why, I could not gather as my informants - priests - did not know]. Another name of these flags is တံဆိပ်စာသေတံဆိပ် (thong phā zūp pā khūt)

C. Name of Ceremony. The following were given to me as the name of the ceremony:

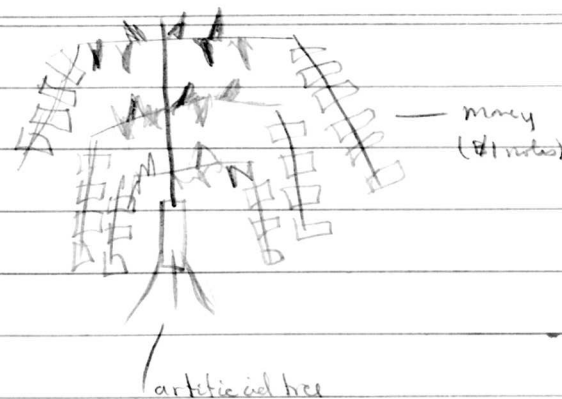
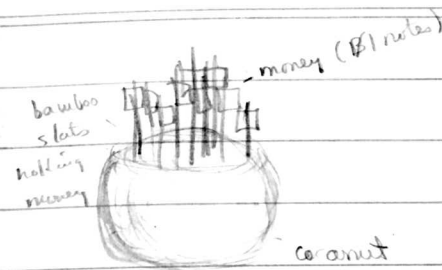
- တံဆိပ်စာသေတံဆိပ် (bun ma:hā: chā:t), ~~တံဆိပ်~~ တံဆိပ်စာသေတံဆိပ် (bun phā zūp pā khūt) and ဝဲတံဆိပ်စာသေတံဆိပ် (wē:tsāndān cha:dōk).

- D. ก้น (kan). When the people come to hear the sermons of the day, they bring gifts (usually of money) which they give to the priests. In this case the money was to be used for the school. There are two types of gifts:
1. ก้น 1706 (kan thê:t). These gifts which were brought by the villagers in the morning before the ceremony consisted of flowers, candles, incense, cotton, rice (uncooked), and money, *khā:w khīap*. The people bring these things in on trays (not necessarily all of them). The priests receive these and placed them into separate containers. *Phra Z ma:hū: sēng* wrote down on a sheet of paper each of the donations. The incense, flowers, ~~and~~ *khā:w khīap* would be kept by the priests for their own use. The money went directly to the school fund. The rice and cotton would be sold and the money given to the school fund [There was a huge pile of rice being amassed in the court yard ~~for the use of~~ in order to be taken to be sold].

2. ก้น 13:0 (kan lō:n)². These are gifts - almost exclusively, of money - brought by non-villagers who have come to the ceremony. The money is usually placed in a rather dramatic way of which I saw 2:

1706 (thê:t) means "sermon".

13:0 (lō:n) "to frighten, to scare" → fall by surprise



2 types of kan lō:n.

The former were present at the beginning of the ceremony. The latter were brought in during the middle of the ceremony.

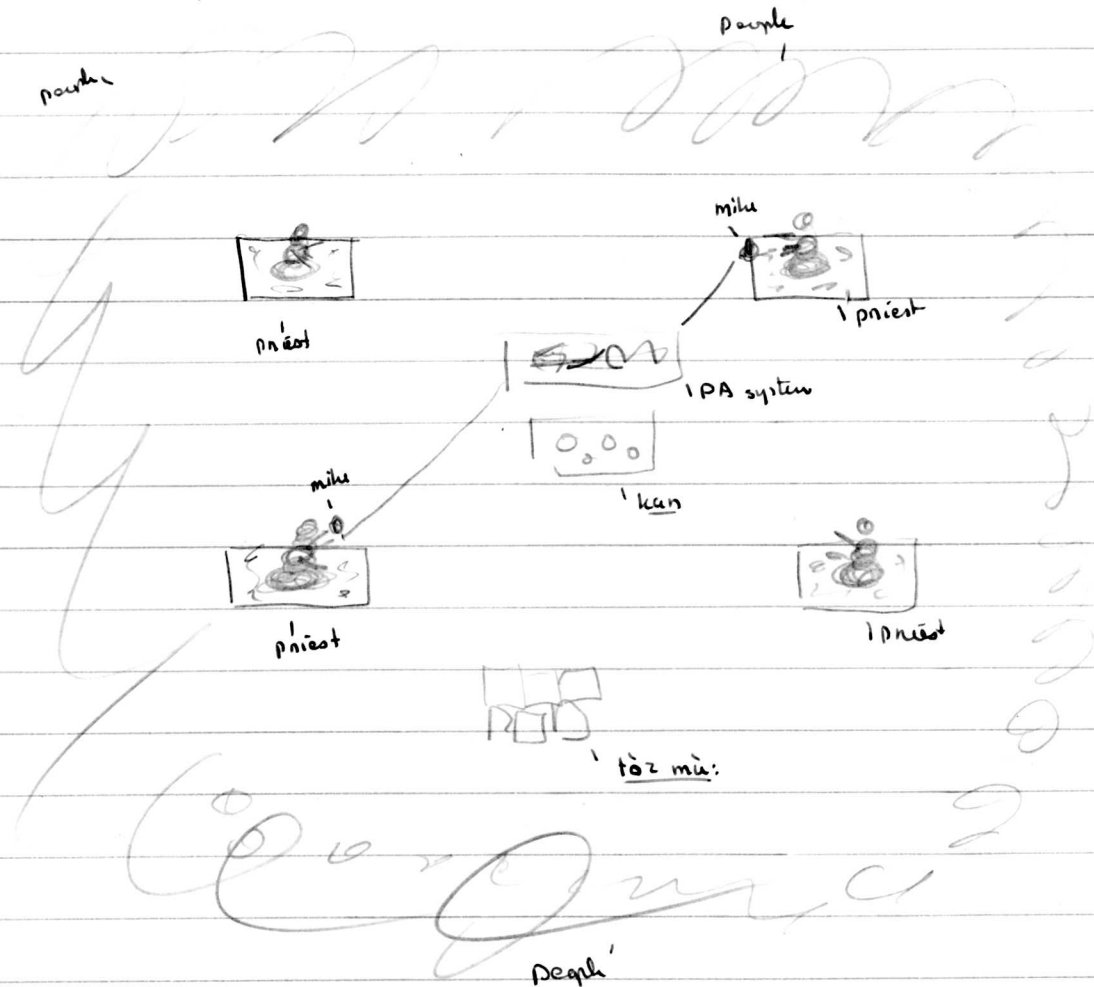
In addition to these two kinds of kan, during the ceremony, a bait was taken around and people contributed money. In turn, they had their names recorded on the list of those who gave to support the school. All these forms of kan are ways of tham bun, "making merit".

The Ceremony:

The ceremony was supposed to have begun in the morning. However, as there weren't enough people around (suffering from hangovers, I concluded), the priests didn't feel that they should begin. Thus, the ceremony didn't begin until about 1:00 in the afternoon.

When we arrived the ceremony had begun in a clearing between the

bō:t and the kūtī?². In the center of an audience were 4 priests seated on
 ๓๘๘๓๓๓๓๓๓๓ (thammamā:t)
 tables (school desks). On one side was a tō² mī:². In the center of the priests
 was a PA system and a table on which the kan was placed.



Each priest was provided with water, tobacco, betel. In addition each had the
 palm leaf scriptures. The people were seated around the outside of the centre circle
 and were seated on straw and mats. Differing from ordinary religious services,
 the people did not have their hands in the wāj-position.

what occurred is something as follows. Two monks would carry on a dialogue
 (the two who were speaking at the time being provided with mīles). There would be a
 good deal of dialogue - which often provided laughter among the audience and
 sometimes was of a sexual nature. Then one of the priests would break into a
 chant. I gathered that each was taking a part in the story of Vessantara -
 his father (𑀧𑀺𑀢𑀺𑀓𑀾𑀢𑀺𑀓 - sār chaj - sanjaya in Sanskrit), mother (𑀧𑀺𑀢𑀺𑀓𑀾𑀢𑀺𑀓 -
 phūt sà ti:), Vessantara himself, his wife, and his children. The effect
 was a bit like a musical comedy. The whole thing seemed to be taken in good
 humour by the monks who seemed to enjoy playing the roles as much as
 any amateur actor.

In the Vessantara story there are 13 lessons. Today only 2 lessons were
 given (concerning "giving something to another"). There would have been
 the full set of lessons if the ceremony had begun in the morning as
 planned.

In the middle of the afternoon, 2 jeeps drove up. These included the Naj Amphoe and his party - which included Mr. Sawaj - the C.D. Supervisor for the Amphoe and 2 other CD workers and a police officer. The Naj Amphoe was on his way to observe a irrigation project in a nearby ~~commune~~ Tambon. The police officer ~~to~~ was searching for a valuable Buddha image which had been stolen from a nearby village, and the CD people had come to the village for the gain.

At the boxing that evening, there were so few people that admission was cut in half. The boxing matches went very fast - being finished in about an hour.

After this, all the people who had helped on the gain plus the CD people were treated to a dinner of a variety of chicken dishes. After this Mr. W. and I attended the lha:n contest. I must say that I am rather enthralled by this music. I learned that there were several varieties or styles which must be played in a competition. The contest was held on what is called a "long lha:n".

In closing ^{about the fair} ~~to~~ I should like to make a few general remarks. I think that sometimes the fair was a thing detached from village despite the fact that it was being held in the village. Some many people from the outside were involved and so few people from the village. Once the dirty work of building and setting-up

was done) were doing anything. Another thing noted was that this was probably the first time electricity had ever been seen in the village itself. Finally, this was the first time a fair had been held in the village.

I had decided to contribute \$500 to the school fund. Thus, on the 22nd night of the fair Mr. W. had to introduce me to the audience and explain my help. On the last night, he wanted a picture of the formal presentation. Luckily, this was impossible. However, he did insist on my making a formal presentation to the Karnnam at the boxing match. I am really curious as to how my status was affected by this act.

11 February

Today I went to see Mr. W. and Mr. Chasen at the Amphoe office. In my conversations with them I learned that the Ichim (อิชิม) and the Khmer (icm) or Khmer are considered ^{by Thai} to be two separate peoples - the Ichim having come from India and the Khmers being indigenous.

Mr. W. took me to Sai-lai chongwat to see the two images Meu-rui-p which had been taken from the kie in Tambon Khwaw. There are a pair of these images both of which have their hands grasping some object which projects from mid-waist. The images resemble very closely that found at Prasat Hin Khok Prasat, Amphoe Nang Rong, Buriram. See figure 38 in Plan and Report of the Survey and Excavations of Ancient Monuments in Northeastern Thailand. In looking at the kie found at this site (fig. 37), I would say that these are comparable sites. If that is true, it is fortunate because at Prasat Hin Khok Prasat was found an inscribed bronze (fig. 40) which puts its date at 1139 A.D. (report on p. 71). This would provide a reason in dating the kie in T. Khwaw, Mulavarachhan as 11th or 12th centuries.

[bo:rain wát thi' sà tháin thua phrá' rât' á: na: cák]

~~Don't forget~~ In Chin Yadi, Bangkok

Bangkok: Fine Arts Dept., 2500 on pp. 160-62 there is a section on Mulavarachhan. Under Section 2 ("Sites to be examined") there is the following under

"(c) kie: bá:n khwaw (บ้านขาว) . In Amphoe Muang, Tambon Khwaw there is a kie called in the literature (khua:mahá: tháit myang yá:g thít sà ná:k) . It is made of 1180 (sə:ig) [? sɛ:ig means "jewels; weapons; qkio"] in the form of a kie: krá'cóm - 'kent, pavilion') with 4 corners. It is 4 wa: high [9 meters]; 2 wa: 3 sok wide [5 meters]. It has an entrance on the East side. ... There are 2 stone the:wá:ng within the prá:sá:t."

This morning when I arrived in the village, there was great to-do about the money which had been rec'd. from the ga:n. It seems that 1900 baht had been taken in cash. They expect to receive about 500 baht from the sale of the tobacco, cotton, and rice which had been donated. A further 900 is expected from the sale of the ^{woven} Abacombro mats which had been ~~used~~ used for the walls of the fence surrounding the boxing arena. Finally, there is some 1400 baht owed by people who attended the activities of the fair "on credit" (all total they have to get about 4700).

Even if they realize this amount, it will still be far short of the 10,000 baht which they hoped for. The money is, of course, earmarked for the new school. However, as it is now apparent that it might take several years for the money to be raised, the question thus arose among the villagers as to where the money should be kept. Mr. Thiang was of the opinion that the money should be deposited with the educational office at the Amphoe. In that way, the money ~~would~~ could not be touched except for school use. Mr. Phon, the headman, and the other village elders were of the opinion that the money should be deposited in the Govt. Savings Bank. With this point of issue, the headman called a meeting of village elders.

The group who attended included the heads of various khueas, the teachers (including the wife of Mr. Thiang who was the only woman who assumed the rights of a full participant), interested outsiders (mostly men) and Mr. Thiang and myself.

The meeting would have been paradise for a student of small-group dynamics. The first thing I noted was that at first Mr. Phon seated himself with the villagers as distinct from Mr. Thiang who seated himself separately with Mr. Wichian and me (thus, symbolically identifying us with his position). However, when the discussion really got underway, Mr. Phon moved himself next to Mr. ~~Loi~~ Thiang. Mr. Sanit, the second teacher was seated on somewhat middle ground between the villagers and the 4 of us. However, Khuen Beng, Mr. Thiang's wife who arrived late ~~to~~ sat herself down right on the edge of the villagers.

At first the discussion seemed unstructured. There was wild discussion on the prospects of selling the boards of the Ramwong stage (on which the meeting was held). There was no formal convening nor manifest opening of the subject to be discussed. However, we were soon in the midst of it. The villagers rapidly exchanging their opinions with Mr. Thiang saying ~~it~~ nothing.

The villagers opinion was that if the money were to be deposited with the Educ. office, it would be entrained in much red tape to get a hold of it. Further, in the bank, the money would be earning interest (the figure of \$102/yr. was mentioned and though I don't know if this would be the interest, this was the figure ~~was~~ accepted by those present). When Mr. Wichian took the floor in defense of the villagers' position, I thought that that would be the winning

blow. [Mr. Thian Wichian was the only person who commanded the floor without interruption].

But I had underestimated Mr. Thiang, when he was finally called on to speak by Mr. Wichian (who had more or less assumed the role of chairman of the meeting), he spoke quietly (thus, forcing all others to remain quiet) and slowly. He said that the money was earmarked for the school building of the new school, and since he was headmaster, it was under his discretion alone how the money should be cared for. He wanted the money deposited at the Amphur office so that it would stay a part of the educational funds and couldn't be used for anything else. The money, he went on, would be easily obtainable when necessary. There was no room for compromise in his position, nor would he budge from his decision. So "it was decided" (without any vote or formal accession) that the money would be deposited at the Amphur office.

In the afternoon I spent some time in the school. I was really shocked at the lack of discipline involved. My heart quite went out to those kids who in a way were being fed a sham of education as I don't think Mr. Thiang is really interested. One group which I watched were a group of 3rd graders. They were copying in notebooks the Thai from a text. This was a conscious writing. Mrs. Beng when the lesson was over took all the lesson books and corrected them. If they had been copied correctly, she threw the

book back to the floor for the student to pick up. If the lesson was incorrect she had the student come to her desk and sometimes she grabbed him (or her) by the earlobe or cheek as she explained what he had done wrong.

After school was over at 2:45, Mr. Thiang wrote the "daily report" in a Teacher's log which he must keep. He showed me this log and some day's entries were "The day went as usual," or the like.

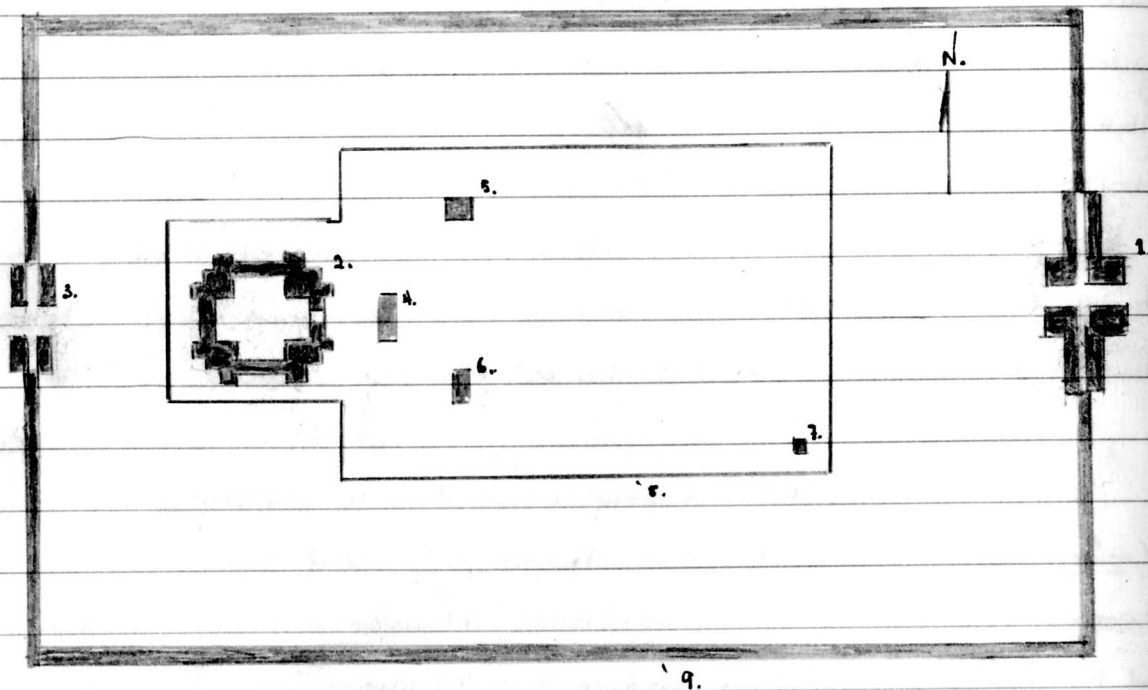
About 3:00 we had lunch - we included Mr. Thiang, Mr. Wichian, Mr. Donduang from Ban Mi, Mr. Sanit, and several of the village elders including Mr. Phon who had prepared the meal.

Then we wandered out to the field where some women were digging in the dikes and clods for snails and small frogs (which are eaten). I also saw the small vegetable plots which are watered with well-water.

Friday is to be a national holiday in celebration of ๒๓ ๒๓ ๒๓ (ma:kha:bu:cha:) - a major Buddhist holiday. I asked if there would be any ceremonies in the village. There will be none. I then asked if any celebration of this day was ever held in the village and the answer was no as there weren't enough priests. There may, however, be a celebration in Ban Khuan.

7th February, 1963

Today I paid another visit to the ku: in ~~Ban~~ B. Khwaw in order to take some pictures and gather some more information. What follows is a rough sketch of the site (drawn not to scale because I didn't have any measuring equipment): I have left out indication of the sá:la: kú: because this^{is} of recent construction.

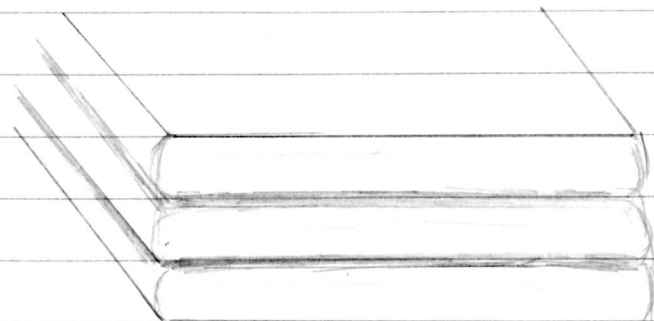
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The main entrance to the ku: is at gate ~~to~~ ⁽³⁾ the gate in the East (1.). The gate in the West seems to be one which was not orig. in the structure. In the Eastward gate the steps are very well-worn showing that they have undergone much use. Also, there are some large stones near the gate which are obviously neither part of the gate nor of the wall so all the other stones are made of sandstone.

The prásá:t ~~see~~ (2.) seems nearly intact (except for a few bricks at the top).

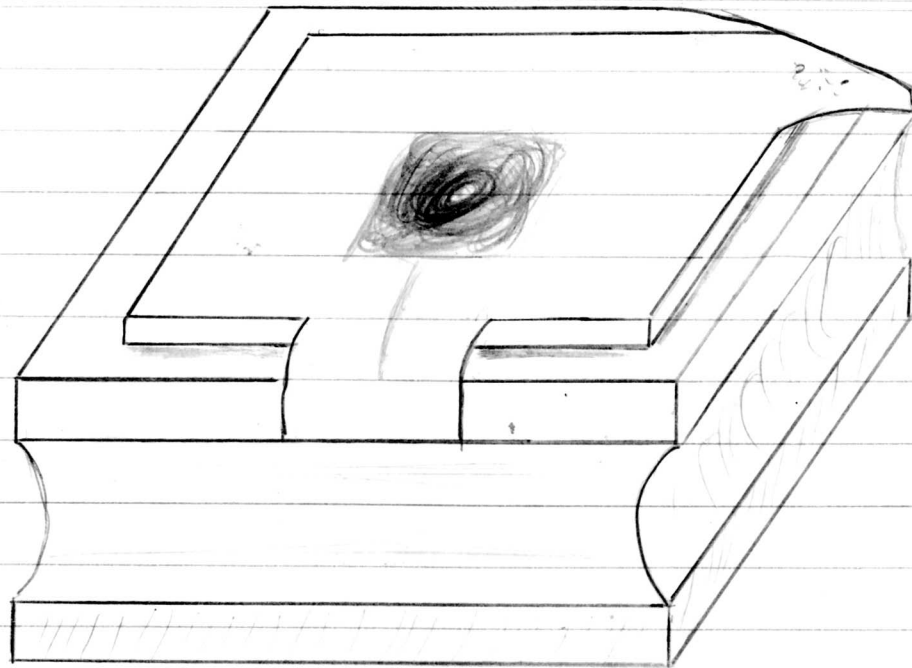
On the limit are two large ~~non-sand~~ stones which differ from all other stones in the structure in that they are not sandstone. At the present time the inside of the ku: houses some Buddha images and a wooden door has been attached to the entrance. However, the structure ~~was~~ to originally housed 2 the:wá:rú:p which are now in the sá:la: kú: khla:y changwát (see pp. 50-51 above for description)

Directly in front of the ku: is a large stone of rectangular shape. This stone ^(4.) gives the ~~impression~~ ^{is a} of being a three-tiered stone carved slab.



There are lines carved ~~in~~ across each of the tiers. Also, there are what look like some carvings on the surface of the stone ~~there~~ though these are too large to ever have been inscriptions. The base of the stone is imbedded in a concrete floor which has recently been laid down.

The most interesting stone is the one which is located to the left facing from the front of the ku: (no. 5). This stone which is ~~very~~ very much worked upon has a large hole in the center. On one corner, the edge has been worn down and has what looks like nicks in it. This corner is extended down from the whole. In the middle of another side is a ^{small} ~~small~~ ~~edge~~ edge with a groove cut. It looks a bit like a sacrificial altar. Rough drawing appears on the opposite page.



Another stone with a hole in the center appears at the back at corner of what is now the sā:la: ku: (no. 7).

The stone slab which rests in a symmetrical position to stone No. 5 (i.e., stone no. 6) is obviously not in its orig. position as it is resting on some pieces of hewed sandstone. It is some smooth slab with some carving on top (but probably not inscriptions).

When can still see remnants of a wall or structure around the inner court near the kui: (no. 8). This consists of sandstone sections which are partially hidden by the modern concrete. The outer wall (No. 9) consists primarily of sandstone blocks which all have the holes in them as formerly described. Occasionally, you see a smooth stone in the wall which obviously does not belong there.

About 16 steps to the south of the wall nearest the prāsūt is another site which consists of sandstones set in a rectangular order. In the middle of this is a raised earth area which must contain many interesting things.

8 February

Because today is a special Buddhist holiday - โศก ๒๑ ๒๒ ๒๓ - won mā:k khā bu: cha:, I thought that there might be a ceremony in the village. However, I learned that there was never any ceremony celebrating this day in BNT. I then thought that there might be a ceremony at B. Khwan. Mr. Wichian and I arrived there at Wat B. Khwan at about 8:00 this morning. The villagers were indeed giving a special presentation of food to the priest: (including to the one from BNT). However, the abbot was not present. Upon enquiries we learned (1) that there would be no ceremony in the village and (2) the abbot was B. Ching Hian. Thus, we returned to

B. Ching Hian. This village is also sponsoring a fair and it begins today. We found the abbot with the other monks of B.C.H. in the school also being fed by a small coterie of people from the village. The abbot said that there would be no ceremony celebrating the special day in B.K. because he had to come help at B.C.H. for the gain. He, thus, had postponed the celebration of mā:k khā bu: cha: for this year.

I really get enjoyment of the abbot of B.K. The presentation of food at B.C.H. had taken a long long time due to the chants being given by the laity. When the food finally was presented, the abbot said that the people in B.C.H. take too long a time in making their presentations.

For descriptions of mā:k khā bu: cha: see Kaufman, pp. 190-1; Wells, pp. 13, 78-84.

9 February.

Afternoon

To-day Mr. Wichian and I just walked around the village viewing the activities of the afternoon. First we stopped at the house of Mr. Tai-p (the man who had been the khaw khaw on the day the trip to worship pi: ta:). Mr. ~~Tai~~ Tai-p and some of his friends were blacksmithing at the blacksmith place in front of Mr. Tai-p's house. I watched fascinated as he made the metal rings which

had a ~~blade~~ blade in an eye. In fact ~~the~~ all the parts of the traditional axe were being made: the wooden handle, the metal ring, and the blade. When all of these are done the blade is stuck into a hole in wood which has the metal piece at the top and then hot molten lac is poured into the ~~top~~ hole to secure the blade.

These axe arm knives sell for about 12 baht apiece.

I asked Mr. Taip how much he makes from smithing. He said only from 1-200 Baht a year as he only works at smithing for 2 months during the dry season.

~~At~~ ^{when} while we ^{were} talking I saw him ~~take~~ take a white powder substance and add it to the metal he was heating. This is some chemical which he buys in the market for B1 (a supply which lasts 10 days). He can make 3 knives and axes a day.

He said that BNT is noted for its smithing and people from all over the tumbon plus people from other tumbons come here for their work. There are 3 blacksmiths in the village (and a 4th beginning). Mr. Taip says that it is difficult to teach other people to be smiths because they are weaker than he is. He himself learned his trade from another smith, now dead, who lived in the village. He has been a smith for about 15 yrs. He got his bellows from his teacher, but his other equipment he made himself. The Bellows is about 40 years old.

We wandered on and came to a second smith. This one learned from a different teacher. He explained that there are 2 villages in the Tumbon which have smithing. The smith has 3 small laborers to help him.

In our wanderings we came on a man making a device to hold home-spun thread and a man hewing a board from a log. Then we came on some women engaged in the full clothing making process. One woman was spinning, another was winding thread on a large spindle, and another woman was weaving. All this cloth is for home consumption. We also came on a woman who was taking seeds out of a ~~match~~ match fruit. These, she explained, she would sell.

We stopped at the village "shop" which is run by a man who has a rice mill. The shop only has a rudimentary stock of supplies - cheap liquor, soap, kumquats, etc. The owner explained that the rice mill was now broken. I noticed that he owns a radio and a bicycle.

We stopped to see if Mr. Phon, the headman, was at home. He was not. We talked a bit with his daughter who lives with her husband and son in the same compound.

After a little stroll we came on an old cave surrounded by a bevy of other women who were mostly married. We had some general conversation and as I had asked Mr. Wichian about the forthcoming wedding which is to be held in the village. Quite to my surprise, the old woman began talking about

illicit sexual relations in the village. The topic was what happens in a case of a girl becoming pregnant and the man not wanting or being able to marry the girl. The old crane then said that the man must pay a fine - from about 10-300 Baht depending on the wealth of the boy's father. There occurred a case of such relation illegitimate birth in the village last year. This case involved the son of Mr. Tasp, the blacksmith. In this case he paid only 12 fine. I asked who set these fines. The headman, was the answer, in consultation with other people of importance. If the boy's family won't agree to the fine, then the case could go to court.

There was a lot of good natured kidding among the women about such carrying-on. One woman said that such incidents occurred quite frequently of late because "all the eligible young men go to Bangkok."

Then, the old crane began talking more about sexual relationships. When parents catch a couple in the girl's house at night in flagrant delicto, this is called sū: sǎ:w. (or tǎw khaw sū: khǎn). In such cases the parents of the couple must get together and decide what to do with couple - have a marriage or indemnity. In one case of actual happening the parents of the boy paid 174 baht to the parents of the girl. I asked if there were many incidents of this kind, but the answer was that there were not many but when there are, they there may be 3 or 4 on one night.

The subject then moved on to weddings. It seems that there are no weddings in the rainy season. Some people have no wedding ceremony at all if they are new. The wedding ceremony is unimportant. What is important is the marriage settlement. When there is no ceremony, the couple will just present flowers and candles to the parents of the bride.

Marriage Settlements

When a couple have decided to marry (and it was stressed by the villagers that Thai people, as compared with Chinese, have the right to choose their own wives - the parents do not choose mates), the boy goes and tells his parents. His parents then arrange a meeting with the parents of the prospective bride. Though many relatives from both sides will be present at this meeting, one of the relatives of the bride's parents will be designated as the koit kawd: (This person also has an important function at the wedding). The person must be consulted before a bride price is settled upon. The women said that bride prices vary from 100 to 1000 Baht. The bride's side will always ask for more than they expect and the groom's side will name a lower price than they expect to pay. The final decision will depend on the relative wealth of the groom's family.

Residence Patterns

A couple always first settles in the compound of the bride's parents. How long, ~~with~~ they stay will depend on the couple. Sometimes they stay indefinitely.

The parents of the bride must help build a house for the new couple.

Choice of Mates

Usually marriages take place between people within the village, though again the feeling was expressed that this is now difficult because so many young men go to Bangkok. Marriage between cousins is discouraged, though such unions do occasionally occur. The people think that this is not good and "against our customs".

10 February.

Today I took Mr. Se. to the village with me. We arrived at about 1:00 to find that Mr. Buntiang had been waiting for me since 9:00 this morning. (All the more reason why I need a house in the village). Mr. Buntiang was seated among a group of village women. We joined him and sat and talked (in a general way) for a while. The two travelling snake peddlars (one entered the village and we had a dish full of khanoon).

We then wandered off to another ~~house~~ kum. I learned that the two major kum near the wat and school are called kum yai and kum wat. I was surprised to see only women in the village. Mr. Thieng explained that the men were either in the fields or in the forest (later in the afternoon I was to see some men).

We entered the ~~at~~ kum and went to where there is a mo:lam practice stage. In the clearing around the stage, all the activities of the village were being carried on. There were women spinning, winding the thread, and weaving (one woman was making a multi-colored thum green silk pasin). One man, the head of the kum, was repairing his harrow. A little while later some other young men came carrying huge bamboo logs which they began working on to make house logs out of. We sat on the stage and ~~with~~ watched these activities. Mr. Thieng got a khain and began to play. The whole setting was so idyllic that it might have been a scene from a motion picture - the quiet afternoon, the people working, the local music.

Mr. Thieng, Mr. Seung and I mostly discussed language. I had a word list which I had Mr. Thieng give me in Lao. I was surprised when I asked Mr. Buntiang about tones, that he knew there were 5 in central Thai. However, he said that there were 3 in Lao. I ~~can~~ ^{cannot} still ~~know~~ ^{cannot} distinguish more than 6 tones in Lao, though there are supposed to be 7. Also, when people are speaking in normal conversational tones they go very much higher than high tones. I can't tell whether this is merely emphasis and thus part of the intonation pattern or whether it is phonemic. Mr. Thieng seemed to catch on quite well to my asking of word lists.

I realized, yesterday, how important it is to have a house ~~in~~ or base of operations in the village. I really can't observe the fully daily cycle making only these temporary excursions the way I am.

11 February,

This afternoon both Jane and I went to the village. When we arrived we first went to the school where the 3rd year was having a class in Thai language - in this case were going to the blackboard and reading some writing in Thai. The first class ya. class were copying $\text{ní}(\text{phǎ})\text{ní}(\text{d})$ (phǎ: du:), $\text{ní}(\text{d})$ (~~phǎ~~ phǎ: ma:), etc. all taken from a graded reader which Mr. Bunthiang has.

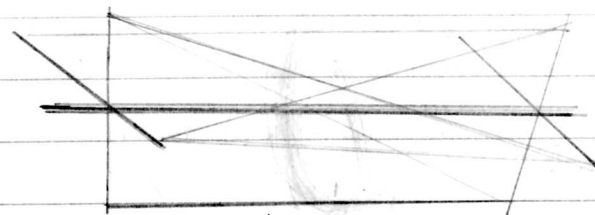
We then told Mr. Bunthiang that we were going to walk around the village so that Jane could see ~~some~~ ^{the} making of cotton. I don't yet understand the full cloth making cycle (this is something Jane could find out). ~~The first process so far~~

Cloth making

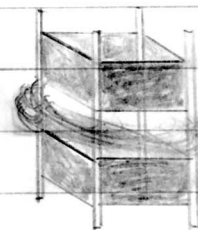
This first process, so far as I could tell, is to take the raw cotton and roll it into elongated balls which are called bǎ: fǎj . This are then used for the spinning (khǎn fǎj) of the cotton thread, sen fǎj . The workings of the spinning wheel still remains a mystery to me. How the thread is made (or rather pulled) from the bǎ: fǎj , I do not know.

When the thread is made, there are seen to be a large no. of things done

with it. Today we saw bunches of white thread hanging in rows on a bamboo pole. (for what reason I do not know). String is also wound on a device made of bamboo strips and rope.



The cotton string is also wrapped a small device as well.



I also thread being wrapped from peg to peg of a loom. This I gathered was the thread which would be used in one section of the weaving process. I don't know why there are these different ~~to~~ means for ~~but~~ holding thread. Thread on these ~~best~~ containers may be either white or dyed (see later section on dyeing).

The next section of the cloth process is the weaving process. Weaving is called no(əŋ) - thə:(phā:) in C.T., but is called tam hū:k in the local language. Almost every house has its loom underneath the house. A loom is called a ṽ (kis) in C.T. and ki: in the local language. The loom consists of 2 devices which keep the thread apart - ^{to keep the warp and weft} this I think is called a fūm. The device which pulls the thread into place in the weaving process is called a khāw. The shuttle is called the sūaj. The speed in the shuttle is called a l̄:f. There are two pedals to give the warp and weft to the weaving. I have seen weaving of plain white cloth, black cloth (pre-dyed strings) and multi-colored cloths.

Dyeing

We also saw cloth being dyed in the navy-blue color of the ordinary cloth worn as everyday clothes. The dye made for this coloring made from the to field khām plant (a low shrub) being soaked several days in water. To this water charcoal and the ash of a certain wood is added into a pot called aij m̄: n̄in (dyeing pot). Other colors are made from trees or minerals such as:

yellow	<u>khē:</u>
black	<u>makhya</u>
red	<u>kōw min</u> (cumin) mixed with <u>pān</u>
green	<u>sīmā:</u>

We also saw some young men making bamboo strips which are used for weaving bamboo mats and walls.

As Mr. Wichian didn't come to the village until mid-afternoon, most of conversation was with Naj Phon, the headman. Much to my surprise, he speaks quite good C.T. I learned from him that he has 5 children, one daughter who is married (and who lives in the same compound).

He also said that the forthcoming wedding will be ~~for~~ for 3-4 or couples.

When Mr. Wichian arrived, we all (Mr. W., Mr. Tongdwan, Mr. Bunthung, Naj Phon, Jane and myself) went to eat some makhām wā:n. While sitting and eating I learned that indeed quite a few young men do go to Bangkok. They are not drawn because there isn't enough land in the village because there is. Rather, they are drawn in order to go and make more money. Most go to become laborers. These young men will come back to help with the rice cycle.

Jane noticed a woman eating something green and asked what it was. Mr. W. misunderstood and thought that Jane was making a comment on the fact that she had her breasts uncovered. With much embarrassment, he explained that when a woman marries, she begins to go without a top covering (there certainly is no modesty among married women regardless of age as

The students, one by one, would come to the board, take a stick, and by pointing to the syllables lead the class in recitation of these words. When this was over, the students would copy the phrases into their copy books.

2nd and 3rd Grades:

A poem (example for the 2nd grade) had been written on the blackboard and the students were copying these into their copy books. The second grade was getting no supervision, but Khun Beng would take the copybooks of the third graders and correct these errors (in copying).

4th Grade

Mr. Thieng had written on the blackboard a short paragraph about India. He explained that the 4th graders are learning about India, Japan and China. The paragraph began "India is a country located to the west of Thailand." The paragraph included information about geography - the rivers, mountains of India (including mention of Mt. Everest). Incidentally, there are 13 girls and 14 boys in the 4th grade.

Yesterday there had been 9 absences from the school - 4 from the first grade and 5 from the 2nd grade.

Mr. Thieng said that he himself has 5 children - 3 girls and 2 boys the oldest of whom is 12.

There are 3 ~~houses~~ ^{houses} kum in the village:

กุ่ม ย้าย kum yaij

กุ่ม วัด kum wat

กุ่ม ป่า หั้ต kum pa: ha:t

กุ่ม - 11721 11726 11726 kum ce:n we:n

กุ่ม 11726 11727 11727 kum no:n khua:w na:j

Today we (Mr. Thieng and I) went to visit ^{kum ce:n we:n} ~~kum no:n khua:w na:j~~ ^{na:j} which is located some little distance from the 3 major kum. We had to plow through a good deal of sand to get the motor cycle there. However, I think that this was the first time any motorcycle had ever been in the kum for the people (primarily women and children) came swarming around. There was a police corporal in the kum whom I had met the day before. I could not gather whether he lived in the village or not. He seemed to be there to "sell" liquor.

We went to the house of the head of the kum (the man's house whom I visited on my very first trip to the village). His house is a very large one with corrugated metal roofing. There is even a small gate at the top of the entrance stairs. He has wooden doors with locks on them leading to other quarters of the house (I don't know what these quarters are as there were mats, pillows, and mosquito netting in the main large room). He has a radio which was tuned into Khonkaen while we were there. He is also the owner of a rice mill which is located nearby and Mr. Buntiang explained that he was quite

a rich man. He has 4 children, all boys.

He said there were 22 H.H. in this keon.

He showed me a bucket full of ~~many~~ small frogs which they catch in the fields. These frogs are called khiaf (๒ 1๗๕๐) ๒ ๒: mō. We were served a lunch at his house which consisted of somtau ("papaya salad"), pa:dek (in this case whole fermented fish), namphok, and sticky rice.

Our conversation which was strictly limited by Mr. Buntiang's English and my Thai, centered around me - what I was doing, what I did in America, personal geog. (what countries I came through on my way to Thailand), etc. He seemed genuinely interested in me and pleased that I was in the village.

On my return to Sarakhom, a somewhat untoward incident occurred. While passing through Ban Chiang Hain, I was hailed down by the headmaster and a group of his compatriots - all of whom seemed slightly drunk. The headmaster wanted to know why, since I had given 200 Baht to BNT, I couldn't at least have given 200 Baht to CH. He was quite insistent about it, though I ~~got~~ was able to pass. I was afraid that my gift might have some ill ramifications.

13 January.

The first part of the afternoon was spent negotiating for a place to live in the village. We went to a house in kun jai of Khun Horn (?). He has two sections of his house - one of which is merely a empty space at the moment. He would fix up two rooms in this for us, plus one with separate entrance. It's going to be a night primitive.

We returned to the school and had a discussion with Mr. Buntiang about language. He also explained a bit about some of the "habits" which I have been transgressing in the village. One is the way I sit. He explained that ordinarily I should sit with my legs crossed, but not up in the air as I often do. In the west I should sit with my legs tucked under me (as women always sit). This position is one of respect in front of monks. He also said that when I eat in the village, I should wash my hands first, and drink water and wash my hands afterward.

He told us that he is 35 yrs. old and his wife 36. His eldest child is attending school in Mahasarakham in pathom 6 (M.2).

He explained what subjects he had taken examinations in in order to get his teacher's certificate: Thai language, History, Geography, Science, Ethics, etc.

He tried to explain to me the levels of examinations of teachers. This is what I wanted to learn from him. There are different levels of examinations which a teacher can ~~take~~ take. These in turn entitle him to a higher position and/or a higher salary. As I understand it there are basically the following examinations.

- 1) ๒. (po:)
- 2) ๒.๒. (po: po:)
- 3) ๒.๒. (po: mo:)

The first ๒. (po:) in all cases stands for ๒๕๐๗, prājō:k, 'grade'.
The first or po: level is the basic level which a teacher must first attain to become a teacher. On passing this level, the teacher has achieved ๑๕๒๗
khru: mu:n, "basic teacher". In order to take this examination, the person must have completed a Matayom 6 education and 1 more year of study.

The second level or po: po: stands for the initials stand for ๒๕๐๗
๒๕๒๗ (prājō:k prāthom).

In the third level po: mo:, the initials stand for ๒๕๐๗ ๒๕๒๗
(prājō:k mātthayom).

I don't quite understand what these degrees or levels imply and must deal with them further.

There is a parallel set of lower levels to the 3 above which seem to have the same status:

- 1) ๗. pho:
- 2) ๗.๗. pho: po:
- 3) ๗.๗. pho: mo:

In this case ๗. or pho stands for ๗๕๑๗ (phī:sēt),
"special". The second letter standing for the same thing it does in the first case.

Either of these can be a stepping stone for advanced training in Bangkok at one of the ๒ teacher's colleges there to obtain a ๗.๗.๗. (ko: sō: bo:) degree - i.e., ๗๕๑๗ ๗๕๑๗ ๗๕๑๗ (kain sīk sī: ban thit) - 'Bachelor of Education'.

There is a lot to this that I don't understand and need further clarification of.
14 February.

The late morning was occupied with looking at a second house. It seems that Mr. Phon had decided that living in the same house as a family of 4 was not too good. Thus, he had arranged for half the store which has a cement floor to be allocated for our use. Further, since the shop only has one occupant, Mr. Ngāw (1957), there would be less disturbance (except for the fact that Mr. Ngāw owns a radio with all this implies for Thai people).

Mr. Ngāw himself is a very interesting person whom I must find out more about. He is not a native of BNT but has come here to open the shop. Mr. T. didn't know how long he has been in the village.

Boxing and the village

While Mr. Phon, Mr. Buntiang, Mr. Ngāw and I were talking in the shop Mr. Buntiang turned to me and asked if I knew about the big fight which would be broadcast

on the radio in the evening. This fight, which I had - accidentally - heard about was one between Adul Srisothorn (Thailand) and Bert Somodio (Philippines).

The fight was for the Oriental Welterweight title and was being held in Rajadamnern Stadium in Bangkok. I enquired about the interest in boxing and found that on nights such as this the villagers come around the few radios in the village to listen to the fights. Very much interest and betting took place on the occasion of the Pone Kingpetch vs. Fighting Tharada rematch in Bangkok.*

Certainly boxing, and particularly Thai boxing is a Thai national-cultural manifestation which has its ramifications in the remotest village. Muay Thai could really be termed the national sport of Thailand. I quite often see very young children (boys) playing at boxing. And nearly every young man in the village knows at least the rudiments of the sport.

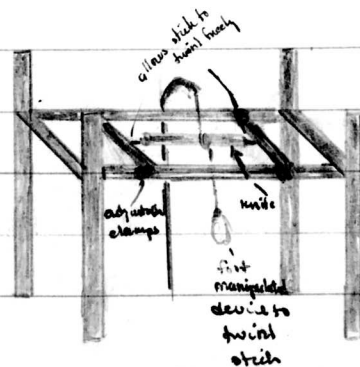
Most of the afternoon, until about 2:30, was spent in eliciting linguistic data from Mr. T. Then at 2:30 Mr. Wichian arrived followed by a jeep full of C.D. officials - including a supervisor from Bangkok (a rather plump unimposing person). The supervisor had come to see "the pigs". I didn't really know of the existence of "the pigs" as was interested myself. There are a big

* I think the Pone-Tharada fight took place sometime in January, '63. See the Bangkok World for the story. The Adul-Somodio fight ~~took~~ took place on

Duron Jersey

sow and boar housed behind the shop. These two were described as ~~the~~ something like "duraccrasi" - a type of pig which has a familiar sound but which I can't quite place (they said that it was an American type). These two had been obtained from the agricultural station (which is located on the road to Wapi-Duthum). The supervisor from Bangkok took some notes on these pigs and looked at the large set of offspring penned-up nearby. I must enquire more about these pigs and pig-raising in the village.

Then, as some seems to happen ~~at~~ anytime there are guests, we all went over to eat some makham wan. We went to the smallest kum which I think is called kum pa hat. There two things happened which caught my interest. 1) There is a woman in that kum whose husband lives in Bangkok (he is an "engineer"). There was a lot of discussion about this situation which I didn't grasp. 2) There is a man in this kum who works wood by putting it on a device & so that the wood is twisted. He then carves ~~the~~ into the wood ~~rod~~ by holding a knife next to the wood. The wood is twisted by a piece of rope which is wrapped. The rope is suspended from a pliable pliable tree which operates as a spring.



After this, the group returned to the school where I noticed all the students had brand new copy books laid prominently in front of them. The CD supervisor asked about the no. of teachers in the school and the problems attached to not having enough teachers. Shortly thereafter the visitors left to get some sutjo before returning to B.K.

As he was finishing up at the school, Mr. T. complained (as he has on several occasions) about being both a teacher and headmaster. Far better, he said, to be just a teacher, or just a headmaster. I asked if there is janitor for the school and he answered that there are only janitors in larger schools. Here the students do the cleaning themselves when necessary. Mr. T. also said that the reason why he wants to learn English is because he wants to improve his position which he can't do until he is able to pass an examination in English.

He and I then went to kien yaj where he had promised he would bring me today. We went to the house of Mr. Chaij or Saij who is the assistant to Mr. Phan - i.e., asst. headman [๕๗๕ ๒๒๑ ๗๗๑ ๕]. Mr. Chaij's house is also a more "advanced" house in that it has steps (rather than a ladder) up to the top, and ~~there~~ is large and clean. I also noticed that he has a bicycle. He has had 10 children - 5 girls and 5 boys. However, one girl is dead 6 or 7 years ago, his oldest daughter - his "first child" or the k'ik kok (๗๐๐๐) - is 20 years old.

Another man with latex came to join us. He had a string tied around his wrist. This called fai:j phi: khs: (๕๗๕ ๒๒๑ ๗๗๑ ๕ ?). There are also khs:n

threads which can be tied around the neck (fai:j phi: khs: - ๕๗๕ ๒๒๑ ๗๗๑ ๕) and ankle (fai:j phi: khs: - ๕๗๕ ๒๒๑ ๗๗๑ ๕). I know that I haven't quite got these words right because in C.T. ankle is ๕๗๕ ๒๒๑ ๗๗๑ ๕ - khs: thaw and wrist is ๕๗๕ ๒๒๑ ๗๗๑ ๕ khs: myi. These strings are tied in order to ward off evil or to bring good fortune, or happiness ๕๗๕ ๒๒๑ ๗๗๑ ๕ (kwa:m suk). If there has been a major danger or disaster in a person's life he will have the ๕๗๕ ๒๒๑ ๗๗๑ ๕ (sai: khwan) ceremony to tie such threads around these joints. A woman who has just had a baby, will also have this ceremony. Often, though, a person will just have the thread ๕๗๕ ๒๒๑ ๗๗๑ ๕ tied around his wrist for kwa:m suk. kwa:m suk.

While we were sitting on Mr. Chaij's house, a older woman brought up a very small child for me to see. This child had a most horrible hump lip which made the child almost seem as though he had no upper lip. I didn't quite gather why the child was brought to me.

15 January, 1963

Today we visited the tobacco ^{station} ~~factory~~ at Pan Khwan. This station buys tobacco and ships it to the tobacco factories in Bangkok. Though there are several stations in Malakassak, only this one deals in Turkish tobacco (the others deal in Virginia tobacco). The growing of Turkish tobacco was begun in this area as a pilot project, but now that is all that is grown here.

Tobacco is grown and dried in the villages. It is then brought to the

station in bales ^{1 1/2} (2-3 kilos each) which are in turn checked to see if the contain any foreign (non-tobacco) stuffings. The tobacco is then examined by an inspector who then decides upon the quality of the load. He then names a price for a load ranging from $\text{฿} 3-14$ /kilo, with an average being around 10.

The tobacco is then taken to a place where women sort it into piles according to one of four qualities. This tobacco is then stored until it is transhipped to Bangkok.

Also in B.K. we visited some homes where silk weaving goes on. One woman had some white silk, while another home had a large variety of rather beautiful ~~dark~~ colors. The interesting thing in regard to this is the price which they wanted. Jane and I had both figured that home woven silk (though pure silk as Bangkok silk is not) would not be as expensive as Bangkok. On the contrary, the villagers wanted more. The man explained that a few years ago, he had made his only sale - a bolt of 3m. for $\text{฿} 250$. For a bolt of 4m. which we were interested in he wants $\text{฿} 300$. This is an enormous price - or at least it seemed to me.

The man was quite aware that silk in Bangkok was not pure silk whereas his wife's is. Furthermore, he explained, and I think truthfully, that the villagers don't like to sell their silk because it is so beautiful

and so difficult to make. Thus the attitude is that if a good price can be obtained, then it will be sold; but, if not, there is no necessity for it to be sold and thus it won't be.

This same attitude I have encountered on other occasions. One was with two girls we had employed as servants. Both of them felt that they really didn't need the job. Therefore, if there were aspects about the job which they didn't like, they would quit and nothing would induce them to stay. The second instance is regards the house in the village. The owner wants $\text{฿} 50$ a month for rent. And though he has already started building the extra seems, nothing seems to prevail to make him rent for less. The only thing that might work in this instance is community pressure.

17 February

Mr. Ngai, The Store keeper.

Mr. Ngai comes from a village in T. The Thum and has been in BNT for 3 yrs. I asked him why he came to BNT and he answered that he came because there was neither a store or rice mill in the village. He has started both. He owns both a bicycle and radio and wears more "urban" clothes. He has only had a Pathom 4 education, but he speaks C.T. better than most other villagers (because, probably, he has to deal more from people from the town). I asked him why he became a store keeper and miller and he answered that he did because he didn't want to be a farmer. Physically he seems different

from the other villagers is (curly hair, for example).

Village economics

One of the villagers whom I was talking along with Mr. Ngaw said that the average holdings in the village is 30-40 rai / household. This year the average sale has been about 86 / tang. In addition to blacksmithing and charcoal making as non-agricultural pursuits for money-making, the villagers also weave bamboo wallings.

18 February.

I have noticed that even the youngest girls have their ears pierced and wear earrings.

Women prefer to see Jane more than me and are quite anxious when I haven't brought her with me. One woman was kidding about me taking her to America with her. I started the census today.

Talked with Mr. Thieng about marriage customs. He said that the bridegroom's family give a brideprice to the family of the bride. This money is called 1016 216 22A goin sin sò:t - lit. "money for cutting in". The average family would pay about 400 baht at the marriage of their son.

Sources of Data

Today Mr. Thieng showed me the registration forms for all people born in the yr. 2499 (there were 21 of these). These forms include the names of parents,

the household no., and the village no. It suddenly dawned on me that Mr. Thieng would have this information for several years back. In addition, he has records of attendance records over a period of time at the school (from which I could get average absenteeism). Further Mr. Phon would have records of all births and deaths in the village.

BNT is the 7th village in Taulon Khwaw.

19 February.

~~Took some census material~~ Spent the morning in BK and part of the afternoon in BK. Bought some silk from Pho 2 ^{Choi}, the abbot at wat BK. Also, joined with some CD people in observing the BK "stockyards". Here pigs were being bought to ship to Bangkok. The pigs sell for 84.70 / kilo on the hoof in BK (as compared with 86 / kilo live in BK and 812 / kilo for pork in market at Sarabhae).

About 3:00 arrived in village. Spent some time in gathering census material. CEREMONY OF 1103 117 (tə:ŋ kɛ:)
But biggest thing was observing of a ceremony to "rectify" the ill-effects of bad dreams which Mao mɛ: nɔ: who lives in house 23, kam yai, had last night.

THE DREAM: Mao. nɔ: had dreamed that a tooth was broken. This is a very inauspicious dream for it possibly presages ill happenings to the

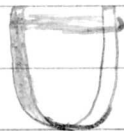
i) 2 cigarettes (local make)
Original hand-written version
j) prepared net

In the nine niches on each of the stakes were put small threads of white, black, red, and yellow (also dipped in camellia) cloth.

2. Candles: when we entered the house there were some long candles - very thin - hanging from the ceiling. There were three taken and one long candle was ~~cut~~ cut by measuring on the body of Mrs. Nāi: first around her head and then from shoulder to lower part of breast. This candle is called a thiāŋ r̄:ph̄iā k̄h̄i:k̄. The other candles were cut into about 2" lengths.

3. Bowl: In a metal bowl were placed the following items:

- a home-spun blanket
- the leaf-flower (9 of them) of ๑๓๗๓ (๑๑) (d̄i:k̄ p̄i:k̄ k̄ai:d̄am).
- the short candles.
- an egg
- some thread wrapped around a bamboo horseshoe.



- some beij moŋchen
- some sticky rice
- some short bits of string

This bowl was set next to the "house".

- Large banana leaf: The "house" was set on Kin leaf.
- nā:m s̄om p̄i:j (น้ำดื่ม ๒๒๐): a water dipper was brought in, with water and a burnt fruit of the s̄om p̄i:j tree. This was also set next to the "house".
- Bottle of "liquor": a bottle of liquor water representing liquor was set next to the house.
- Bowl of new rice: a bowl of new rice was set next to the "house".

PRELIMINARY OBSERVATIONS: There are several other names for this ceremony: ๑๓๗๓ = ๓

(s̄iā khr̄s̄ - lit., "to lose fortune") and ๑๓๗๓

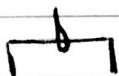
(ba: cha: ch̄o:k̄ E, lit., "to worship here").

~~Just before the beginning of the ceremony,~~ This ceremony can only be held on Sunday, Saturday, Monday, or Tuesday.

Just before the ceremony began, the husband came and took a large ball of string which I think he wrapped around the net house, but I am not certain. Also, just before the ceremony began a drum or gong was heard which probably called the relevant spirits to pay attention to what was happening. Evidently the husband disappeared at the beginning of the ceremony and didn't reappear until after was over.

Several times during the ceremony a chicken ran right across the "house" - but this didn't seem to bother anyone except as an annoyance.

CEREMONY: The shaman took the string, wrapped it around the tops of stakes 1, 5, 5, 7, then re-depositing the string in the entrance ~~to~~ bowl of Khingga. Then he took the long candle - the thuan rōp hua khā kīg - fastened to stake no. 1. He put a little candle on the "door" as ~~like~~ such:



Then the shaman took some glutinous rice, rolled into a ball. He held this in front of Mrs. Nāi, twirled twirled the rice and chanted. He then threw the rice into the house. He repeated this process. This was called ~~or~~ ๓๓๐ ๑๐๗ (๓ tūt khāw ??). He then took some of the raw rice and sprinkled it over the boy. He took some of the nā:m sōm pō:j & sprinkled this over the head of the figure. Then, he chanted some more. Then sprinkled some more rice. He then took some bamboo leaves with Lao writing on them. He "read" from these in a chanting manner. He then took the large candle and lit the string wrapped around the stakes in the middle of the string at stakes 2, 4, 6 and where the string ran from stake 7 to the holder. He chanted all the time he was doing this. He then lit the candle at the entrance and poured water over the figure's head. (still chanting).

He then took the small thread and tied it around the woman's wrist - chanting as he twisted the ends of the thread. She made the way when he had finished.

RETRIBUTION: How much the shaman gets for performing the ceremony, depends on the people requesting the ceremony. In this case he got the bowl, the egg, and the small candles which had been laid in the bowl.

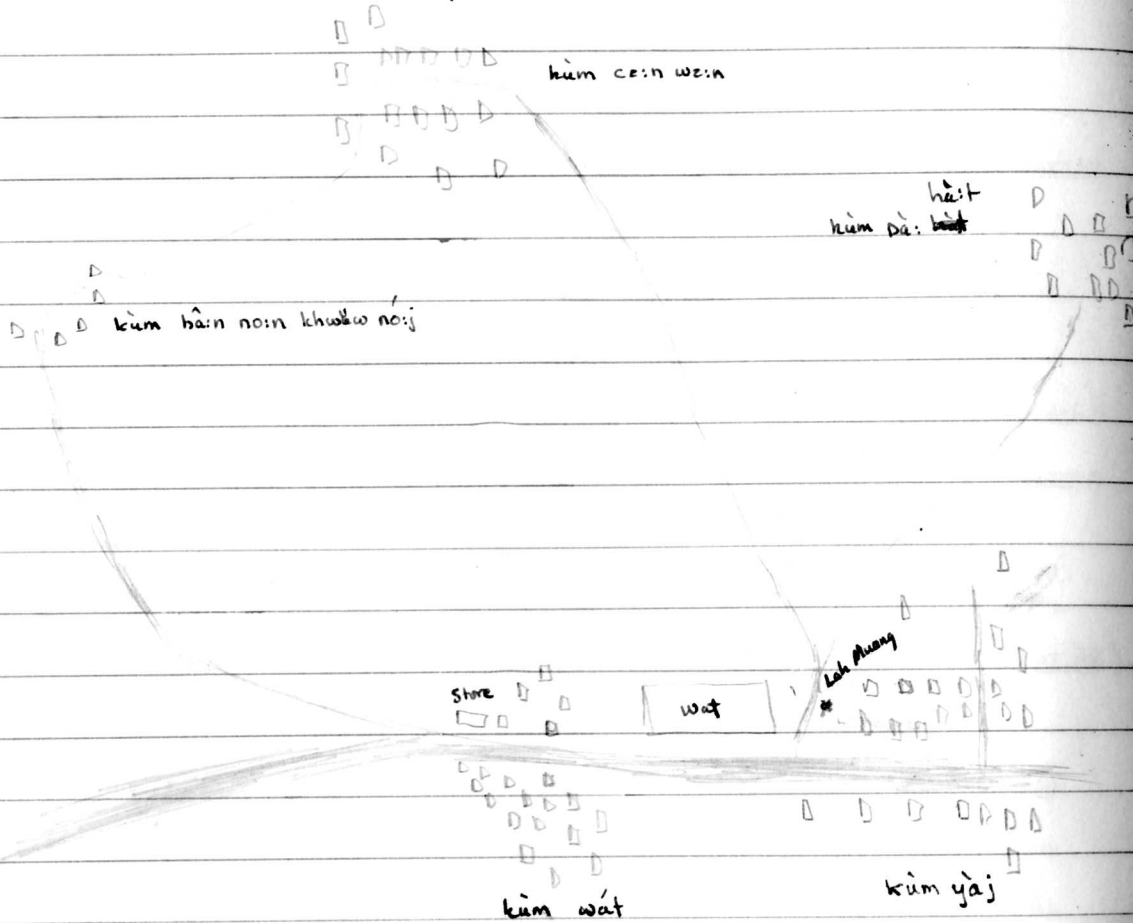
20 February

95.

SHAMAN: The name of the shaman who officiated at the ceremony of rectifying the bad dream is named ^{๑๓} ๓๓๑ (sī:hāi). He lives in kum jāj.

MR. THANG: We had a discussion about salaries. I learned that Mr. T. is an official 3rd class (there are 4 classes with the 4th class being the lowest). He receives \$740/month but the officials keep \$50 of this (retirement pay or equivalent). He is much desirous of learning enough English to pass the exam to become a 2nd class official. He is now in his second year at BNT. He spent 11 yrs. in Amphoe ๓๓๑ ๒๑ ๒๑ ๓๓๑ (phā yāk khā phum phī sāj) and 1 year in T. Koc:ng before ce, A. Meang, before coming to BNT. He enjoys going to Surakham on Saturdays to the government officials club in order to play billiards and drink beer.

Kum: The following rough map illustrates the relative location of the 5 kum of BNT:



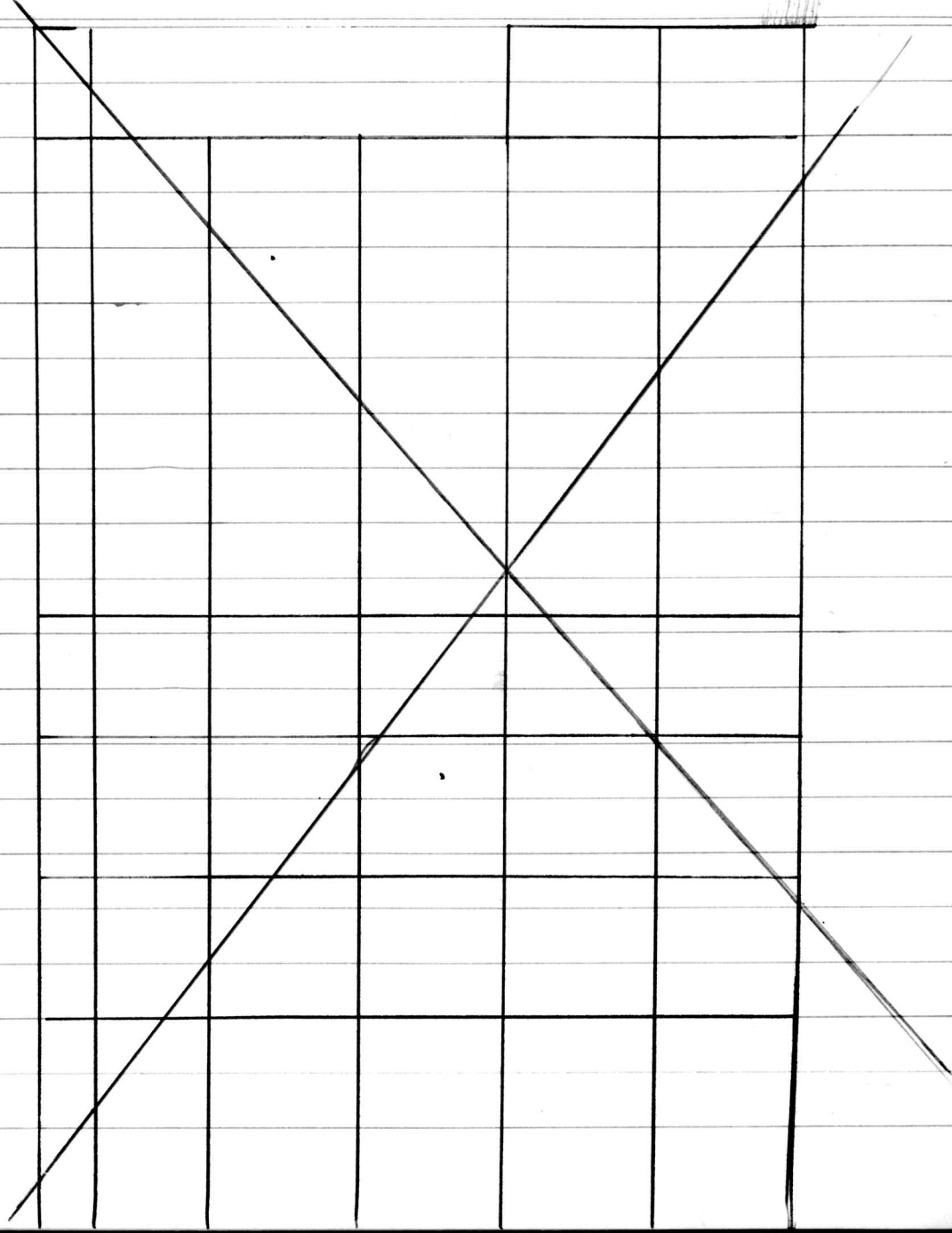
kum ba:n no:n ~~le:h~~ ^{no of} ~~le:h~~: There are five houses in this, the smallest kum of the village. I was told that each of the houses had the following people:

Hsc No.	No. people	Comments
62	7	
69	3	
71	7	This may also include a son-in-law who is Bk
64	5 (b)	the son-in-law's Bk but is supposed to return shortly.
67	7 (g)	said to be 7 but may be 9 because of no. of children.
	29	

21 February

EDUCATION: Arrived at school to learn that today was examination day. The 3rd & 4th graders had been divided up according to sex: the boys taking an exam in boy scouting and the girls in Jr. Red Cross. The 1st and 2nd graders were taking exams in a variety of ~~exam~~ subjects. Mr. T. showed me his grade book in which he was grading each student. There was information on the student's full name, their father's full name, and father's occupation.

Also showed me the class schedule which he says applies to ~~the~~ all but 4th grade. This is as follows:



	8:00 - 9:30	9:30 - 10:30	10:30 - 11:30	11:30 - 12:30	12:30 - 14:30	14:30 - 15:30
จันทร์ Monday	สุขภาพ Health	คณิตศาสตร์ Mathematics	สังคมศึกษา Social Studies	ภาษาไทย Thai Language	ศิลปขับร้อง Singing	
อังคาร Tuesday	สุขภาพ Health	ภาษาไทย Thai Language	วิทยาศาสตร์ Science	สังคมศึกษา Social Studies	ภาษาไทย Thai music	ศิลปขับร้อง Singing
พุธ Wednesday	สุขภาพ Health	คณิตศาสตร์ Mathematics	สังคมศึกษา Social Studies	ภาษาไทย Thai Language	วิทยาศาสตร์ Science	สุขภาพ Health
พฤหัสบดี Thursday	สุขภาพ Health	วิทยาศาสตร์ Science	ภาษาไทย Thai Language	สังคมศึกษา Social Studies	ศิลปปฏิบัติ Art Practice	สุขภาพ Health
ศุกร์ Friday	คณิตศาสตร์ Mathematics	สังคมศึกษา Social Studies	ภาษาไทย Thai Language	สังคมศึกษา Social Studies	ภาษาไทย Thai Language	สุขภาพ Health

Charles F. Keyes Field Notebooks, Thailand
Original hand-written version

Mr Ngaw: Mr. N. is quite the entrepreneur. He has a "Duroc" Boar which cost him \$500 when it was young (now worth over \$1000). He charges \$50 / time to breed this boar. Also, has 2 sows (mū: tsamīa). All totaled he has 19 pigs (3 piglets by one sow, and 13 - in two litters - by the other). He buys charcoal from the villagers and resells it the market (buys it for \$1.25 / pic). He has also offered to make our furniture for us. Thus, he has interests in rice-milling, a store, pig-raising, & charcoal. I am most impressed with his behavior which is so untypical Thai (in the economic sense) though he doesn't appear to be either Chinese or Vietnamese. I don't think his efficiency is the greatest, but he is still young. He seems to have one assistant (? also it is).

GENERAL ACTIVITIES: Jane and I wandered around the village observing blacksmithing, and the setting up of a loom (a most complicated process), and the weaving of the bamboo walls (which are sold for \$4 a piece).

CONCEPTIONS OF TIME: Mr. T. said that the villagers do not believe that marriage and house building (but not necessarily house improvements) shouldn't take place on the odd (1-3, etc) months of the lunar calendar. This led me to some questions about the lunar calendar. This calendar has alternately 30 and 29 days (to account for the 29.5 day cycle of the moon). The names of the

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months are Thai numbers, except for the 1st 2 nos. which are "old Lao numerals", viz. -

Month	Thai	Transliteration	No. of days
1	๑๑๒๕ ๑๖๐	dean ẑa:j	29
2	" ๑๖	" ji:	30
3	" ๑๖๖	" ŝa:m	29
4	" ๑๖๕	" ŝi:	30
5	" ๑๖๓	" ĥa:	29
6	" ๑๖๑	" ĥok	30
7	" ๑๖๐	" ĉet	29
8	" ๑๖๑๐	" p̂i:t	30
9	" ๑๖๑	" k̂aw	29
10	" ๑๖๑๐๑	" ŝip	30
11	" ๑๖๑๐๑๐	" ŝip ẑet	29
12	" ๑๖๑๐๑๐๑	" ŝip ŝo:g	30
TOTAL			354

The lunar year is called ปีจันทรคติ (p̂i: ĉan kĥat̂i) or transliteration (p̂i: ĉan kĥat̂i) as compared with ปีสุริยคติ (p̂i: ŝu r̂i kĥat̂i) which is the solar year. Because each year the lunar calendar is off by 11 or 12 days, something had to be done to bring the lunar calendar in accord with the solar calendar. Thus,

every 19 years, the lunar year has a double-eighth month - i.e., two eighth months

KUM PAI HAI: We went with Mr. T. over to kum p'ai hait where we had lunch (somtum, padak, cucumbers, dried fish, and sticky rice). Talked with Mr. Sang who has just refurbished his house such that he has the nicest house in the village (made with beautifully planed boards). Mr. Sang also has a servant. I don't understand his source of wealth (he explained that he is now broke since he has finished rebuilding his house). He, incidentally, is the younger brother of the headman.

22 February

MR. HQ or ČEK: One of the most interesting characters of the village is Mr. HQ (hō) who the villagers call Mr. ČEK (čék) which is one word for "chinese". He is called this because he speaks fluently and sounds like he has a foreign accent. He went to Bk. when he was a young man and worked as a coolie for an Indian family (he can thus speak some Indian dialect). He is reputed to be the richest man in the village. Next month he will be building a new house because his is too small. (I don't know where he gets his reputation for being rich because he is always poorly dressed even for the village and his house is very poor).

MR. SAW: There is one man who physically has always struck me. He looks a little bit like Hollywood's idea of a Southsea laundier. He looks slightly effeminate (though, of course, I have no way of knowing that he is). Mr. ᠰᠠᠩ ᠰᠠᠮ ᠰᠠᠮ (SAW Thapchar ni) is the leader of the m̃j: lam players. He learned his art in Myang Phou (Khamkaen province).

RELIGION: I had noticed early on that the keiti in the wat is quite large - particularly for a simple priest who has his in the wat. I asked Mr. Phou if there used to be lots of priests living there and he answered that about 20 years ago when the wat was first built, about 15-16 priests lived there (I don't get whether all these were from the village).

VILLAGE DEMOCRACY.
LEADERSHIP

This morning, there was a meeting of village leaders to discuss several matters. The major topic of conversation was about building new roads in the village. As it is now, the kums of pai hait, ce:n wɔ:n, and no:n khaw nɔ:j have only hot paths connecting them with the main road. Though the villagers in these kums can drive their ox-carts in the dry season to the main road, it is impossible for them to get through in the rainy season. Again, the discussion just began without formality (though Mr. W. seemed to chair the meeting). There was much free discussion about the various possibilities, and about

needs of the people. One suggestion is to build a bridge in one field which will make
kưm pà: háit accessible during the rainy season. Finally, a decision was arrived
at (how without formality again) that the first step would be to transfer the
main road from running in front of the wat to in back of the wat.

The villagers will do this themselves by clearing trees and brush. They will begin on
Monday.

Also, discussed at the meeting was that several men would give a silk rearing
demonstration in April.

Most of the men then began to disagree, but a few stayed around again rearing
the point of the money earned at the fair. It's obvious that the villagers are not
happy with the money being in the hands of the elite. Dept. at the temple.
But Mr. Thieng was completely removed by the new discussion.

RETHINKING: I learned that the villagers truly do consider Mr. T. an outsider and feel
that he is not doing his job effectively. The biggest reason for this is the fact
that he doesn't live in the village.

25 February

This morning the villagers were making surveys of where to lay the road. Focus of interest
was at kưm pà: háit.

~~Some aspects of the silk rearing process:~~

SILK RAISING: Saw aspects of the silk rearing process:

1) The worms: The silk worms which are called ^{and} ๑๓๑๓๑๓ (tua māj) in C.T. are
called ๓๑๑๓๑๓ (mō:n) in the local dialect are kept in bamboo tray called
a ๑๑ (C.T. dōg - lit. 'rice winnowing tray'). They are fed on mulberry
leaves - ๑๑๑๑๑๑ (C.T. baj mō:n) - which are locally. This tray is
kept covered by a piece of cloth so that large flies won't molest the worms. We
asked about how the worms are produced. They said that the butterfly which
comes from the worm are kept under cover on top of a piece of cloth. The
butterfly then lays the eggs on the cloth. (I have seen these cloths which
are just a mass of eggs). How they capture and breed the butterflies I don't
know.

2) Silk making: When the worms start to ~~worm~~ spin their silken cocoon, the
worms are taken from their tray of mulberry leaves and put in to another
tray called a ๑๑ (C.T. ๑๑). ~~Over the~~ These balls of silk are called
๑๑๑๑๑๑ (fāk lō:k). If the worm has been removed, it is called a
๑๑๑๑๑๑ (fāk lō:k lō:p).

A bunch of

SPINNING. Silk spinning is not like cotton spinning. The 'cristallis ~~are~~ - the fuk b'ik - are put in a pot of near boiling water. Then a woman using a pronged stick begins the threading process by pulling the thread from the chrysalis through the pronged stick to a ate stick with a wheel for making the thread reel on out to a container of the thread. I don't pretend to understand how this works.

4) Dyeing: We saw dyeing of two colors: yellow (gold) and a purplish red. The yellow dye is made from a plant which I think is called ka (khé:). The reddish color is made by mixing lac and khé:. The dyes are formed by putting the constituents in boiling water. When the dye is made, long bunches of thread are dipped into the dyes. When they have been dyed they are hung up to dry.

We also saw weaving of a silk phâ: khâ: wóná: - a man's waist cloth.

TEACHER'S MEETING:

Today Mr. T. had stayed in Ban Khunwá to attend the meeting of

phâ: khâ: wóná: (khre: yaj) from the tambon.

26 February

Today was a rather traumatic experience if not much insofar as data goes. I was sitting at the school when a group of men from khim pá: hát came and said that they were going to kill and butcher a horse and enquired me to accompany them. This I did. The horse - a Thai pony - was led into a clearing. A cloth was laid over the face of the horse. Then it was struck with a blow from a heavy log. This was repeated until the horse was dead. Then, the butchering began.

In what followed, I could well see primitive man. Except for the steel knives, there was little difference between the Thai and the tribesmen of Africa or of the Plains Indians in a buffalo hunt. The horse was first skinned and then skillfully butchered. The meat was laid on a bed of leaves where it was divided up into several piles (most of the meat was being sold), where the insides were removed. The liver was taken out and cut up into mouthful size pieces which were then eaten raw (myself included). Other bits of insides and some pieces of good meat were thrown into a makeshift fire and then also eaten over the carcass of the horse in which the muscles were still moving.

The meat was being sold and so only a small portion of the village men were present. Later we had "lunch" which consisted of raw horse "lap" - a rather bloody mess as well as cooked lap, fried horse, pa dek, etc.

I met in the village yesterday the brother of my host's sister (my host lives in the hottest house of khim pá: hát). His parents live in

195 in kiem wut. He is a student in M.S. just finishing Muthayomb. He has been a monk for 4 yrs. and now wants to go to Bo to join the Navy.

27 February

Today Jane and I went first to Mr. Tai's house where we watched blacksmithing for a while. We learned from Mr. Thom that the weddings will be held on 11 20 10 27 10 26 4 (re:m sip khâm dyan si:) which is the 10th day of the waxing of the moon in the 4th month (March 19).

We went to kiem pa: hait. There we talked with a number of people about the names of things and about work. Some things in connection with cloth making are:

ko:g a device for keeping thread (See Fig. 1 p 69)

ʔa:k another " " " (Fig. 2, p 69)

naj spinning wheel

phiang saw maj: device for spinning silk

khí: loom

ʔiw cotton gin

jo:m maj to die silk

We also heard and saw ^{the} two instruments used in the moslem plays:

1) khren

2) pin: a three stringed guitar

3) small gambala.

In the afternoon we went to kiem yaj where I took some census material.

28 February.

Only spent the afternoon in the village. Sat around talking and drinking with a group of men from kiem yaj. Quite often on occasions like this, I am pumped with information about America. Asked the name of King and Queen. Quite obvious that not everybody knows their name, though it was ultimately elicited. Something about a Tham heu ceremony with the accompaniment of a village fair. Something happening next Tuesday. A large group of traveling salesmen came to the village selling such things as pasin belts. This group seemed to be travelling by foot. Drank much rice wine; end of data collecting. "knives" cost about 10 baht each. Learned that moslem plays have scripts which are printed in Khonkaen.

6 March, 1963

After a break of some little while during Dave & Alene's visit, I returned to the village. Unfortunately, I missed a ceremony of Tham heu yesterday. I did find