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low pay. Bob Coats thinks that a large number of Karen who work around town or beg at the water are opium addicts. In any event, there does seem to be among both Thai & Karen a belief that the Karen are in something of a servile position to the Thai.

FUNERAL:

Today we attended the cremation of an old (89) woman who lived in the Phansit compound. She had once worked for the Banbay-Burmah Co. (she had lived here since the age of 17) & in the last 15 or so years she has been paid a 'pension' of B130/month from the Phansit Co. She apparently had no close relatives living in MS & so people at the Phansit Co. took it upon themselves to arrange for the cremation which took place less than 24 hrs. of her death.

We observed the cremation from the point at which the procession passed our house on the way to the ~~communal~~ communal cremation grounds on the MHS highway. At the grounds, the catafalque was set down & some of the decorations (paper flowers wreaths) were taken and hung on ~~the tree~~ a nearby tree. The ~~coffin~~ casket was opened & the corpse's face was bathed with coconut water. White cloths, hanging along the catafalque were burned. Then 5 priests came forward & chanted (what I called *bangsaken*) over the corpse, took the white cloths, & returned to town. Then some men piled wood under the casket & burned herosene on it. A woman made a small fire & each in turn took a bundle of kindling and/or a packet of incense. Each person lit their bundle from the small fire, took them to the pyre, ~~waited~~ waited with them, & then threw them on the fire. The herosene lit the pyre easily & the burning didn't take very long. Some of the woman's personal effects were burned with her.

One young man who seemed to be more closely connected with the woman than the others had a long chain of cotton thread wound around his neck. He mentioned that it had something to do with *phi*, but I didn't quite gather what.

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NEW YEAR FESTIVITIES:

Last night there was a ~~large~~ *large*, sponsored by the local govt. officials, for those who wished to pay at the Amphur assembly hall followed by a ~~game~~ *game* open to the general public held on

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on the grounds in front of the District office. ~~We didn't go although~~ The gang consisted of ramuong, dance music, a movie, etc. We didn't go although Sayā & Phan dīl. This morning I met Rudison, Mark's roommate, who pronounced the affair māi sūnuk. Last year it was much more enjoyable he said. Mark had told us that last year the district officer had taken a very active interest. There had been a costume party (Mark won second prize with a Karen outfit - the District officer had won first also with a Karen outfit) which was generally attended, and enjoyed, by all the govt. officials & local elite. This year all of the senior officials are different persons (with the exception of the educational officer) and several (especially the district officer) had gone to MHS to prepare for the King's visit on 5 January.

This morning there was a ceremony of offering alms to the clergy from almost all wats in Mē-Sariay (with the exception, at least, of the 2 monks at wāt ~~can~~ Ommāra-wāt, & the Burmese monk from wāt Canthāra-wāt). The monks foregathered in the Ampho. assembly hall, while those who were attending to present alms lined up along the roadway which runs in front of the Ampho, Immigration, & Prov. police offices. Again there was only a small group of officials present, with the district educ. officer acting as the 'chairman'.

For New Year's the market is not held in its ~~usual~~ usual venue but, rather, ^{along} Mē-Sariay Street in front of the govt. offices. There were many people milling around the sellers while the takebāt ceremony was going on. The ceremony seems to be the ~~for~~ prerogative of the local 'elite' and ordinary people do not take part in it.

At the ceremony, women predominated, but there were some men (mainly women) present also. The ceremony was very brief with the abbot of wāt Sittimongkhon (the Dist. Abbot being in M.H.S.) giving the precepts on stage & then the monks passing along the roadway to receive alms. Actually, ~~the~~ rice was the main food placed in the alms bowls as the kāphān had been placed in containers provided by temple boys prior to the presentation for the clergy. The ceremony began at about 8:00 and was over by 8:30.

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INTERVIEW WITH Mr. Tan Bamrugkit:

Today I had an interview with Mr. Tan Bamrugkit, son of one of the 1st Chinese merchants in M.S. & currently one of the leading businessmen in town. According to his card, he has a B.A. from Thammasat Univ., is the manager both of the Sāhāmīt Bamrugkit (สหามิต บามรุงกิจ) store on Lāng Phānīt Phānīt Road & of an ice factory on Wiangmāi Road. He is also the local agent for most of the periodical literature to which people in town subscribe.

My ostensible purpose in visiting him was to test out my economic survey. I discovered that I could ask more questions & decided to revise it. In addition to the questions on the questionnaire, I asked him about a number of other things.

I asked if there were any Karen or Lue? ~~any~~ merchants in town. First he answered that there were none, but then I mentioned Wichian's wife. He said, yes, she was Karen but now she is Thai. He said that her brother runs the shop that is across from the liquor factory & that he is a Thai with only a Thai name [this is the store I had been previously told by others is run by Nai Wichian's wife's father]. He said that there were other people like this (i.e. formerly Karen but now Thai) but he didn't give any more names. He said that there were no Lue? in the market area but there might be some who run small shops on the outskirts of town.

In comparing the Karen and Lue?, he said that the Karen were 'honest' but that the Lue? were sharp (chā-lā-t). He gave as an example the fact that Lue? would come to the market & visit many shops to find the best price for the item they wished to buy. Then, ~~they~~ when they had found it, they would pick the best of the selection. [A merchant's view of 'sharpness?']

I asked about Karen buying rice on credit. He answered that they didn't do it from the shops in the market area, but would do it from small shops on the edge of town where they had good relations. However, he then went on to say that Karen lumbermen, merchants, etc. did get rice on credit in the market area.

He said that few owners of shops in Mae Sariang took goods to sell in the hills. However, he said that he had witnessed in other shops (but not in his own) Karens buying large supplies of things which he said they took to sell in their villages. He also

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said that Thai who live in villages nearer the mountain villages than Mae Sariang come, buy things in the market & take them to trade with Karens for things they produce. He said that these Thai made very large profits on this barter trade, but then they must walk long distances to make it.

Kamnan of Ko-g Ko-i:

While in Mr. Tan's shop, the kamnan of Ko-g Ko-i came in (to discuss politics with Tan, I believe). In response to my questions, he said that Ko-g Ko-i was Thai, not Lue (contrary to what I had been told before). There are some small shops in the village. A Phrasit Lumber Road almost reaches the village.

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WEDDING of LA:

Today, our former servant, La, got married. Yesterday she came to formally invite us to the wedding by bringing each of us (Jane, myself, Sanya) an unlit candle. She is marrying a central Thai who works in the Amphur treasury office.

The wedding was held in La's sister's house (which is right next to ours). La's sister & brother acted as hosts & sponsors of the wedding since La's parents were both dead. The Sr. Treasury officer acted as 'chairman' of the event. Guests were invited for 6 p.m. & by 6 a large number of people had arrived. La & the groom were in an inner room which had been stripped of its normal items & decorated especially for the wedding. They were kneeling on cushions placed at the back of the room, with La on my right & I faced them, & the groom on my left. To La's left, were two young girl attendants (one of whom was said to be Miss Mae Sariang) & on the groom's right were two other women who provided cotton threads to the guests (these women changed, I believe, during the course of the ceremony). A sheet of cotton was strung between the heads of the couple. In front of them was placed a cushion upon which they rested their outstretched hands in wai position. In front of them was placed

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a phan ~~with~~

The only ceremony we observed was the 'tying of the wrists' by the guests. Some guests tied a right wrist of each separately while others tied their two wrists together. ~~Many~~ All guests would wear the ~~bridal~~ groom or bride after tying the wrists & the bride/groom would wine back. Many guests placed money in the phan after tying the wrists, although others brought gifts or money & left it at the door of the house where a table had been placed. Once all the guests had 'tied the wrists', the formal ceremony was over. However, this was followed by a speech by the 'chairman' followed by a response from the groom & ^{male} from a spokesman (= relative) of the bride.

The male guests were served either Mĕ-khong or Beer & ~~some~~ ^{some} ~~had~~ ^{had} ~~occurred~~ ^{occurred} with the females were served tea (sweet) & khanoms (some women ~~also~~ drank beer, however). Rigs & miang were placed on plates around the room. Several dishes of savory foods were also brought out during the course of the evening.

There was considerable ribald humor from the male guests. Also, many of the male guests left very drunk - as is so often the case with parties in Thailand. The couple moved into a separate house, not our house but the sister's.

4/1/68

TRIP TO MĀE. HŌNG SŌN:

Today, having been convinced by Mark Anderson, we drove to MHS to ^{observe} ~~attend~~ the visit of the King & Queen which is to take place tomorrow. On the way up we stopped at Mĕ-khong to look at some ruins of an old Shan temple. At Khien Yum we stopped to get a snack & while there I noticed some campaign posters for the forthcoming provincial elections - they were written in both ~~Shan~~ Thai & Shan.

Sŏmphét Na-wikàwānīt, HM of MHS Secondary School:

Due to the fact that we brought along Mr. ~~Rydi~~ Ry-di-sŏ-n, a teacher at the Boriphat Sukkŏ school & Mark's roommate, we ended up staying at the home of Mr. Sŏmphét Na-wikàwānīt (နော်မတ် နာဝိကဝေဏိတ်), head master of the Hŏng Sŏn Sukkŏ.

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school (โรงเรียนมัธยมศึกษาจังหวัดบึงกาฬ), the only secondary school in MHS. Although there are only a handful (8, I believe) students in the top two grades (MS4 & MS5) in this school, although it has a smaller enrollment than the Boiphut Siksa school in MS, this school is still the prestige school in the province because it is located in the prov. capital & because it has 5 Secondary (instead of 3) grades. Sompit was transferred to the headmanship of this school from Boiphut Siksa in M-5, a year ago & this was a definite promotion for him.

Sompit is a native of MHS & both of his parents, as he says, are Shan. It is interesting that he says that his parents are Shan, but doesn't immediately identify as Shan himself. There are several reasons for this. His secondary education was in ^{partially} Chiangmai & then he went to a Teachers Training School in Bangkok. He lived in Bangkok for 10 years, ~~then~~ studying at a T.T.C. & later taking a B.A. at Prasmitr. He also taught some in Bangkok in between his two periods of study. (He 'majored' in English & Math.) He is married to a Chiangmai girl & the language that he uses with her and his four children is karnyiang, not Shan. His style of living (household belongings, newspaper reading, etc.) is that of most other middle-class Thai whom I have met.

Still, his Shan origin is important. He prefers living in MHS. ~~at~~ He taught here first after graduating from Prasmitr. He was then transferred to MS as headmaster of the Boiphut Siksa school & then transferred back here as headmaster. (There does not seem to be the same pattern of appointing teachers in other than town areas as is the case for many other types of govt. officials. Many of the teachers in MS & even at the Mahasarakham Teachers' College were local people. This is worth noting because they are in a position to become local power figures.)

Sompit is a fairly youngish man, prob. in his late 30's or early 40's — quite young to be headmaster of an important school.

(Mark Anderson says that Sompit once told him about making a trip with his father to the Shan states when he was a ^{boy} young man. Sompit himself said that he made a short excursion into Burma over the New Year's holiday this year.)

M2. Hôg Sô-n & THE ROYAL VISIT:

M2. Hôg Sô-n has long been known as the "Siberia" of Thailand because of its inaccessibility ('Siberia' is the word the Thais use). According to Ēit, until recently only ineffectual or dishonest govt. officials were posted here — as a sort of punishment. It is still difficult to reach by any other means than planes. Above M2. Iu.Nô.i (30 some km. North of M2. Sâriang), the road is little better than a glorified cart track which is open to motorized traffic only during the dry season (it took us better than 6½ hours to travel the 171 km. between MS & MHS.). Although the road is now being constructed ~~to serve all year~~ to be serviceable all year long, it will still be some years before it is completed. Thus, the town still depends upon the Thrice-weekly plane service from Chiangmai (which on Saturdays goes through ~~the~~ MS before reaching MHS). In consequence prices are high for any sort of imported good (imported from outside MHS). For example, gasoline costs \$3/litre in MHS as compared with \$2/litre in Chiangmai or \$2.25/litre in M2. Sâriang.

Nonetheless, the town has begun to show signs of 'improvement' (Ēi-cā-n) in the past few years. Because of its border ^{sensitivity} ~~position~~, the govt. is no longer seen fit to appoint only undesirable govt. officials in the province. The present governor, Eam Kriengsiri (Iam Kriengsiri - ຄຳວຽນ ຄຳວຽນ), a Bangkok Thai, has been very jealous in bringing progress to the province. He has been responsible for the reduction of air fares, for stimulating the building of the MS-MHS 'highway', etc. He has also seen in the Shan character of the town, a possible tourist attraction. Last year he sponsored a contest of Shan dancing. Thus, in contrast to the late Rev. abbot who sought to stamp out Shan practices in the local wats (told me by both the Burmese monk abbot of Wat Ēantharawâit & Kris Lehman), he has actually stimulated the perpetuation of Shan traditions.

(Note) A new hospital, with very modern equipment provided by the Australians, has recently been built & taken under the patronage of the Princess Mother. New provincial & municipal offices give the town a much more 'progressive' appearance than M.S. despite the fact that it has a smaller population (Sômphat says about 3,000 people live in the town) & is more inaccessible. In point of fact, the 'official' population of MHS due to the presence of both provincial & municipal govt. forms a much higher percentage of the population of MHS than it does of MS which is the seat only of

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of a district.

The indigenous lowland population in and around MHS town (and, in fact, as far north as MZ-la-Nó-i) is Shan. One finds in the market a plenitude of Shan garments for both men & women (in contrast to only those for women in MS) & all of the wats are in Shan style. Like Khien Yuam, one sees signs written in both Thai & Shan. The market area of the town seems more prosperous than that of MS with more 2-storey teak buildings & more garden between the buildings. It may in fact be due to more wealth provided by a larger 'official' middle class. In the recent ~~election~~ municipal elections (held 23 Dec 1967), according to Krishakman, the party which ~~supported~~ advocated "keeping MHS Shan" made a clean sweep. (In fact, however, the man who led that party was a Northerner married to a ^{local} Shan girl.) The major decoration for the king's visit was a large ~~teak~~ tied gateway in Shan style, built ~~by~~ under the auspices of the municipality.

Yesterday morning we made a trip up the mt. that overlooks the town & on which is built the major temple of MHS - Wat Koy-mu. This wat has two chedis, in Shan style, which are the oldest structures of the town. Inside one of the buildings of this wat was a placard, in Thai, giving the history of the wat (see photograph). On the opposite wall was a similar placard, giving the same information, but in Shan.

The town was extremely festively decorated in preparation of the King & Queen's visit. This royal trip, which had been planned for last year but postponed at the last minute because of bad weather thus making landings difficult, had been arranged so that the King could present an image of the Buddha which the King himself had arranged to make. A similar image will be presented by the King in each of the 71 provinces & they will be kept, for worship by the people, in the provincial offices. The images are known by the name Phra' phutthá náwá cā tchá bō phit (พระพุทธรูปทองคำ). M. H. S. was apparently the 3rd province so honored. His visit ~~was~~ also ~~to~~ included a visit to the hospital & a meeting, along with the queen, of the 'people'.

In preparation for the visit, 9 senior monks (including the Ācāra Kháná Pháik & one other monk from Lamphun, the Ācāra Kháná Ēangwát, the Ācāra Kháná Amphā. of M.H.S., M.S., & K.Y., but not of Pá-i, & 3 local monks) were invited to attend. According to the CKA of MS, the monks so invited should have been ones who had been ~~well of~~ ~~after~~ such a status as to have

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royally conferred statuses, names, & fans. In fact, the 3 local monks were not of such a high status. The monks did not wear ~~shoes~~ sandals in deference to the royal presence. A

Also present for the ceremonies were large numbers of police, including the police band from Lampang, dignitaries from all the districts of the province (all of the or. officials from MS were present) as well as provincial officials, representatives of hill tribe groups (Meo, ~~Lahu or Miao~~ 'Black' Lahu, Lue, & 3 types of Karen: Yang de'g or Kayah, Yang Kh'o or S'kaw, & Yang Ka-la - prob D'wo), local Shan notables, etc. ~~for the day from outside the prov~~ Also present were the Minister of Public Welfare (because of the hospital), the Deputy Dir.-Gen'l. of the Dept. of Religious Affairs (because of the religious ceremony), the Under-Sec'y of State for the Ministry of Interior. The King's cream Mercedes & drivers were flown in the day before & with the royal party came the Princess Mother & a large group of attendants, protocol officers, ADC's, etc.

The local populace & officials were dressed in their finest: white uniforms of the senior ~~then~~ officials, dress uniforms of some of the high-ranking military & police types, ordinary police, military, & civil uniform, boy scout uniforms, red cross uniform, nurses uniforms, teachers uniform (which had caps that looked like NWI Overseas caps) & Shan ~~to~~, Khommyay, & tribal dress.

The events moved very much on schedule. The royal party arrived by 3 planes & 3 helicopters about exactly a 2 p.m. They paraded through the streets to the provincial office, some 4-5 km. from the airport (with the exception of the Princess Mother & a small group who went to the police camp outside of town). At the prov. office, the grounds were studded with tent like structures that almost looked medieval under which ~~the~~ many officials sat & with other pavilions for the populace. In front of the office was a raised pavilion in which sat the monks, high officials, & members of the royal party. It was here that the presentation of the Buddha image was made (speech by King, speech by governor & chanting by monks). After the ceremony the king, queen, & royal party toured the grounds, greeting the people & receiving presents which they had brought. A group of Shan girls put on a Shan dance. Then the king, queen, & royal party toured the grounds, greeting the people & receiving presents which they had brought.

It somewhat surprised us to see the queen squat down to speak to various people. She did this relatively often, much to the listening pleasure of those whom she addressed. I overheard one policeman

explaining to a group of Shan villagers that if the Queen addressed them, they should just smile. However, if she asked them a direct question (which she often did), the policeman said, don't worry about speaking râit che. sâ.p but just be as polite as you can. One woman in this group was taking smelling salts, so excited was she at the approach of the King & Queen. Afterwards, I also saw one of the Shan dancers whom the Queen spoke to being embraced by her friend & congratulated on her good fortune (the Queen actually asked her her name & complimented her on behalf of all the dancers on the beauty of the dancing and of the costumes). The Queen was particularly interested in the hill tribes, stopping to ask a group of Lahu what they used to make their cheeks so red (they had a very high colour). Most of the stops the King & Queen made involved the presentation of some gift which the people had brought. These gifts included such things as a Karen bronze drum, elephant tusks, local silk, & a variety of Buddha images. ~~One old Shan~~ antiques, Shan & tribal items, etc. One old Shan physician, whom Kris Lehman said was 86 & who was dressed in traditional Shan ~~court~~ 'court' costume (turban, white silk jacket with Chinese frog fasteners, & white silk trousers) personally presented the King with a solid gold Buddha. Kris' comment was that the old man would probably talk of nothing else until his death (which Kris predicted would still be a long time away).

Another old Shan man, blind for many years, had travelled from Khün & Yuan to present the King with a pair of antique intricately carved elephant tusks. He had reportedly been offered fantastic prices for these ~~tusks~~, but was intent on offering them to the King. His intentions almost came to naught when a few weeks before the ceremony, thieves stole the tusks. However, the local police were successful in catching the thieves & so the man was able to realize his ambition.

After ~~the~~ 'meeting the people', the royal procession left the provincial office grounds & travelled to the hospital (where they met up with the Princess Mother). I didn't observe this part of the ceremony. By 5 p.m., the procession had returned to the airport & taken off for return to Chiangmai.

In the evening there was a celebration at the Provincial office consisting of a concert by the Lampang police band & ramway.

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I discovered later that the Luc² who attended the ceremony were reportedly from M²-k²-N²g.

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CHUCK WEEKS - NEWTRIDES MISSIONARY

On the way back from MHS, we picked up ~~Chuck Weeks in M²-k²-N²g~~ stopped in M²-k²-N²g to get a snack. While there, Chuck Weeks arrived down from a Karen village. He is a NewTrides missionary working primarily with the Luc². ^{including some of the missionaries} Every one thinks him a bit strange, ~~because~~ because he claims God speaks to him personally. He lives at K²-g²-L² when he isn't in the mts.

Today, after ^{we} returning from Chiangmai, he stopped by to thank us again for the ride. While talking with him, I learned that at least one and maybe two ^{village} Karen children had been sent from this area to Bangsarn to attend a Christian school which is run by a Chinese Baptist church in Bangkok.

ELECTIONS:

On the 14th election will be held in M²-S²-S²ing, ~~as well as~~ as well as all provinces to choose representatives to the provincial assembly (จังหวัดสภา). Seats are allocated to districts on the basis of population. ~~People in~~ People in M²-S² (including M²-k²-N²g) will choose 8 people from amongst 28 candidates. The official election announcement, posted at various places throughout the district, reads as follows:

PLEASE KNOW

SUNDAY 14 JANUARY 1968

(15th day of the Waxing of the Moon, 2nd Lunar Month, Year of the Goat)

Is the day for Electing Representatives in the Provincial Assembly

Please Take Care of Your Rights

By Going to Vote in the Election for Provincial Representatives

At Your Polling Station

BETWEEN 8:00 AM and 4:00 P.M.

Listen, Think, Consider what is Best before Voting

Then You Will Have Good Representatives

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To Vote for Provincial Representatives

Use the Symbol X or +

Write this symbol on the Ballot

Please examine and ~~invest~~ ^{for your own} search ^{in the list of} ~~candidates~~ ^{voters} which the District Office has posted at polling places and your villages. If you do not see your name or if it is there but incorrect, please submit a petition to the Voter examination committee which will meet at ~~the~~ your polling place on the 30th of December 1967 between 8:00 a.m. and 4:00 p.m. in order to correct the following mistakes:-

- If your name is missing, please request that it be added to the list.
- If there is a name on the list of ~~persons~~ ^{persons} ineligible to vote, please request that the name be removed from the list.

The provincial assembly is yours. Thus, you ought to exercise your rights by voting for persons who satisfy you and persons who will ^{not} be harmful for your region.

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TRIP TO LUA' VILLAGES:

For the past week I have been in the mts., especially in the Lua' village of B. Dong where I went with a group of teachers, monks, & hangers-on to attend the celebration in honor of the opening of the B. Dong school for this year. We started the trip by travelling by car to M^{ts}. la. N^oi on the 9th. We spent the 9th in M^{ts}. la. N^oi and on the 10th we walked to B. Dong, taking about 8 hours for the trek. The 11th - 15th were spent in B. Dong. On the 15th, we walked the short distance (3 hrs.) between B. Dong & B. Pa. P^é. (Pate's Lua' village). We spent the night of the 15th & all day of the 16th in B. Pa. P^é. On the 17th, yesterday, I left the group & before the group (who left about 10:30) & returned to M^{ts}. Sa'riay - about 6 hours of walking. During the course of this trip, I made a number of observations & interviews.

M^{ts}. LA. N^oi:

I noticed that the 'southern' vote in M^{ts}. la. N^oi where we stayed was being set-up as a polling station for the elections on the 14th. Lists of eligible voters appeared on typed mimeographed sheets on a bulletin board in the w^{est} courtyard. In these lists were a large number of names & had from

villages in T. Mē-lā-Nōi. On the sides of the main wāt bldg. were sheets announcing the candidacy of each of the 28 candidates (these sheets were 'official' announcements of candidacy, ~~by~~ signed by the District officer). According to ~~the~~ English one man (himself a candidate) who visited the cka at the wāt, there are 2 candidates from Mē-lā-Nōi. One person thought that B. Dā-pē would be a polling station since it was in the last general elections, but I found out later that there were no polling stations in the mts.

In the evening, the BPP group showed films that were being taken to the B. Dong for the celebration. The first films ~~shown~~ ^{shown} were the usual Hill Tribes films of Liss, Kakh, & Meo. The ~~the~~ watchers laughed at the antics displayed in the films. Also ~~shown~~ ^{shown} was a film of SEATO air exercises & slides brought by the Āo Klonā? Anyha.

I toured the 'town' with the cka. He said that this was his first visit to Mē since 1957. He ~~also~~ said also that the Shans are better Buddhists than the Khmuyay.

In the evening I met a teacher who teaches English in Mē school by the name of Pho. (Tno). He said that he had studied English with a missionary in Mae Juang - Hunt, now gone. In his conversation in English, this teacher made occasional references to looking for the true God - an obvious indication of his training. The teacher is a relative of the cka.

On the morning of the 10th, I went to the market in Mē with some of my fellow travelers. The mkt. is very minimal with a limited variety of vegetables & only chicken or meat.

At the wāt in the morning, many, many people brought food to present to the monks. In presenting food, they would first go to a table where there were empty dishes & a lacquered phen. They would place a little of each dish prepared, including rice, on the phen (for the Buddha, it was explained), then place food in the dishes, & the rice in a large basin next to the table.

Elephant Blessing Ceremony, B. Dong:

On the 11th the cka & I made a tour of the village. At one household, they were getting ready to perform the ceremony known as māt my. (มัตมัย) (lit. 'tying of the hands') in N. Thai for an elephant. We were invited up into the house & the cka was invited to make the sām pōi 'holy' water. The elephant was tethered next to the porch of the house, & the people involved sat on the porch.

The items involved in the ceremony included a sutrag (sutra) - ~~it was a~~ ^{not a} square shallow box made with banana stalks with 4 'flags' stuck in at the corners & containing pieces of chicken & pork (cooked), 2 small images made of rice flour (buffalo or elephants?), rice, etc. - a dish of water with sompot pods in it, some cotton threads & a plate of ~~chicken~~ containing a cooked chicken & cooked pork. The participants included the ~~the~~ Headman of B. Dong ~~as~~ as sort of chief officiant, the owner of the elephants, a group of elders, & unexpectedly, the CKA.

First the CKA made 'holy water' by holding a lit candle over the water containing the sompot pods while chanting. ~~When~~ When finished, he sprinkled some water on the elephant. Then, the remaining water, in its container, was placed in the sutrag & taken by the HM & one other man down from the porch near the elephant. The remaining water was thrown on the elephant. Then the ~~container~~ sutrag was placed inside a tied ~~to~~ circle of stripped branches (rattan? reeds?) & taken by the 2nd man to the woods, and, I believe outside the village.

The HM returned upstairs & he & ~~the~~ some other elders squatted on the porch around the head of the elephant. They 'channeled' something together in unison. When finished, some flowers & leaves were placed on the elephant's head. Then liquor was poured to the merisunt (each twisted his forefinger in the liquor & said something before drinking. Pete says that this is a request to the house spirit to drink first).

Then a man (Lounay? mahout?) climbed atop the elephant & , assisted by the HM, tied strings around the elephant's ears. A string was also tied by the HM. around the mahout's stick. Then the chicken was taken & ^{two} ~~some~~ bones stripped of all ~~the~~ ^{their} meat. Bamboo skewers were stuck in the hole of each bone (2 in each case), & the bones were. They were favorable on the skewers and pointed away from from the other -



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Elephant Ownership in B. Dong:

The elephant in question in the ceremony was a male & was owned by 6 people on a cooperative basis. It is never, according to one man present, taken into the valley for work. I believe I was told that there are 4 elephants in the village.

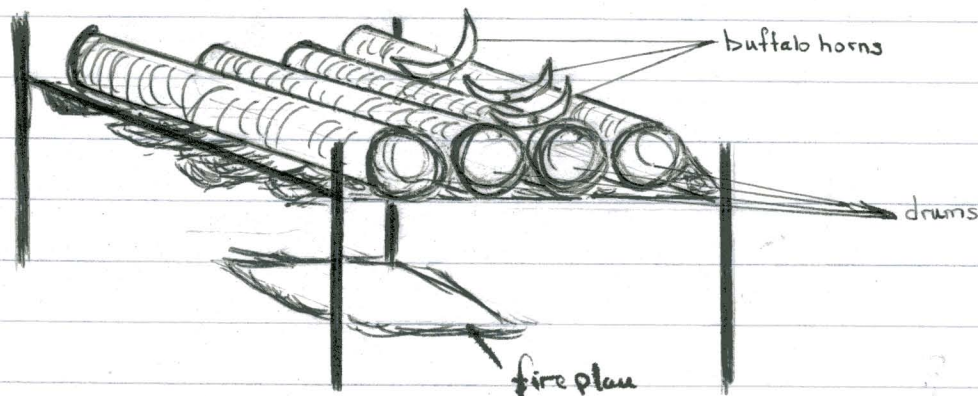
CHARACTERISTICS OF B. Dong:

According to the HM of B. Dong, the village has 96-7 households with 589 people. Only one household is Christian (Protestant).

MAJOR VILLAGE SHRINE:

On the tour of the village with the CKA, we visited the main village spirit shrine. On a slight rise there is a hill, ~~some~~ (perhaps 20-30 ft.), carved pole to which the buffalo is tied for the buffalo sacrifice. This sacrifice has not been held for more than 20 years. It is held regularly when a new headman takes office (headmanship is hereditary) or when a major catastrophe hits the village.

Next to the pole there is a bldg., like the Lua' house, on stilts, which houses the wooden drums used for the buffalo sacrifice. These drums are very large, being at least 2 ft. in diameter & 10 or more feet long. They were placed ~~in~~ on a raised platform in the bldg., under which was a place for making a fire. On top of the drums were at least three pairs of buffalo horns from previous sacrifices & in the drum further to the left of the entrance were bones of a buffalo (this drum was broken).



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The ~~headman~~ man who accompanied us into the building said that if an unauthorized person ~~stayed~~ beat these drums, he would have to sponsor the buffalo sacrifice (I suppose to appease the spirits).

HEADMAN OF B. DONG:

The headman who accompanied us on much of our tour village & who spent considerable time in talking with the CKA ~~had several mentioned several~~ mentioned several things during the course of the day which I noted. He was wearing a collection of Buddhist amulets around his neck, a fact which caught the CKA's attention. One of the amulets was an image of Khru-ba. Si-wichai, the famous Chiangmai monk, & the others were all various images of the Buddha. The headman ~~also~~ said that villagers greatly revered Khru-ba. Si-wichai & ~~today reverence his disciple, Khru-ba.~~ whom they call Khru-ba. Sintham (สัพพัญญู) & today reverence his disciple, Khru-ba. Dhi. (the Khru-ba. Khāo). Despite their manifestation of interest in Buddhism, the headman said that no household had a Buddhist altar. The HM also told a story about the spirit of Wat Chedi Luang in Chiang Mai being a Lua⁷ spirit.

OTHER BUDDHIST MANIFESTATIONS:

One man said that his son had been to Mē-lu. Nāi to make merit at a wat there.

~~B. LAM~~ B. La.⁷ Up:

Another important Lua⁷ village, B. La.⁷ up, is located about 2 hrs. walk from B. Dong (we had passed this village on the way to B. Dong). [This is the village, incidently, in which Don Schuler, the New Tribes Missionary, ~~has been~~ who works with the Lua⁷, has had the most success. He recently held a 'conference' of Lua⁷ Christians in La.⁷ Up.] A student from that village in B. Dong said that 6 students come from there to study in the B. Dong school. He also said that there were 95 households in the village.

~~THE~~ THE SCHOOL-BASED CEREMONY:

The whole purpose of the our coming to B. Dong was for the opening of the BPP school in B. Dong this year. According to Pete, each year one of the upland schools is chosen for the opening ceremony & representatives & teachers from other schools attend. This year's celebration was larger than usual, partially because of the presence of so many monks. In addition to the CKA, another monk from Wat Kittiwong, a monk from Wat Si-bunyang, & a monk from the 'Southern' wat of Mē-lu. Nāi accompanied us on the

back from M.E. la. No. 1 to B. Dong. On the twelfth, the abbot from Co. m. Co. g. & a novice from the same
wist came with a group from B. Pa. p. e. (they had spent 3 nights in B. Pa. p. e.). All except the abbot &
Co. m. Co. g. were young men. There were two ~~older~~ older men, acting as likh-sit wat, from Wat Kittiwong &
Wat Co. m. Co. g. (the former was something of a wastrel, while the latter was a man learned in local
and one young likh-sit from Co. m. Co. g.
religion). In addition to the three teachers from B. Dong (2 BPP teachers & one govt. teacher), there
was also a ^{Thai} govt. teacher from a lowland Karen village (Piamchai Mo. ya. - U. V. 200 200 200)
who had once been a BPP teacher in B. Pa. p. e. & had got permission from the district officer to attend.
In the evening of the 11th a group of students & a teacher from B. Chay Mo. (a ^{male} ~~student~~ (L. Hua
village) & students & a teacher from Hui phuy (a ^{male} ~~teacher~~ (L. Koun village)
from Hui ~~phuy~~ ^{Ho. m} also joined the throng. On the 12th the BPP teacher & his wife from B. Pa. p. e. accompanied
some students & other people from B. Pa. p. e. to B. Dong. There was also a BPP 'engineer' who looked after the movie
quip.

In addition to these more-or-less 'official' representations of religious & educational groups, there
were ~~at least~~ 7 young men who had joined for the fun of it, although some, like Sam. n, my ant., also seemed to have
some function as a likh-sit wat (there were two men from the court. camp. in M.N., one who was the nephew of
a mine owner in M.S., one who worked for the radio-telecommunication office in M.S., Sam. n, & 2 unknown quantities).
Moreover, there were 8-10 women & adolescent children who had come up to make khinorn & to sell
small items during the event. Thus, altogether (& counting myself) there were 34-36 "lowlanders" present
in the village. Moreover, a large number of 'guests' from surrounding villages & visiting students had to be
fed during the event.

To bring up the travel supplies of this group, plus generator, projectors, gasoline, books, films, etc.
which were to be used for the event, the school teachers from B. Dong had arranged for 50 carriers
from B. Dong, of which 49 were showed up in M.N. These carriers came down on the 5th, spent the
9th in M.N. or M.S., & ~~left~~ carried things up on the 11th. They received no pay, a day to
Khu. Prasait, but were recruited from each household. In addition, carriers were used to
carry supplies & messages down & to carry people's goods who left the village for the valley or
for B. Pa. p. e.

To feed this crew of people, a number of pigs (5-6 at least), ^{chickens,} & 1 cow were slaughtered during the
time we were in the village. Rice & liquor was also obtained from the villagers (the headman of Chay M.S. brought

2 b.p. of local liquor, all of which (and more) was drunk. Records were kept by one of the B. Dong teachers on all these expenditures, but I wasn't quite certain where, if anywhere, the money was obtained to pay for everything.

Village labor had also been conscripted to make a ramwong stage, a long platform on which the food was prepared, etc. During our stay in the village, the students were used as a reservoir of help for everything from carrying water, washing dishes, to sweeping the school.

The actual 'formal' ceremonies were minimal. On the 12th the students, ^{from Chiang Mai & Huai Ngh} put on a demonstration of acrobatics (see below), and on the 14th, there was a religious ceremony dedicating the school. Beyond that, the 'program' seemed to make as much sank as possible. However, sank was defined very much in lowland terms. The evenings of the 12th, 13th, & 14th were filled with ramwong, the ~~game~~ chance game of sōi da-o (lit. 'picking stars'), and films - the sort of things that one gets at typical wāt fairs. ~~The ramwong~~ For ramwong partners, the teachers had 'imported' 6 bottles from B. Pā. Pē. who were dressed in western clothes provided by the B. Pā. Pē. school teacher's wife (bans courtesy of the BPP). There was certainly far more shyness amongst these girls than among ordinary ramwong partners, but they played their role fairly well. To dance with them, one had to purchase a ticket which sold for it for \$1. When it was realized that no one would pay that much very often, the price was quickly reduced to 50 st. On the 3rd night the price was even further reduced to 3 times for \$1. ~~then~~ The ramwong seemed to be very popular, with a large number of unmarried boys (again, down to about 10-11) taking their turn on stage & ~~many~~ many village girls & adults watching the proceedings. The dancing went on until the wee hours, in later, every night.

The sōi da-o game was set up near the ramwong stage. It consisted of a tree with folded paper numbers attached. One paid \$1 & selected a number. If one was lucky, one would win a phā-khōmā x bottle of whiskey. Most, however, came away with a piece of candy or a balloon. Both the ramwong & the sōi da-o were run by lowlanders.

The movies consisted of the same batch as were shown in Mē. lā. Nō. i (tribal groups, SEAO documentaries). Again, the everyday activities (rice milking, for eg.) of the tribal pictures brought laughter from the audience.

The ramwong & sōi da-o were run to raise money "for the school." In fact, I think any money raised was used to help defray expenses incurred during the ceremony. The teachers complained of how little they raised compared with what would have been raised at the same activities in the lowlands.

19 the activities of the teachers & hangers-on provided the downbeat side of the affair, the activities of the monks certainly provided at least a few upbeats. The main objective of the CKH in making this trip (& in bringing other monks with him) was to stimulate the spread or reinforcement of Buddhism among the hill tribes. He had brought with him ~~the~~ large numbers of pamphlets put out by the Dept. of Religious Affairs as part of the mass evangelizing endeavor. ~~Over~~ During the course of our stay in both B. Dong & B. Dài P. ~~we~~, he distributed a large number of a booklet entitled Rabiap Náphty. Phrá phútthasāt sāna. 15:1U VU 4U 6U 9U 11U 12U 13U 14U 15U 16U 17U 18U 19U 20U 21U 22U 23U 24U 25U 26U 27U 28U 29U 30U 31U 32U 33U 34U 35U 36U 37U 38U 39U 40U 41U 42U 43U 44U 45U 46U 47U 48U 49U 50U 51U 52U 53U 54U 55U 56U 57U 58U 59U 60U 61U 62U 63U 64U 65U 66U 67U 68U 69U 70U 71U 72U 73U 74U 75U 76U 77U 78U 79U 80U 81U 82U 83U 84U 85U 86U 87U 88U 89U 90U 91U 92U 93U 94U 95U 96U 97U 98U 99U 100U 101U 102U 103U 104U 105U 106U 107U 108U 109U 110U 111U 112U 113U 114U 115U 116U 117U 118U 119U 120U 121U 122U 123U 124U 125U 126U 127U 128U 129U 130U 131U 132U 133U 134U 135U 136U 137U 138U 139U 140U 141U 142U 143U 144U 145U 146U 147U 148U 149U 150U 151U 152U 153U 154U 155U 156U 157U 158U 159U 160U 161U 162U 163U 164U 165U 166U 167U 168U 169U 170U 171U 172U 173U 174U 175U 176U 177U 178U 179U 180U 181U 182U 183U 184U 185U 186U 187U 188U 189U 190U 191U 192U 193U 194U 195U 196U 197U 198U 199U 200U 201U 202U 203U 204U 205U 206U 207U 208U 209U 210U 211U 212U 213U 214U 215U 216U 217U 218U 219U 220U 221U 222U 223U 224U 225U 226U 227U 228U 229U 230U 231U 232U 233U 234U 235U 236U 237U 238U 239U 240U 241U 242U 243U 244U 245U 246U 247U 248U 249U 250U 251U 252U 253U 254U 255U 256U 257U 258U 259U 260U 261U 262U 263U 264U 265U 266U 267U 268U 269U 270U 271U 272U 273U 274U 275U 276U 277U 278U 279U 280U 281U 282U 283U 284U 285U 286U 287U 288U 289U 290U 291U 292U 293U 294U 295U 296U 297U 298U 299U 300U 301U 302U 303U 304U 305U 306U 307U 308U 309U 310U 311U 312U 313U 314U 315U 316U 317U 318U 319U 320U 321U 322U 323U 324U 325U 326U 327U 328U 329U 330U 331U 332U 333U 334U 335U 336U 337U 338U 339U 340U 341U 342U 343U 344U 345U 346U 347U 348U 349U 350U 351U 352U 353U 354U 355U 356U 357U 358U 359U 360U 361U 362U 363U 364U 365U 366U 367U 368U 369U 370U 371U 372U 373U 374U 375U 376U 377U 378U 379U 380U 381U 382U 383U 384U 385U 386U 387U 388U 389U 390U 391U 392U 393U 394U 395U 396U 397U 398U 399U 400U 401U 402U 403U 404U 405U 406U 407U 408U 409U 410U 411U 412U 413U 414U 415U 416U 417U 418U 419U 420U 421U 422U 423U 424U 425U 426U 427U 428U 429U 430U 431U 432U 433U 434U 435U 436U 437U 438U 439U 440U 441U 442U 443U 444U 445U 446U 447U 448U 449U 450U 451U 452U 453U 454U 455U 456U 457U 458U 459U 460U 461U 462U 463U 464U 465U 466U 467U 468U 469U 470U 471U 472U 473U 474U 475U 476U 477U 478U 479U 480U 481U 482U 483U 484U 485U 486U 487U 488U 489U 490U 491U 492U 493U 494U 495U 496U 497U 498U 499U 500U 501U 502U 503U 504U 505U 506U 507U 508U 509U 510U 511U 512U 513U 514U 515U 516U 517U 518U 519U 520U 521U 522U 523U 524U 525U 526U 527U 528U 529U 530U 531U 532U 533U 534U 535U 536U 537U 538U 539U 540U 541U 542U 543U 544U 545U 546U 547U 548U 549U 550U 551U 552U 553U 554U 555U 556U 557U 558U 559U 560U 561U 562U 563U 564U 565U 566U 567U 568U 569U 570U 571U 572U 573U 574U 575U 576U 577U 578U 579U 580U 581U 582U 583U 584U 585U 586U 587U 588U 589U 590U 591U 592U 593U 594U 595U 596U 597U 598U 599U 600U 601U 602U 603U 604U 605U 606U 607U 608U 609U 610U 611U 612U 613U 614U 615U 616U 617U 618U 619U 620U 621U 622U 623U 624U 625U 626U 627U 628U 629U 630U 631U 632U 633U 634U 635U 636U 637U 638U 639U 640U 641U 642U 643U 644U 645U 646U 647U 648U 649U 650U 651U 652U 653U 654U 655U 656U 657U 658U 659U 660U 661U 662U 663U 664U 665U 666U 667U 668U 669U 670U 671U 672U 673U 674U 675U 676U 677U 678U 679U 680U 681U 682U 683U 684U 685U 686U 687U 688U 689U 690U 691U 692U 693U 694U 695U 696U 697U 698U 699U 700U 701U 702U 703U 704U 705U 706U 707U 708U 709U 710U 711U 712U 713U 714U 715U 716U 717U 718U 719U 720U 721U 722U 723U 724U 725U 726U 727U 728U 729U 730U 731U 732U 733U 734U 735U 736U 737U 738U 739U 740U 741U 742U 743U 744U 745U 746U 747U 748U 749U 750U 751U 752U 753U 754U 755U 756U 757U 758U 759U 760U 761U 762U 763U 764U 765U 766U 767U 768U 769U 770U 771U 772U 773U 774U 775U 776U 777U 778U 779U 780U 781U 782U 783U 784U 785U 786U 787U 788U 789U 790U 791U 792U 793U 794U 795U 796U 797U 798U 799U 800U 801U 802U 803U 804U 805U 806U 807U 808U 809U

"~~Method~~ of Methods for Respecting Buddhism" and a much fewer number of a booklet entitled Flourishing Thầy Phán Thúc (๑๕๐๕๕๐ มรณ-กัม) - "The Four-fold Path to the Escape from Suffering". He distributed the booklets primarily to school children from B. Dong, B. Chông MS., B. Húi Phũg, B. Đà. p̄. & to the teachers to distribute them to their students. He also employed the first of these booklets in trying to teach villagers, young & old alike, the ~~method~~ basic tenets of Buddhism. My impression was that these booklets ~~were~~ had little utility because (1) they employ ~~that~~ the system for writing Pali in Thai rather than transcribing the ^{key} Pali into Thai (e.g. ๑๕ instead of ๑๕๕๕๕) & (2) they employ much technical religious vocabulary to be incomprehensible to people who have only a minimal command of Thai - and that primarily Northern Thai. The CKA himself agrees ~~with~~ explicitly with point (1) & implicitly with pt. (2) since in his talks he tried to speak as colloquially as possible.

In the afternoon of the 11th ~~late~~ a number of school children from B. Dong were hanging around the doorway of the school (where the monks - and I - were staying). The CKA invited them in in order to teach them the rudiments of wái phrú & some of the basic chants. In reward for the efforts he gave each of the children.

In the afternoon of the 12th a woman and her son from B. La. zup came to make merit for their dead husband/father, the late headman of La. zup who was killed by a bear a few months ago. Before performing the ceremony, the CKA asked the couple some questions. In Thai custom if one wishes to make merit for the dead, (Nāg-thāwāi - ๑๕๐๕๕๕๕), 2 or 3 days after the death of a person invite the spirit of the dead to come and partake of food. The couple, knowing the monk was here, had gone down to M̄. la. N̄. i to buy the offerings (basket with canned food etc. inside). They had also made merit for their dead hu/fu with a wat in M̄. la. But they did not know how to "receive the precepts". The late HM had died at age 52 leaving 8 children.

After the couple had left, the CKA said that people in B. Đà. p̄. sometimes invite monks from Wát Côm Cēng to come to ceremonies for the dead in the village. (This statement turned out to be incorrect - the abbot from Côm Cēng has been to B. Đà. p̄. only to participate in the opening of the school, but many lue' from B. Dh̄. z̄ & B. Thung Phr̄. do go to make merit for the dead at Wát Côm Cēng.)

Late in the afternoon of the 12th, the CKA asked that all of the students from Chông MS. & Húi Phũg (27 students in all) to come to the school. They were accompanied by the teacher from Húi Phũg, but not by the teacher from Chông MS. who is Islamic (the latter teacher helped round-up the students however). He taught them the basic things about wái phrú (which they already knew better than the students from B. Dong) & the basic chants for worshipping the 3-Gems, requesting the precepts, & the precepts themselves. He also gave them a long extemporaneous

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sermon on the meaning of Buddhism (including an abbreviated Rite of the Buddha). I felt the sermon was too long & too complicated to hold the interest of the students. After the sermon, he presented each student with a student copybook, a large, hollow plastic cylinder in the shape of a pencil, & the pamphlet on the "Methods for Respecting Buddhism."

The CKA and all the other monks conducted several thambun dān in people's homes on the afternoon of the 13th & morning of the 15th before we left for B. Pā. pē. On the 13th the CKA & the monk from MZ-la-nōi conducted the ceremony in the house of the headman, Mr. Buntha Kē'n wāy (บุญมา(นาค)ใจ). On the morning of the 15th the monks split up into pairs (with the novice going with the abbot of Co-m Ce'g) & went to at least 7 different households. They could have gone to more if there had been time. I witnessed the ceremony in the house of the headman on the 13th and in the house of a man who had particularly ~~bad~~ bad luck in the recent past on the morning of the 15th. This latter man said that he had lost 6 buffalo and 10 cattle & calculated his loss at 10,000 baht at least. I took more extensive notes on the latter and will describe it.

The man at whose house the ceremony took place has 3 ch, one of whom is married & 4 wives (thus, not a girl) & the other two are boys. In addition to himself, his wife, & 2 sons, there were also 2 lān (gāde?), both girls, present. During the course of the ceremony, many other people, adults and adolescents, wandered in. Some stayed & some left before the ceremony was over. The 'utensils' of the ceremony included (1) a basin containing water, sāmpōi pods, and some bound branches for sprinkling water; (2) a sātuan with 4 flaps which contained a ~~piece of~~ chip off each housepost, cooked rice, uncooked milled rice, some kho nām, a candle, & some string; & (3) a small basin containing khāosān, flowers, & incense (oil?). The latter was an offering for the monks. The ceremony proceeded as follows: (1) Wāi phrāi (archān sātuan phrāi...), (2) khāsin, nāmō, phrāi, (3) chanting by monks during which string ~~was~~ held by both monks, (4) phrāi, (5) making of 'holy water' - i.e. monks chanting while the CKA held a candle over the sāmpōi water. When completed, the candle was discarded in the sātuan, (5) candle in sātuan. When all this completed, the CKA told the head of household to go throw away the sātuan outside village (as is usual practice). Then he sprinkled 'holy' water on the inhabitants of the household while 2nd monk chanted. Then ceremony was done.

Every morning during our stay in the village, villagers brought food to the monks although they did not know how to present it (they would give it to one of the monarchical Banduans - usually sāmān or a lāksitukit - who would place the food in containers I brought with us & hand the dishes of the villagers back to them - all this without ceremony).

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The main event involving the monks was a tham bun bân type ceremony held on the afternoon of the 14th at the school to dedicate the school. People began gathering in the school shortly after lunch, bringing with them dishes filled with water & sôm pò:i (pods of string, candles, money, & popped rice). Many people (representatives of each household?) brought sôm pò:i water, a little of which was taken from each & placed in a monks' alms bowl in front of the CKA. The ceremony followed much the same form as the tham bun bân described above except the chanting was longer & the sermon lasted for over an hour (on the meaning of Buddhism). During the sermon, people did not pay attention (even supposing they could understand). Not all of the non-clerical lowlanders attended. Conspicuously absent, since he teaches in this school, was Chô:t dâ:t, the Christian Karen. Also not present was the Islamic teacher from B. Ching MB. Sometime after the ceremony was over, a string was tied around the school. Villagers took sôm pò:i water, now blessed, home with them & may have taken cotton thread for tying their wrists & around their houses, but I didn't observe what happened.

KARENS:

During the course of the trip, we had some contact with Karens even though our main contact was with Lua'. On the way up we passed through one lowland Karen village when the CKA noticed one household had a Buddhist house shrine. We stopped in another Karen village, in the mts., of only 6 households. Here we talked with a man who spoke excellent N. Thai. It turned out that he had worked for the Phranavit Co. for several years in Lampang. During the festival in B. Dong, a number of Karens from surrounding villages came to attend & observe. A number of them were young girls.

BÂN Dong Misc.:

Bân Dong has a large amount of terraced paddy land - a startling amount given my preconception of what an upland village is like. Pete says that B. Dong does have an exceptional amount. The village is located in a long narrow upland 'valley' - unlike Lu'up which is perched right on top of the mt. B. Dong is ~~more~~ traversed by a number of small streams (which must be spring fed since they never dry up). Villagers use the streams to bathe in & from certain parts they carry water for drinking & cooking. Villagers carry water in bamboo tubes slung over the back rather than by bucket or lacquered basket hâ:p-style as is done in the plains. Lua' houses have roofs that come down to within a few feet of the ground (the houses are built on stilts). There are no windows in the interior of the houses, & smoke from the interior fireplaces escapes through the thatched roofing.

Village Statistics:

During our course of stay in B. Dong, the CIA asked visitors to village about their own villages in order to get some 'statistics' as he put it. The following is my record of this information by village.

1) B. Hui Phing (U. ໙໐ ພິງ) - Karen village; informant Thong, gov. school teacher in village.

95 households

15 Protestant Christian households

50 'Buddhist'

Has Gov. school with 35 students (29 boys & 6 girls) in 3 grades. One school teacher. The school has been established for 3 years.

Nobody in village has been ordained as novice or priest & if people want to make merit they must go to MU & MS.

2) B. Ching MS (U. ບຸນ ພິງ) - Luc' village; informant, gov. school teacher.

140 households, but divided into a number of subvillages - Ching MS Luang (ໂບນພິງລູງ), Ching MS Noi (ໂບນພິງນ້ອຍ),

~~Mu Luang~~ (ມຸລູງ) (ມໍ້ໂນ້ (ໂນ້) ພິງ), Khom Khui (ໂນ້ພິງ), Vē.k (ໂນ້), &

Dit (ໂນ້)

None are Christian

Gov. school with 51 students (all boys) in one grade. One school teacher. The school was opened recently.

3) B. Hui Hoi (U. ໙໐ ພິງ) - Karen; informant, gov. school teacher

41 Households

31 Protestant Christian; 10 luc' phay.

Gov. school with 45 students (35 boys & 10 girls) in 2 grades. One school teacher (female). The present bldg. was built last year.

4) B. Hui Hui (U. ໙໐ ພິງ) - Karen; informant villagers

47 Households

8 Prot., 8 Catholic 31 animist.

No school (attend Hui Hoi school).

5) B. Lá'á'ng (V. ၁၃၅၁) - Lua? - ~~known~~ informant: drunken villager who ^{says he is} ~~claims to be~~ a native of B. Dong who married into B. Lá'á'ng.

9 households in B. Lá'á'ng tái (V. ၁၃၅၁) - then is also a B. Lá'á'ng ngya (V. ၁၃၅၁) - claims has own headman - Kě-liag (H. ၁၃၅၁)

6) B. Lá'u-p (V. ၁၃၅၁) - Lua? informant: 16 yr. old son of late Headman

30 households

15 Protestant; 65 animist/Buddhist

7) B. Huihak mái (V. ၁၃၅၁) - Karen

1st informant - villager by name of Cha-pho. or Cha-phu. (met in B. Dong)

35 households

11 Catholic, 1 Prot., 23 Animist.

2nd informant - son of HM (lost in B. Pá.pě.) - name Pa Pu Ke (7. sp.)

50 households

13 Catholic, 1 Protestant, 36 Animist

PEOPLE:

During the course of my stay in B. Dong I gathered information on several people or used certain individuals as special informants:

1) School teacher in B. Cháng MS. - Islamic, native of M.S. In B. Dong, he talked with the CIA on request, & when he received some ~~books~~ student notebooks from him, he was at the CIA. In B. Pá.pě. he helped teach B. Pá.pě. students how to write Phé?

2) Thoi? in Manajit (Thai sp.?): teacher in B. Hui Phay. He was born in Burma of a Burman father & Khommyag mother (Berry said he knew his father in Burma). Parents now live in M.S. Himself he lived in Thailand most of his life (20 yrs.). Can speak Karen.

3) Mi. - 3rd grade school boy in B. Dong. Speaks fairly good Central Thai (CIA says must speak Cent. Thai with students because they know it better than Kammyag, having been taught it in school). I asked him if he wanted to continue his studies after finishing P3. He said he didn't know. I then asked if he had the opportunity to continue his studies if he would like to; he answered yes. He has visited MS several times where he stayed with relatives in B. Phé?

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4) ^{pho} ~~Chai~~ or ~~Chu~~ ^{phu} - Karen villager from B. Hui nile mai. He came to see CKA to see if he was able to ^{ti}phⁱ. (lit 'to cut off spirits') because he has used up all of his money in feeding the spirits. The CKA said he could, but since he wasn't going to the village, this proposal did not get carried any further. The chap can write, with effort, his name in Karen. He is part owner of an elephant which is hired out for dragging pine wood at 4.5 baht per day. This elephant is not hired out in the lowland to the Phumoi or to a carpenter, but to another elephant is 'leased' to a Karen in M.S. - Nai Candu Da. ~~Phu~~ ^{Phu} - formerly ^{Khun} Candu (^{khun} ^{candu}) who is turn him the elephant out. His fellow villagers & himself only take ^{khun} ^{osun} of bamboo matting. He says that his village produced enough rice this year on both upland & low ^{rai} & ^{na}.

I asked him about the words for Buddhist things in Karen. The following are his answers in the closest approximation I could get (I have not indicated tone):

^{sookha} - the usual Karen word for 'Buddhist monk'

^{pha} - 'naive'

^{so.kha} ^{pa.dok} - 'Phra' Khru.'

^{cho} - wet (CKA says comes from the Burmese word ^{cho}g)

He didn't know the word for ^{cho}di, despite the fact, as the CKA pointed out, there are ^{cho}di in several lowland Karen villages in M.S.

He also mentioned the ^{khru} ^{ba} ^{khru}.

Govt. Hill Village Schools:

The following are

According to one of the govt. school teachers at the festival, ~~there are~~ govt. hill ~~village~~ schools in A. M. S. villages - B. Hui Phung, B. Hui Hoi, & B. Chong Mo. The schools have no connection with the BPP schools.

Provincial Council Elections and the ~~the~~ Hill Tribes

On the 14th elections were held in all districts in the country for representatives to prov. councils. In M.S. all of the voting stations were in the lowlands so that eligible voters in hill villages had to go down to vote. In B. Dong the teachers had brought up announcements of the election (see above) & advertisements for one group of eight candidates who ran on the 'Developing Mae Sarnang Group' (^{mae} ^{sarnang}) (this was the only group in the election) and for one other candidate - Mr. Udon Mahawana. (^u ^{don} ^{ma} ^{ha} ^{wa} ^{na}). Pete said that he had heard that the teachers were campaigning for

specific candidates, but the distribution of this campaign literature may have been what was meant. I saw an advertisement for the 'group' up in the house of the headman. Pete said B.Pà.pě: villagers had ~~some~~ need campaign literature also.

This morning I overheard the headman talking with Khru. Sanan about going to vote. At first I thought he was going to go but I believe that Khru. Sanan persuaded him to stay because of the ceremony in the afternoon. I asked Khru. Sanan if anyone went. He said that about 30-3 (including the asst. headman) went. He also said that if there hadn't been a ceremony, "everyone" would have gone. No women went, however.

KARENS IN POLITICS:

On the 15th, after travelling from B.Dong to B.Pà.pě:, I stayed at Pek's house in B.Pà.pě:. In the evening, Benny came up to help Pete. I asked Pete about Karen whether any Karens were candidates for provincial representatives. He answered that there were 2:

- 1) Āi: Pho. (အိဖိုးဖိုး) in Thai, Po-u in Karen: a Christian who runs a lumber mill in B.Thā.Khām.

Apparently all Karen Christians had been told up to vote for him. Many who were illiterate were told to put two stars as they walked into the voting booth to remember that he was #12 on the ballot.

- 2) Khru:Kham (အုန်းခမ္မ) - [also known as ခိရိသက်စိဝိသက် - Āi.rá.sāk Sī.wí.chai]: Buddhist son of Hm of B.Mē.Hān. Also in lumber business (Owner & manager of the Sī.wí.chai lumber mill). According to Benny he was married to a Thai wife. He divorced her & married his 1st cousin (Fā.Br.Da) who is the younger sister of Wí.chai's wife. Benny says all the Karens were very shocked at this marriage.

PEOPLE:

Benny also gave me some more information of some people I had met on this trip:

- 1) Chōt.dēit Wānā.sā.thit - Christian Karen who teaches in B.Dong (govt. teacher). He is the son of Khru. Sanā. (Nko?) who teaches in B.Phā.mə:lo. & is well-known in the Christian Karen community.

- 2) Thō.g'in Mānā.jit - teacher in B.Hāi Phūg. Benny thinks his father is Shan or Burmese. Benny says he knew his father when Benny was customs officer in Patun, Burma. He was then rel. wealthy with a jeep & lots of goods between m.s. & Burma. He now seems to be in more straitened circumstances.

TEACHING B.Pà.Pĕ. STUDENTS ABOUT BUDDHISM:

In the morning of the 16th, the CKA requested that the students in the B.Pà.Pĕ. school be brought together so that he could instruct them in Buddhism. 9 boys (out of 19) and 16 girls (out of 16) showed up - including several Christian students (nominal at least). On the blackboard had been written the following:

นักษัตรบ้านป่าแป๋

Nakriat Bānpā-pĕ.

นักษัตรบ้านป่าแป๋

Tham phithi: sadāng tar pen phit thāma-māk

16 207 5702 2511

16 Mākāra-kham 2511

The Islamic teacher from Chā, MS. & Khru. Prāsāt, one of the BPP teachers from S. Ong helped the CKA.

The CKA explained to the students about the fact that ~~prāsāt~~ monks were lūk sīt of Buddha & explained that they should respect monks because of this fact. He then taught them to wāi phāi. He then taught them about khruay bu-chā & placed flowers, candles, & incense on the altar in front of a small Buddha. He taught them how to light candles & incense, using a student from P3 as a demonstrator while the rest of the students sat in the wāi position. He then taught them the chant for worshipping the triph gams ("๐๐๐ นโม ๐๐๐...") & then "๐๐๐ นโม ๐๐๐..." and he read them the Pāraḍ Thāi translation for these (he was using the pamphlet "Methods for Respecting Buddhism" as a guide). This was followed by teaching them the khā-sin, Nāmo..., & the 5 precepts. He read the formal ceremony.

The CKA then gave the students a short talk, based on the theme that students should be able to answer the question "What religion do you respect?" with the reply "Buddhism." He then asked each of the student in turn (at least he didn't finish with the girls) to answer the question (one boy pretended & may have been Christian). He explained that there are several religions - Christianity, Islam, Sikh, etc., but "Buddhism is the religion of Thailand and of the king." He then asked the students what he saw. The proper answer was phāi phāi. He then asked "phāi phāi sūt pen lūk sīt khōng khāi?" Answer: Phāi phāi thāi kō. He taught them what a monk is, what the 'Sangha' is, that what a monk is & that monks & novices live in a 'cave'. He then distributed to each student copies of the two pamphlets, "Methods of Respecting Buddhism," and "The Four-Fold Path to the Escape from Suffering."

B.Pà.Pĕ. SCHOOL:

While attending this ceremony, I asked down several things in the school room which reflected the attempt to teach me that they are Thai citizens: picture of Phnom, poster denouncing Communism, 2 pictures of the King (one with the label ๐๐๐ นโม ๐๐๐), 2 pictures of the queen, picture of flag, red flag, central 'throne' in middle of room with picture of 5 seated Buddha (labelled ๐๐๐)

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and flowers, 2 maps of Thailand, posters advertising 'development', pictures of animals with their Thai names, posters showing the Thai alphabet.

THAM BUN BAN FOR B.P.A. P.E. VILLAGE:

In the afternoon of 16th, the monks held a tham bun ban ceremony for the whole village of B.P.A. P.E. Originally, there had been an attempt to get people together in early afternoon, but in fact the ceremony was not held until late afternoon & early evening. Pete explained this as because the spirit world is the reverse of this world & thus the spirits come out at night. In both Lua? & PT this ceremony is called sòng khố? (ส้องโขง) - Thai ส่องโขง - which can be translated as dispelling the influence of ~~bad omens~~ or 'sending away' ~~the bad~~ bad (Pete). (Pete says that the Lua? may believe that the khố? are some kind of beings, although he is uncertain.)

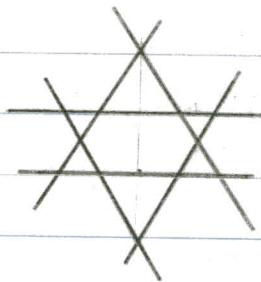
Two types of 'offerings' were brought to the ceremony: (1) a collection of items to be used for dispelling the khố? in each household & (2) a satuang used in the sòng khố? for the school.

The first consisted of the following things:

a) a tal'ēo (ตะเอน) [Thai ตะเอน] bound with a 'ape' made of Khò leaves. (ตะเอน).

[The tal'ēo or chāl'ēo is a very widespread symbol throughout SEA, made of bamboo strips so interlaced as to make a six-pointed star. It is used as a symbol to ward off evil or spirits who might bring misfortune to a person or household.]

To be placed over doorway of house.



b) string: used for tying wrists & tying around home

c) bai nēt (ใบเนต) & bai mō'khan (ใบมอขัน) & used for sprinkling 'holy' water (sōmpōi water)

d) dōn with sand & 4 stones: sand ~~applied~~ to sprinkle around house; stones placed inside house in 4 corners.

e) candles for making 'holy' water (lin N.T. custom at least) bu.cha.phré? khō.bân.

f) clothing which will be burned & the 'khố?' will depart when the clothing is worn

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g) dish with ^{new} sumpoi pods for making holy water to be sprinkled on house & members of household.

Every household that wishes to will send this first collection of things to the ceremony. [The cka explained that in the plains, this type of ~~offering to Buddha~~ songkhō ceremony is held, without benefit of Budd. clergy. in 'i-k phensā'. & songra-n. People do worship the monks in the morning on the days they hold this ceremony.] Some people put ~~some~~ ^{some} ~~funerary~~ ^{funerary} into the sumpoi water.

Saturday (4 of these; ~~made 2 made one~~ on one side of village & 2 on the other)

- banana stalk 'boxes', square in shape & about 3" high; 'flage' at 4 corners; contain rice paste figures of elephants, dogs, pigs, cattle, buffalo, chickens, ducks, etc., khancim, cooked rice, miang, tobacco, flowers, peppers, dried fish, candles, chess of betel.
- Represent 4 corners of school.

In addition to these preparations, some people also ~~brought~~ brought popped rice for worshipping the monks. Also, representatives of every (?) household donated a small amount of money which was to be divided ~~amongst~~ amongst the monks.

The ceremony had ^{three} parts:

- 1) propitiation of spirits (?) at 4 corners of school done by an old man (Hug tui?) from B. C. m. C. y who had accompanied the monk from C. m. C. y & assisted by villagers from B. P. p.
- 2) thambas ceremony performed by monks.
- 3) placing of the 'blessed' objects in houses by householders.

The first two overlapped somewhat in time, but they were not interrelated.

In ~~propitiating~~ propitiating the spirits of the 4 corners, the old C.C. man began first with SE corner, then the NE, the NW, & the SW. The old man had a NT mss. (a sāmūt khōi - ~~sāmūt khōi~~ mss.) which he read from in making the offerings. During the offering a candle was lit on the side of one of the satung. At a point indicated by the old man, the local assistant would raise the satung in a ^{the} ~~wall~~ position (although both old men & the assist. not on their heels). When the old man finished the formal presentation, the satung was taken & thrown away in the woods.

This was repeated for each of the four corners.

At the thamben ceremony, ~~the~~ 'Khru. Sa't, the BPP teacher from B. Dong, acted as lay leader (the BPP teacher from B. Pā. Pē. also was present, but none of the other 'lowland' group were there). A portable altar with 2 small Buddha images had been set up next to the CKA. On it were placed flowers & lighted candles & incense.

The ceremony began with Khru. Sa't leading the villagers in wat phra? & khō-jān. Then the CKA led the villagers in the namō... & the 5 precepts. Then Khru. Sa't chanted something & a string ^{was} ~~which had previously~~ been passed along the offerings in front of the monks & attached to one of the Buddha images. The monk from Wat S.Y. Duroyag chanted something while Khru. Sa't attached an unlit candle to a prānā also held in front of the CKA. This bowl contained water & sāmpōi pods. Then all of the monks chanted. During this time none of the villagers made a short "broom" which would be used for sprinkling 'holy' water. It was placed on top of the 'offerings'. The string was wound up while the monks were still chanting & at the end of the chanting came shortly thereafter. ~~There during this time also that the bowl was set over the water~~

The CKA then explained that the next part of the ceremony would be the making of the 'holy water' (phān wān). But before this was done, the CKA gave those present a long talk about Buddhism. The following are some ~~excerpt~~ excerpts from that talk.

He said that this was his first visit to B. Pā. Pē.

Explained that people must respect the Buddha, Dharma, & Sangha.

He said that ~~they~~ the monks had been requested that they perform the sāngkhō-bān ceremony. But, he said, ~~was~~ unable to do this; ~~they~~ ~~can~~ ~~make~~ are able only to sūt phān phūtthān. He said that the sāwāt (kyūti) who came with them was able to sāngkhō?

He listed all of the 'offerings' the villagers had brought, explaining each. He said that the belief in khō? is a belief of older times. It is also found, ^{the use} as a sāmpōi & matmy. ('tying of waist'), among people in the valley.

In Thailand we believe in Buddhism, but also have Brahmanism (sātsāna phān). Can't divide Buddhism from Brahmanism. In B. Pā. Pē., people believe in phī. It is also hard to separate phī working from Buddhism. [These beliefs persist] because of the desire to find phī khōm sūh khōm sūh. Brahmanism was formerly the religion of Buddha. This ceremony was formerly a Brahmanical ceremony. It is a ceremony for finding happiness, etc. for those who also believe in ^{the} Buddha, the Dharma, & the Sangha.

Buddha is the cāo khōy sātsāna (īrī vō sō sō): [Here I lost the train of argument but it concerned the

מרטל ערוכה מ'צור ערוכה: משה -

In closing he said that he would like to come to visit B. Pà. p̃. again. And he said, if villagers come to M.S., they are invited to come visit him & at Wat Kittiwong (Wat Saphān nai) & to come & participate in Thôt Kathin again [for the big Bangkok-sponsored Kathin this year, a group from B. Pà. p̃. participated].

Then the monks chanted the *Prān* (*phāi phān*) & the CKA sprinkled those present with 'holy water'. When this was done, he told the people to come & take their things away.

I observed the 3rd part of the ceremony at a home next to Pete's. First the head of household bound the wrists of the members of the household. Then the *talā* was placed above the door. He sprinkled sand around the house (~~the stone was probably placed in the corner of the house, but I didn't see them~~) & then he tied the remaining string around the house. He also sprinkled the house (roof) with *sompōi* water. Then he dug a hole at each corner of the house & placed buried a straw in each of the 4 holes.

I forgot to note that at the ceremony, the participants were divided according to sex.

NORTHERN THAI Customs:

Today I visited the CKA at Wat Kittiwong since I had come down earlier than the rest of the group yesterday. As one consequence of our trip, the CKA learned that I was interested in local customs. Phru. Sānān was also present. The CKA mentioned a local ceremony called *kān khn̄n tǎo ta'si*. (กั้นขันต้อต้าย). which is performed on such occasions as entering a new house, *damhūa*, *rōt khro*? (?), vat festival, *wa-zarām* (วาระราม), ordination, etc. It is also performed at Sōngkhro on the 16th of April. Mention of this ceremony can be found in a book ~~mentioned~~ showed to me by the CKA, entitled *ประเพณีและพิธีกรรมของชาวนครราชสีมา* by *พญ.ดร.ดร.ดร.* (?).

ACTIVITIES IN ME SARIANG WHILE I WAS AWAY:

John made the following notes on some activities in MS which occurred while I was in the hills:

"14. Jan. 1968. Preliminary visit to Wat Chaiyā-lāp. 3-day gain going on (+li-ke-) for opening of new building at wat [new bōt]. Ceremony called 'chāi-s'ing'. Outside gūb were selling tiles for the roof at 25 satang each. The tiles had picture of the 12 yr. cycle animals on them so that you could buy tiles of your own year. Bought 25 bāt's worth. No service on that day, but went with Sagar for long chat with the abbot.

"15 Jan. 1968. Returned for actual ceremony. Outside there were many Karens, Chaiyā-lāp being in "Karenville" i.e., the part of M.S. where many Karens live. Also election booths had been set up outside and people were busy voting. Tiles also being sold.

"Met Mali on way home. Very embarrassed at being seen coming out of the wat but hurried to explain she'd only been helping wash dishes, and seem reassured by the fact that I had been at the wat 'a long time'.

16 Jan., 1968. Wan Khru. ^{and} ~~lastly~~ 'Children's Day'. Tāk bāt at Bongruin Thaj-sawāt at 8.00 a.m. 10 wats represented of names of teachers there, including Mark. Gave rice, 1 kg & wanges.

Khun Cīt wanted to go to Mē-lā-Nō-i, so I drove him & Phun up. While he was visiting a tobacco station there, Phun and I toured a few of the shops & then went to chat with a local shopgūb. Learned that there are 2 Indians in MN [Islamic], both merchants, but no Chinese. Population mainly Shan. Lots of Karen shops in MN. Market very scanty & meat only every 3 or 4 days. Transportation a major difficulty, as nobody in MN has a truck or car, so the only way of getting into MS is by company vehicles [there is a road construction co. based in MN]. Also, this usually means staying in MS overnight & those without relatives in MS have to put up with the sū-lā. Traditional connections with Khūn Yuam & MHS rather than with MS. Nobody in MN can make the embroidery on the Burmese blouses worn by the girls in MN, & traditionally these came from Khūn Yuam, & the jewelry from MHS. However, people from MN use the hospital facilities at MS quite a bit. Company school has nearly 500 students. MN school has 3 teachers (later learned that one of these is the elder sister of ~~the~~ La's. [my asst.]). Being Wan Khru. all three were dressed up & wearing high

heels which the shop assistant pointed out were very ill-suited to MNW roads.

Later joined by young man who was helping the owner of the shop, an old lady, fill out a form concerning the shop for income tax purposes. Old lady was illiterate, so fellow was pressing her thumb in the ink pad so she could "stamp" the form.

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Driver from
VISIT FROM CKA & ~~H~~ TRIBAL DEVELOPMENT CENTER:

Today the CKA & ~~the~~ ^{a driver} tribal development center at M².H² paid me a visit at home - ostensibly to arrange about a trip to Chiangmai. We discussed the following:

1) Type of Thamkun for ~~the dead~~ ^{the dead} ~~dancing~~ ^{known}:

The CKA described ~~the ceremony~~ wrote a description of this ceremony as follows:

ปอยข้าวสังข์ คือ การทำบุญอุทิศให้คนตาย ด้วยการทำเรือนหอ ในเรือนหอจะมี
ข้าวของใช้สำหรับคนตาย ^{เรือน} ที่นอน หมอน มุ้ง ฝั้ว ข้าว นม ข้าวสาร และ ของใช้อื่นๆ

งานจัดทำที่บ้าน นอนหลับไปรับ โทษทานที่บ้าน เรือนหอนี้ หวดวงพระ
แล้ว นำไปวัดที่นอน เพื่อ ทวงวัด ~~จะ~~ ได้ ๑๕ ต่อไป

งานนี้ ส่วนใหญ่ ทำกัน 2-3 วัน คือ ~~จะ~~ ^{ถึง} ~~กัน~~ ^{กัน} ~~ว่า~~ ^{ว่า} เป็นการทำบุญอุทิศให้คนตาย
ทั้งในและนอกวัด.

ที่: "Poi khao sang" (Ceremony ^{rice for} of ~~making~~ the Sangha) is a merit-making for a person who has died ~~during~~
~~the~~ ~~ritual~~ [during which] a small house is made. In this small house there is a complete set of household items
such as mattresses, pillows, mosquito net, mat, water jar, rice pots, mortar, and other things.

"This ceremony is arranged in the house to which priests are invited to receive alms. The 'little house'
is presented to the priest & then taken to the wih where all the things are kept by the late one.

"The ~~ritual~~ ^{to} ceremony majority of these ceremonies last 2 ~~or~~ 3 days. It is believed to be the biggest
merit-making for someone who has died."

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I asked if this was like the Chinese ceremony in which a number of paper objects are made for a funeral, then burnt. He said no, the things were real in this case & were actually used by the priests after being presented to them.

2) Chedi: ~~in Karen villages~~ and wát in ~~K~~ lowland Karen villages.

The CKA said that there are chedi in the following lowland Karen villages (all in T. Bā. n. Kāt):

- 1) B. Phá' mo. lo. (U. 1122000)
- 2) B. ~~Phá' mo. lo.~~ mē. Hā. n (U. 1121115)
- 3) B. Phí? (~~Phá' mo. lo.~~) (U. 1121115) [not the one at Ms., but the Karen one]
- 4) B. Mē. Sà. lā. p (U. 1121115)
- 5) B. Mē. Tā. p Nya (U. 1121115) - this one was built last year.
- 6) B. Pā. Māk (U. 1121115)

4. also said that ~~B. Mē. wā. i~~ B. Mē. wā. i (U. 1121115) will erect one this year. At the moment they have tān bun (tān yu) but not ~~chedi~~ chedi. He was unclear about where the relics came from for these chedi, but in pressing him, he suggested they probably contained Buddha images. He said that there used to be a chedi at B. Mē. Tā. p (U. 1121115) but it wasn't kept up & has now disappeared.

Of these villages, only B. Mē. Hā. n has a wát. It is also attended by people from B. Phí? & B. Pā. Māk. People from B. Phá' mo. lo. make merit at the Thai wát of Wát Thā. khā. m & people from B. Mē. Sà. lā. p make merit at the Thai wát ^a ~~Phá' mo. lo.~~ Thung Lóngin T. Mē. khay. [This latter village, incidentally, the CKA says has only recently changed from being a Luo' village.].

3) Tribal Development Center:

^{drover from}
The ~~H. H. H.~~ tribal development center at Mē. Hō? is a native of Tāk & worked in Tāk before he came here in 1964 (2503).

He says that the person who runs the tribal store at Mē. Hō? can speak Karen, but is a Thai from Hō. t.

I talked with Nai Tan today about the elections ~~the~~ for the provincial council seats. He said that the following people were elected (in order of the most votes received):

- * 1. Nāi Tan Barmungkīt (นางตัน บำรุงกิจ), Owner of Ice Factory & Shop.
- 2. Nāi Udom Mahā-wana. (นายอุดม มหาวานา), Owner of the Nakhonmai Mē-Saiyā Lumber Mill.
- * 3. Nāi Insūan Duangphōng (นายอินสุวน ดวงพงษ์), Asst. Mgr. of the Mē-Saiyā Brand of The Thai Simit Co. ~~บริษัท~~ (บริษัท ไทย สิมิท).
- * 4. Nāi ~~Sai~~ Buayen (นายบัวเย็น), Owner and Mgr. of Sāyēt Phānīt Store & ~~former~~ ^{Sāyēt} natural policeman (ex-Corporal).
- * 5. Nāi Čirāsāk Sī-wichai (นายจิรัสสะก์ ศิริวิชัย) - also known as Khrū. Kham (การัน) Owner and Mgr. of Sī-wichai ka-nmāi Lumber Mill; Kaen.
- 6. Nāi Wichā-nāi Chāngmai (นายวิชานัน ช่างไม้)
- 7. Nāi Thīp Bunty. (นายทีป บุญดี) - lives in B. Hāi Wā-k, T. Mē-Yuen.
- 8. Nāi Wīk Sēnsāk (นายวิศกร แสนสุข).

Nai Tan said that not more than 20% of the electorate. Many Kuan balls were known it because they weren't marked correctly.

He said that Wai Pho, the Koven Christian who won, received the highest number of votes of any candidate in District 6, but didn't receive enough (if any) votes elsewhere to get elected.

I picked up two bits of campaign literature in the hills. The first was for the 8 members of the Khun phatthana. Ma-saring (Ma-saring Development Group), the only candidates to be running as a group. The second was for the Nai Udon Maha-wana.

($\vec{H}\vec{H}0$) are likely to have perceived that the villages and towns [$\vec{U}\vec{H}1\vec{J}00$] are progressing [in that] other two become
 poor people have been helped to find work, incomes have increased, and in one year the money in circulation in
 our villages & towns [$\vec{U}\vec{H}1\vec{J}00$] has been several millions."

INTERVIEW WITH ABBOT OF WAT PHRÁ SING, CHIANGMAI:

~~Today~~ Jan and I came to Chiangmai yesterday to see doctors, etc. Today, we came to Wat Phrá Sing to see the CKA of M^r. Saring who is in Chiangmai to arrange funerary rites for Nai Thian, the mine owner who died recently. At Wat Phrá Sing, we first visited the clerical residence of Āo Khun Wimon (โอรสขุนวิม) where the CKA of M^r. was staying. We found the Āo Khun a little strange. He was very interested in the work among the hill tribes & said that religion was the most important thing in developing the hill tribes, but he was not so good at answering my question. After talking with the Āo Khun for a little while, we made the CKA the highlight of the visit of M^r. took us on a tour of the Wat. The main Wihān was constructed under the direction of Āo Khun. Ka. Si. Wachai. We also saw the hōt for male & female monks (Phīksū & Phīksūnī) - very unusual & maybe the only of its kind in Thailand. It is unusual because there have not been any female monks since a few hundred years after the death of the Buddha & they have never existed in Thailand.

The highlight of the visit was an interview with the abbot of Wat Phrá Sing - a very senior & older monk who had been the Āo Uthānā Phā-k & then had retired from that position to devote his ~~own~~ energies and influence to the various programs aimed at strengthening or spreading Buddhism among the people of Thailand. A few of these programs which most interested me.

1) Thammathūt (ธรรมทูต)

- Began in 2497 (1954) by the abbot himself. Eventually received support from Asia Foundation (Bill Klausner is a good friend of the abbot) & the Dept. of Religious Affairs.
- This year there will be ~~220~~ 220 Thammathūt monks (ธรรมทูต) in the North. He said in 7 chapters in the North & when I asked which one was excluded, he answered that the whole region was included.
- The Thammathūt program is not restricted to any group of people but is for all.

2) Thammaśālik (ธรรมชาลิ):

- Aimed specifically at hill tribes
- Under the Public Welfare Dept.

3) Thamma phat thana (ธรรมะพัฒนา):

- Newest program (2nd year)
Based
- ~~based~~ on Wat Phra Si & applied mainly in Chiangmai Province (12 centers)
- Involves Pagan as well as monks & aims at general improvement of villagers' lives.
- Help from Asia Foundation (last year \$6,780).

All of the programs have the general purposes of helping people improve their lives & to prevent the spread of Communism. All programs are carried out in the dry season when monks are free. They begin in April.

20/1/68

Thuan Thong Bookstore, Chiangmai:

Today Donna Martcheau took us to some bookstores in Chiangmai which sell books written in Northern Thai or about N.T. customs. The most interesting of these was Thuan Thong (ต่วนทอง) which specializes in almanacs, printed on accordion-type books. The ones that are in N. Thai script are done by photo offset. There used to be a person in Chiangmai with N. Thai script (orig. made for the Christian missionaries & later sold to a Buddhist who published Buddhist texts) but he went out of business a few years ago & according to the owner of Thuan Thong, the typist is too in too bad of condition to be used again.

The owner of Thuan Thong is a good friend of the CKA. of M.S. & he himself was in the monkhood for 2 years. He orig. comes from Pa. Sang. I asked if Pa. Sang was Han, a characterization I have heard before. He said an village in the district, Ban Nong Din, T. Ban Nong, A. Pa. Sang (U. 28600 g, or U. 1500, @. U. 1500), was. They still speak Han in this village.

25/1/68

Trip to Mt. Sraimang from Chiangmai:

Today we returned to M.S., bringing with us the CKA of M.S., the abbot of Wat Koy Mu. in MHS, & another M.S. monk. On the way back we stopped at Wat Phra Praomnath in Com Thong. This wat is very famous (it has been patronized by several kings including the present one) & very old (the shrine holding the statue is said to be 450+ years old). We were given a tour of the wat by a resident monk & talked with the abbot. We also were shown the statue &

(అంబులన్స్)

28/1/68

כספא

ה'תשנ"ח (ה'תשנ"ח) 2432

ה'תשנ"ח 2504

10.

Steps of

Phrá Khru. Panya.wárá.wát (Suān Panyawáro.)

Born 10 January 1989

Died 6 July 1961

Aged 71 Built in 1962

I asked the Tambo abbot how many monks there are in the wát: 2 monks & 9 novices. Another informant (a villager) said that the ~~monk~~ abbot of wát Co-m-th'ing who recently left the monkhood & who is a native of Phô-phai had been a monk for more than 10 yrs. He has now returned to the village to be a farmer (Đor-hô Bô-l'i'). The headmaster of the local school who overheard this question & answer said it was too bad that the monk left the monkhood because he was a tri' h'ing (i.e. abbot).

Mark, Dave & I also talked to a female teacher ~~at~~ in the village who says she has been there for 9 yrs. ~~She says~~ She is a native of M.S. She says that Khaus often come to B. Phā: phā: to sell peppers & other things. A little later, I saw some Khaus in a local village shop. There is no fresh market in the village.

Since the old Tambon is a native of B. Phai-phai. ~~to him~~ His mother is still living in the village, but his father is dead, I asked him if it were so that the village was formerly Lue'. He said yes but that it is now completely Shy'm angay. The electrician broke ~~into~~ into the conversation to say that the village still has some Lue' customs. For example, he said that there are Phy-Lue'. The old Tambon said that there are such Lue' customs as mine.

On the way back, I noticed that certain areas of the forest had been felled. The CK Tamuwa songs that B. Phi. phi. villagers have recorded as well as paddy fields. It is too dry in these areas to plant paddy.

KAREN CHRISTIANS: ~~Refugees~~:

A few days ago Ben mentioned that 2 Karen refugees were getting married in M.S. to some local Baptist Karen girls. However, as the refugees were 7th Day Adventist, they insisted on having a 7th Day Adventist wedding & thus the 7th Day Adventist Pastor came over from Chiangmai. These refugees are apparently fairly recent arrivals.

Recently Bob Coats made a trip to M.S. to see about bringing some Karen churches then into the local Baptist Convention based in M.S. They had written requesting that this be done.

GROUP WHO WENT ON TRIP TO MTS.:

Sarnun helped me draw up a list of people who were present in B. Dong on the recent trip I made to the mts.

1) BPP: ~~Refugees~~

Sà'nàn Sīngsūwān (Sà'nàn Sīngsūwān) BPP Teacher in B. Dong
 Pà'sà't Ànùme-raing hūn (Pà'sà't Ànùme-raing hūn) " " "
 Sū'at ? (Sū'at ?) " " " B.P. P.E. [also known as Sū'at ?]
 Sūm'ong Phothisūwān (Sūm'ong Phothisūwān) BPP 'Electrician'

2) Govt Teachers:

Chā't Dà't Wāna-sūthit (Chā't Dà't Wāna-sūthit) Teacher from B. Dong
 Amphān Thā'nāwīcha-lo. (Amphān Thā'nāwīcha-lo) " in B. Hūn: Hō'm
 Mōng'in Maenā'cit (Mōng'in Maenā'cit) " in B. Hūn: Phūg
 À'ām Chaiyauwong (À'ām Chaiyauwong) " " B. Chūg M.S.
 Pānchui mǎ-yā. (Pānchui mǎ-yā) " " B. Phé' (Laukūn Karen)

3) Monks, Novices, & Lā'icā'it:

Phrā' Khru. Ànùso-n Sà'tsà'nā'kiat (Phrā' Khru. Ànùso-n Sà'tsà'nā'kiat) - CKA
 Phrā' Yū'n (Phrā' Yū'n) - Monk of wāt Sīm cā'g
 Phrā' In kuan (Phrā' In kuan) - Monk from wāt Kittā'ong
 Phrā' Tō'n (Phrā' Tō'n) - " " " Sū-bun ryag
 Phrā' Dān (Phrā' Dān) - " " " M.E. lā. Nō'i
 ? - Novice from Sīm cā'g

lug nain tui (လူဂ်နိုင်းတို) - lug leader from wát cōm cōng

Ke.t (ကဲတ) - Dēkwát from *

Tu. Nái Hōngsǎn (တု နဲ ဟိဝံဆဲ) - Lū.k sít wát from wát Kīthiung

4) Workmen from Sahawit G. (လဲ ဟိတ ဟိဝံဆဲ) - came along for a Thiao.

Thi. wá sák ~~ma~~ ma.níh bít (ထိ ဘဲ ဆဲ က် မာ နီဟ် ပီတ) (ကဲ ဘဲ ဆဲ က် မာ နီဟ် ပီတ)

"Dz.γ" (ဒ်ဆဲ) (ဒ်ဆဲ)

"~~တု~~ Tǎi" (တု တဲ) (တု တဲ)

"Tǎi" (တဲ) (တဲ)

5) Others:

Mrs. Khiao (မိဒ်ဆဲ) - wife of Khru. Surat

Saguan Thammákhān (ဆဲဆဲ တဲ/ဆဲဆဲ) - works at the Migration Radio Stn. - came along for a Thiao

Wísit (ဝိဆိတ်) - Br.-in-law of Mr. Wichai. Nái Chiangmai (မိဆိတ်) at ဝိဆိတ်, who owns a mine in Mě-Sārcay Dist.

Sōmbun Kunthān (ဆဲဆဲ ကုန်ထန်) - Suman doesn't know what his connection was - came along for a Thiao

Sāmān Pá sà.t (ဆဲဆဲ ပါဆဲ) - my ant. & Lū.k sít of the Phá Khru.

Self

There there was a total of 28 non-uplanders in the group.

Thong'in Ma.ná'it:

I had a visit from Thong'in Ma.ná'it today (who came to see about pictures). We talked a little about being temu. Chao Khiao (ဆဲဆဲ) - hill tribes teacher. One has to ~~temporarily~~ take a special exam for this in MHS. There are 3 hill tribes schools in the hills: B. Hūai Phay (ပဲဆဲ), B. Hūai Hōm (ပဲဆဲ), both in Lan - & B. B. Chāng Mě. (ပဲဆဲ) - a Luai village. There are other schools in Lan & Luai villages as well. The following is a list worked out with Thong'in:

^{q Tambo} Name of village in which school is located	Ethnic Identity of village	Land use = Upland	Type of School
T. Bân Kà-t (တ. ဗန်ကတ်)			
B. Phá M. w. (ပ. ဖာမ. ဘွဲ့)	Karen	lowland	Govt.
U. Phá M. w. (ဥ. ဖာမ. ဘွဲ့)			
B. Phá (ပ. ဖာမ.)			
B. M. H. n (ပ. မ. ဟ. န)	Karen	"	"
B. M. t. ô p N. y. a (ပ. မ. တ. ဝ် ပ. န. ယ. အ)	Karen	"	"
B. M. t. ô p (ပ. မ. တ. ဝ် ပ. တ. ဝ်)	Karen	"	"
T. M. t. Yuam (တ. မ. တ. ယွမ်)	Karen	upland	BPP
B. C. w. (ပ. ဇ. ဘွဲ့)			
B. M. t. K. y. P. (ပ. မ. တ. က. ယ. ပ.)			
B. M. t. Phá M. w. (ပ. မ. တ. ဖာမ. ဘွဲ့)	Karen	lowland	"
T. K. w. K. i (တ. က. ဝ် က. ယိ)	Lue ² /km	?	"
B. K. w. K. i (ပ. က. ဝ် က. ယိ)			
T. M. t. S. a. n. g (တ. မ. တ. ဝ် ဝ. အ. န. ဂ)			
B. P. a. p. (ပ. ပ. အ. ပ.)	Lue ²	upland	BPP
B. G. h. u. m. (ပ. ဂ. ဟ. မ.)	"	upland	Govt.
T. M. t. K. h. a. y (တ. မ. တ. က. ဟ. ယ)			
B. M. t. S. a. l. ô. p (ပ. မ. တ. ဝ် ဝ. အ. ပ.)	Karen low/km	lowland	BPP Govt (ex BPP)
B. S. a. o. H. n (ပ. ဝ. အ. ဟ. န)			
T. M. t. S. a. o. H. n (တ. မ. တ. ဝ် ဝ. အ. ဟ. န)			
B. D. a. y (ပ. တ. ဝ်)	Lue ²	upland	BPP
B. H. u. i. P. h. y. (ပ. ဟ. ယိ ပ. ဟ. ယိ)	Karen	"	Govt.
B. H. u. i. H. a. m (ပ. ဟ. ယိ ပ. အ. မ.)	"	"	"

INFORMATION FROM COATS'

Tonight Feb, Jan, 6, I had dinner at Coats' (along with Binnah). ~~the discussion~~
Bob Coats' mentioned several topics of interest.

A Christian Karen village, M̃i·kə·kə· (Thai name?) ~~built a~~ ~~was~~ ~~anxious~~, near the
BPP out post of Tantrafan on the Salween, had hired its own teacher. About 2 yrs. ago, the BPP built
a school & the Christian teacher quit to allow the school to get underway. But the BPP teachers rarely
show up.

There is a Christian student from M̃i·t̃i·u of another from Cho·ti (B. H̃ai H̃m) who have
been sent to B. S̃i·n to go to the Chinese Baptist school for further education.

Bob refers to the Karen liberation movement as Gə·thwə·li. He mentioned that
a M̃i·Savirang Karen who was buying arms for the movement was recently arrested (this is the
same story as the one about the "Kachin" revolutionary in the Okla Post 16/1/68).

NAMES OF SPIRITS LIVING AT THE TOWN SQUARE:

Saim̃in got from an old man, one p̃i·yua·y S̃i·r̃i·yā (ป้า ยาว สุริยะ), who lives in
front of the police station, a list of the names of the spirits which inhabit the town square:

1. Cáo Ph̃i·
ชื่อเจ้าพ่อต่าง ๆ (เจ้าพ่อของเมืองเล็ก)

1. เจ้าพ่อขอมมือเหล็ก (Cáo ph̃i kh̃m m̃u·l̃èk)
2. เจ้า ยะ (Cáo yá)
3. เจ้าพ่อแบ่งเหล่าเด็ก (Cáo ph̃i· P̃é·g l̃a·d̃èk)
4. เจ้าเปเลวปลองฟ้า (Cáo Ple·o Pl̃o·g Fá)
5. เจ้าพ่อหลักเมือง (Cáo ph̃i· L̃à·k Myag)
6. เจ้าพ่อธรรมะเสนา (Cáo ph̃i· Tham·má· S̃ə·na·)
7. เจ้าหน่อเมือง หรือหน่อหนอย (Cáo Ñh̃· Myag or Ñh̃ Ñh̃·i)
8. เจ้า ลำมะนา (ลูกเจ้าพ่อแบ่งเหล่าเด็ก) (Cáo Lam Ma·ná·t̃ I Son·y Cáo Ph̃i· P̃é·g l̃a·d̃èk)
9. เจ้าพ่อเมืองหลวง (Cáo ph̃i· Myag Luag)
10. เจ้ายอด ลอดสอบ (Cáo ỹt̃ l̃o· S̃ə·b̃ə·)

มาจาก ป้า ยาว สุริยะ ข้างเรือนจำอำเภอแม่สะเรียง.

CHEDI. AT B. PHÉ?

Today Pete visited the lowland Karen village of B. PHÉ? (Karen, Phé.kho.) where he interviewed an old man. He asked this old man about the che-di in the village. He apparently answered something like the following:

- There is only one che-di for B. PHÉ?, B. MĒ. HĀn, & B. PĀ. māk
- 1st built in generation of informant's father (informant about 60-65 yrs. old) - thus making it about 50 yrs. old at least.
- Rebuilt by Fa of H.M. of B. MĒ. HĀn around 1940 at instigation of the ~~at~~ Khru-bu. khā-o.
- This man had a Burmese title in consequence of having built it -

31 ~~30~~/1/68VISIT TO B. PHÉ?

~~Yesterday~~
Today Khru. Piam invited me to go with him to B. PHÉ? (in Karen, Phé.kho.) where a lowland Karen village where the da of the headman was getting married. We rode our ~~bikes~~ bicycles to the village, arriving there about 9 a.m. We stayed until about 8:30 in the evening. At about 1:30-2:00 p.m. Pete & Benny showed up. They stayed until about 3 a.m. the following morning. I observed several other things besides the wedding.

1) SCHOOL IN B. PHÉ?:

36 students, 2 teachers, ~~one student~~ from village 4 grades. One student from village studying at M.S. (Mong Sawit) school - son of headman. He lives at the Baptist hotel even though he isn't a Christian. School has been in existence about 10 yrs. although ~~the~~ the present bldg. was built in 1966.

Khru. Piam says there is a high rate of truancy. At 9:20, after school was over, there were only 18 students ~~for~~ (50%) present. But today is a special day - the wedding in the village & one teacher away at a teacher's meeting. Students continued to trickle in. By 9:40 there were 8 students in P1, 5 in P2, 7 in P3, and 1 (a girl) in P4 is a total of 21.

P1 students were studying Thai. Their pronunciation of the lesson, in unison recitation,

was not really that of P1 student who are Thai (trouble with final consonants & certain vowels such as /y/ & tones). The P2 students were studying math & the P3 & P4 students were studying how to make an account.

Khru Piam complained that Karen students are hard to teach because they don't speak Thai & because they are absent so much. Neither teacher lives in the village - Khru Piam lives in B. Khapuang (at least an hour's bike trip away) & the head teacher lives in M.S.

Khru Piam is a native of Lumpun whose father moved here when he was quite young. He graduated from Baitphut Sikhsa. & has 3 yrs. of Teachers Training College in Chiang Mai.

1) CHEDI. IN B. PHA?

I asked the HM about the village chedi. (which he called Thet in N.T.). He said that it was built about 6-7 years ago, but an older one had existed which was built in the time of his B.Fa. This chedi belongs to the village - there is another one in B. M. Hain. Ceremonies are held at the chedi on sangkran & the Beginning & end of Buddhist Lent. Monks are invited from Wat M. Hain to participate in these ceremonies.

2) RECOLLUS Misc:

In the house of the HM & the house of the bridegroom I noticed Buddhist ~~altars~~ altar shelves (hig pha? - ⁵hō hō - in NT & perhaps in CT as well). The one in the HM's house did not appear to have any image or photograph, but they may have been hidden behind the foliage. Like the N.T. altar shelves, but unlike the CT ones, the HM's has ~~at~~ bunches of tall leaves (2-2 1/2 ft in height) as well as flowers. I didn't notice any candles or joss sticks. The one at the bridegroom's house, in addition to the flowers & leaves had a Buddha image & the standard picture of Khru. Ba. Siwichai. The Buddha image was of white 'plaster' (?) & looked like it might be of Burman style. However, when Benay inquired for me from the father of the bridegroom said that the image was purchased in ~~the~~ M.S.

I asked what the Karen word was for 'feeding the spirit' (⁵lō sō). One informant said something like tammy-kha. . Pete uses the term aw ~~the~~ kre in which the word kre means ~~at~~ 'ancestral spirit', for the feeding of the ancestral spirits.

Pete has been inquiring recently into what he calls the Jays what is called in Karen,

~~es~~ czekhasi. ~~tattooing~~ He calls it in English the 'tattooing cult' because it involves tattooing by the cult leaders. The leaders according to Pete & Dave MacLave are a Shan who lives in MN and a Karen who lives in a village near MN. The cult leaders have the power to absolve people from feeding the ancestral spirits (apparently he doesn't quite kill them, but ~~he~~ takes them away). In B. Phá? there are some people who follow the czekhasi; some who still awake. However, the HM says that the whole village (save one Baptist household) is Buddhist (there is not necessarily a contradiction here).

4) Misc. Observations:

During my time in the village I made some misc. observations. ~~Some houses~~ Many houses are in the Karen style (i.e. with no windows & fireplaces inside). A few ~~others to be~~ are 'double' houses - i.e. a Thai style home (often made of boards rather than woven bamboos walling, having windows & no interior fireplaces) linked to a Karen-style house. Pete ~~says that the~~ Khm. Piam referred to the Karen-style houses as bân phý - i.e. 'house [for] spirits'. Pete explained to me that there must be a Karen style house where the ancestral spirits can be propitiated. It is often not as good as the Thai house because if the owners are rich it must be torn down and erected elsewhere. If it were made of boards & better materials, like many of the Thai-style houses, then ~~the~~ the tearing down would be an expensive proposition. The HM has one of these 'double' houses & it's perhaps significant that the hý phá? is in the Thai-half (however, the bridegroom's house is only a Karen-style house and it has a hý phá?).

Another thing which combines both Karen & Thai ways is water-carrying. I saw much water being carried by bucket, ká-style. However, according to Khm. Piam every household also has bamboo tubes for carrying water - much as in the mts.

I saw a man with very heavy tattooing from ~~up to~~ his waist to knees. The tats were repetition of pictures of a tiger & forest cat. On his arm was some writing which he said was Shan.

5) HENOMON's Family:

The HM, a comp. young man who one informant said had not yet reached 40 has 7 children. His first ch, a son, is married & is living with his parents-in-law. The second ch, a daughter is the one getting married today. The 3rd ch, a son, is studying in M.S. All the rest are living at home.

6) WEDDINGS:

My observation of the wedding ^{custom} ~~started~~ began about 90 in the morning & ended at 8:00 in the evening. Other information was provided by Karen informants (usually through Benny's interpretation) & from Pete who stayed until 3 am the next morning.

Most of the morning, ~~was given over to~~ & afternoon was given over to preparation of food. One buffalo & 3 large pigs were slaughtered (I saw one pig slaughtered. It was beaten over the head with a club. There didn't appear to be any ceremony attached with the slaughter, I didn't ascertain if the person doing the killing was a special person or not.) 2 chickens were also slaughtered. There was ~~also~~ some ritual significance to these chickens, but I didn't see what was done with them. Food was being prepared in the house (Karen half) & the compound of the HM's. Khru Piarn helped make food because a large number of their guests were coming & it was doubtful, he said, that they would like Karen food. Among the dishes I saw made ^{here} included lâp (both dip & suk), roasted beef, beef cooked in variety of spices including turmeric, pork phat, ksong hangle (which Benny says is a Burmese dish). Food was served guests at noon & again at about 6 pm. However, there was a ritual connection to serving food to participants (see below).

About 10:30 the groom-to-be came to the house of the HM, accompanied by a young ^{male} companion who was said to be his first cousin. ~~He~~ ^{He} carried with him a tray with two glasses of sôm pò-i water & a waterjug apparently filled with plain water. In the inner (but not inner, inner) room of the HM's ~~the~~ ^{the} Thai-style house (the room with the hîng phò) the two ~~made~~ ^{applied presentation to} young men sat on the floor limed with their hands in the wai position while the HM inside the room said something I didn't understand. This ~~the~~ ^{the} Khru Piarn referred to, in N.T., as hîh sù-ma, ၁၁၇၂၃၇ (Thai ၁၁၇၂, ၁၁၇၂, ၁၁၇၂) - 14.

'asking forgiveness.' When this was over, the B moved to the front of the porch of the Kavan house of the H.M. & the ~~groom~~ H.M. crawled down & the groom washed his head (N.T. *dem hña* - *ဝိညာ* - in NT. & something like *pui.kho* in Karen) first with the *sompōi* water & then with a glass of plain water taken from the water jug. The same ceremony was repeated with the wife of the H.M. One informant claimed that this was the same as the ceremony in the hills.

We then went to the house of the groom. Some people on the porch were making a basket to carry gifts to the bride's house. The groom was & refilling the glasses with *sompōi* water in order to go to houses of 'elderly people' (ဗိုလ်) whom he respects. I asked if he were going only to relatives of the bride. He said no, he was going to many relatives of both the bride and groom.

The groom is 18 yrs. old & the bride 17.

I asked at the house of the groom if the groom will feed the spirits (*၂ဝူဝူ*) before getting married. His father answered that he wouldn't.

We returned to the bride's house where ~~we~~ Khm. Piam helped make ~~tea~~ food & I did little until after lunch. About 1:30 Pete & Benny shaved up & Benny got an informant to tell us about the marriage customs.

Guests are entertained only at the bride's house, not at the groom's house. Relatives of both the bride's mother and bride's father help pay for the food.

The groom ^{side} must bring a set of presents, called *karai*, "to make friends with the spirits of the bride. These presents should include one silver cup, 1 woman's shirt & 1 blouse, tobacco for boy & for girl, one bangle made of bronze or copper, 1 red head necklace, & one basket to carry things in. I asked about knives since I thought they were mentioned in the groom's house. The informant said that sometimes knives are given. Does not include rice or salt.

At first it was said that the basket was taken by the groom and left at anyone's home near that of the bride and then at midnight it would be brought to the bride's house. Then he said that the presents are not brought by the groom. They are kept in the groom's house and about 12:00 a.m. someone in the groom's party says that ~~the~~ something was forgotten & goes & gets it. Actually, Pete who observed this said the presents were brought by the nearby house, & not by the groom.

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The gifts are to be distributed, by the groom, to relatives of wife. The person who brings the gifts to the home, should be a married woman, non-relative whose husband is still alive & has children still living & family is free from trouble. Also must be married for first time. The Bride's Mo decides which among her relatives will receive which presents.

The bride's family does not give any presents to the groom's family, but they must send food ~~to them~~ before any guests eat (some fresh type of dish prepared) to parents & elderly relatives of groom.

Do not have sangkha? in connection with wedding. Bird artists - more rigid for those who practice awake.

The couple will sleep at the bride's home for 3 nights & then move to the groom's home for 3 nights & then return to bride's home. Tonight is not counted because they won't sleep together tonight. She will wear her white dress tonight & only tomorrow will she start wearing her married clothes. She will go to bed with her married clothes on tomorrow night & then they can sleep together. Tonight is just the marriage night.

At about midnight tonight there will be a ceremony of sokhokhi in which a pair of chickens will be killed, boiled without spices & placed before the bride & groom. A small girl & boy will feed the bride and groom. The groom will give the bride a necklace & the bride will give the groom 25 satang. Do this if they still feed the ancestral spirit. Represent union of ancestral spirits. The informant said that they don't do this if they are ce-keh-si but another informant says that those who are ce-keh-si do it also.

No special ceremony at groom's home, but during the 3 days that the couple stay there, the bride will help in-laws. Once in every home in order to ensure peace & prosperity in the marriage. The bride receives in return for her services for these relatives. At the end of the 3 days, the uncles and aunts of the groom come and give the bride presents of clothing which she keeps for herself.

In the home of the bride, ~~the~~ the couple must sleep in the innermost room & all the other relatives must sleep outside.

The groom does not do any ~~work~~ special work during the 3 days at bride's home -

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~~The~~ Only time he gets a special present is when he comes to get married (today) & then he receives a Kram jacket from ~~his~~ parents-in-law.

The groom will come about 7:30 according to one informant. Depends on whether brave or not. If he is will come before dark (about 5:00), if not will come after dark. "It is just custom" to worship ancestral spirits at midnight.

After this interview, we saw that the bride & 2 companions (who ^{were} her Mosi's) were carrying food to groom's parents house to feed them before the feast. One plate of food was identified as food for the spirits. The father of the groom took this tray & held it in wa position in front of altar (Khu phé²). The bride presented liquor to her parent-in-law to be. She held the bottle in her left hand & poured into a glass in her right hand (Benny said she must do it this way). She presented her Fa-in-law & Mo-in-law with 2 glasses each. When she had finished ~~then~~ with them, she started presenting liquor to other relatives of groom present in house. Mosi helped pour liquor on these occasions. Women were given liquor as well as men. Sometimes, the person doing the feeding actually fed the liquor to the recipient. Supposed to drink in one swallow although later shared with other people but must return to first recipient.

For ceremonial drinking required to use home made rice whiskey. Later the Fa of groom brought out a bottle of Schwin whiskey & another up & started feeding the bride & her companions. Not able to drink from same up as that used to feed groom's family. Groom's father fed the bride on several occasions. Much liquor drunk.

When finished at this house, the bride & her companions took liquor & food to houses of others of the groom's relatives.

About 4:00-4:15 a group from the Phrasait Co. arrived in a Phrasait truck. They were invited because some people in S. Phé² work for the Phrasait Co. They were followed by a jeep belonging to and driven by Riagōn Thysawāt, the owner of the market. This car had several middle-aged women & one young woman (girl?). From this point on until about 6:00, a number of Thai guests arrived (actually the headmaster of the school did not come until 5:30-5:00). Guests had been told to come at 3:00. The Thai guests included besides the Kamam of B. Kūi-h & Khru-Piām who had been around all day & those mentioned above, the chief Asst. Nai.

Ampha., the Asst. Treasury officer (who is the son-in-law of the chief descended of the Cao fu. of M². H².g S².n), Headmen of B. S²ph²in, couple of District office employees, some teachers (including ^{the} former teacher in B. Ph² who had taught him when the groom was in school).

Also with the group from town was ~~from~~ Man²t, son of Metta., the Karen Baptist ~~pastor~~ pastor, who is currently employed by the 'security' division of the District office as an interpreter. He stayed with the Thai during the whole visit. His father, in addition, is an interpreter in the court.

About 4:30, some of the Thai went and led the groom back to the bride's house. They gave him a pep talk in preparation for his marriage (including much ribald humor) & fed him drinks. About 4:45, the bride and groom ~~were~~ ~~put~~ knelt on mats in the inner part of the ~~th~~ H²m's Thai house. Then the Thai ~~came~~ tied their wrists, Thai style (with a phan in front of the couple & placing money in the in which money was placed when the guest had finished tying the wrists.) Some people tied the wrists together. The only Karens participating in this were Benay & maybe Man²t (I didn't see). This ceremony had obviously been staged for the Thai. After the tying was over, the H²m cut the couple apart & the bride made a show of being quite cramped from having sat in the polite position for such a time.

Tables had been set up & ~~the~~ Makong, Beer, & soda had been brought in for the Thai guests. After the tying ceremony, the Thai guests were fed drinks & then food. By 6:00 many had left & by 8:30 when I left almost all the Thai had left. According to Peter, the rest left shortly after an incident involving a drunken/crazy Thai who was around begging drinks. His guy had been a nuisance all evening, but the Thai had either ignored him or given him drinks (sometimes pouring a large drink down him). According to Peter, the H²m finally got disgusted with this guy and ~~threw~~ threw him down the stairs & into the road. Shortly after this, all of the Thai disappeared. Peter is sure there was a connection, but even though I didn't see the incident, I am not so sure.

About 7:00, a group of men who were said to be relatives of both bride and groom & in company with the groom came & crouched at the foot of the stairs of the Karen style house of the H²m.

♪ sang a song which Jerry said was a request for liquor. Wife of HM gave them liquor. They then entered house where the groom's feet were washed. He was then taken into a new inner room in the Karen style house. Here he changed into the Karen-style jacket of some other clothes provided by his parents-in-law.

It was at this point at which I left.

While talking with the ~~main~~ main Mt. Dist. Officer, he said to me that he was concerned about the Karens because of Communist influence. But he said in answer to my question that there wasn't any trouble in MS. He did say that it was necessary to beware of an "accident" (he used the English word) in Thai-Karen relations which would cause the Karens to turn to Communism. He said that religion didn't matter; it didn't matter if people believed in Christianity, Buddhism, or even animism so long as people have religion.

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KHRE: BUNYAN NŌ-MYAN:

Today we were visited by Khre. Bunyan NŌ-myan (အုန်းပုန်းနဝ်မယ်) who teaches at the B. Pōng school. He also runs a photography studio on the side. He is orig. from Chiangmai & his wife is from Chaināt. He met his wife in MHS where he was teaching & his wife was living with her father who was provincial educ. officer. He has 3 children, all boys. One, the eldest, is studying in Chaināt (living with Mo's Dad) & the other two he will send to Bangkok to live with an uncle or aunt "because they can get a better education there." At the moment they are studying at the Pong Sawit school. He has lived in MS 9 yrs. He wrote the section on the Karens in a book by ပုန်းပုန်းနဝ်မယ်, ပုန်းပုန်းနဝ်မယ်, Bangkok Ocean Stone, 1963, & took pictures of the Karens for both this book & for the same writer's picture book on the Hill Tribes.

LOCAL THAI MARRIAGE Customs:

Khre. Bunyan told me a little about local marriage custom in rural Thai village. Before the wedding ceremony, the ancestral spirit (အိတ်ဝါ or အိတ်ဝါ) are propitiated at the house of the bride but not of the groom. When this is done, the groom enters the house of a priest-tying ceremony is held (including the giving of blessings & gifts by those who tie).