

the Meo they had permission & had collected taxes from them. On the 23rd we saw a group of Meo in the hotel café with some police & later heard that they had been arrested for something to do with opium & were taken to Chiangmai. Whether they were the same Meo, I don't know.

I have also learned that the annual 'Summer Festival' which was scheduled for the end of the month has been cancelled by the P.O. who is afraid of trouble (shooting, robbery, maybe Communists) if it were to be held. Such is the temper of the times.

7 April 1968

CONFIDENCE GAME IN THE HILLS:

On the 12th of April, I received a note from P. K., who was staying in the Koen village ^{mae} of Ballalong Nogi (~~12~~ Ké kó khi), which asked me to telegraph BPP headquarters in Mae Rim & to talk with the BPP commandant here regarding the appearance of 4 men in the village who claimed to Border Patrol Police from Bangkok. These men were, to quote Pete, "taking" the names of all men between thirty & and forty, ~~and~~ supposedly for military registration and are requiring each to pay 40 baht immediately. One claims to be a doctor and offers to sell shots for 20 baht." Pete wanted the BPP to confirm if these men were really bonafide & if not to attempt to apprehend them for impersonating government officials.

The message was carried by a villager from B. Mae Um Long Nogi. He arrived here very early in the morning, having travelled the better part of the night. I took him to ^{the} BPP camp ~~where~~ where we talked with the commandant. Between my translation of Pete's note & information obtained from interviewing the Koen villager, the commandant decided that the men in the hills were impostors. He ordered 5 of his men to go up into the hills in search of them.

Today Pete came down & I learned something of what happened (also added to by Benny & Paul Zinke who were with Pete). The 4 men had visited several

other villages in the hills demanding much the same thing. They requested \$40 from men over 30 ~~to~~ as a "fine" for not having registered for the draft when they were 17 $\dot{\bar{c}}$; they requested \$25 from men between the ages of 17 and 30. They said that if ~~the~~ the villagers didn't pay, the fines would be increased. Apparently in a few cases they collected identification cards from villagers. According to Denny, villagers in B. H'iai h'ik mai, another Karen village, sent for the civil police who also came up in the hills.

According to Pete, when the male BPP met up with those claiming to be, there was some embarrassment because, reportedly, the 4 Bangkok-types had credentials proving they were army. All the BPP could do was request that the men report to the district office in Mae Sarieng.

Despite their apparent legitimacy, there's no question but that a confidence game is being pulled here. Registration for the draft applies only to those who are literate in Thai (thus, excluding most tribals, especially those over 30) $\dot{\bar{c}}$; takes place only at the district office (this according to Khru. Aram who visited me today). The hill tribes people, for the most part, have ~~refused to~~ realized this and have refused to pay up. They also were pleased that the police responded to their requests for help because it suggests that the police are really interested in their welfare.

I am sure that this is not yet the end of their story.

Composition of the Provincial Council:

A few days ago I was talking with Mr. Insuan about the composition of the provincial council (to which he was elected). He says that there ~~is~~ is a total of 18 members, 4 from Amphoe Myang, 3 from A. Khun Yuam, 3 from A. Pa-i, $\dot{\bar{c}}$ 8 from the district which included both A. M.E. Siring $\dot{\bar{c}}$ Kig A. M.E. la. n.S.i. The council will be having its first meeting shortly to elect a chairman.

KAREN SOCIAL MOBILITY:

On the 12th we had the Coats, Peggy Smith (a agent of the Coats) to lunch in honor of Mark Anderson who ~~has left~~ was getting ready to leave Mae Sariang (he has now left). During the course of the lunch, we asked the Coats about a young Karen, named Bun 2 ay (Thai name), whom we had recently met at the hostel. The Coats said that this boy was born in Mái-Há'n & was more-or-less an orphan. He showed up at the hostel & has since been raised by Benny & Laksay. He completed MS3 in Mae Sariang & then went on to Prince Royal's college when he completed 2 years. He continued his study at Chiangmai Teacher's College for one year & would have liked to take a second year but he was not successful in his application for the 2nd year. He now wants to be a 'hill tribes' teacher.

The Coats also said that they had had a visit from the Asst. HM. at the Bóiphút Sýk-sá school who was talking about some Karen students who have failed this year. He apparently said that they didn't stand a chance of passing the exam for becoming teachers in the one given in Mts & was attempting to suggest alternative means to getting them in as teachers. (Incidentally, even the Coats admit that placing Karen teachers in Karen village schools will exacerbate the language learning process).

In Chiangmai a couple of days ago, we had ~~the~~ dinner with Amnuay & Siri who told us about a Karen lawyer, Tóim, who they think is originally from MS & is a relative of Khru. Sant. Tóim is thinking, according to A & S, of returning to MS to set-up practice when he will be in a position to help the Karen. He is a Christian.

BORDER PATROL POLICE:

When I visited the BPP Hqts. the other day, I learned a few things about the BPP. There are 40+ men stationed here. BPP from outside the North make an effort to learn Northern Thai & even a few try to learn some Kuen (the commandant knew a few words of Kuen) & this contrasts markedly with the district officials.

Khru. Sant:

When we were in CM & went to the bank where I met Khru. Sant - prob. the highest status Kuen ^{Christian} (Asst. mgn. of the Siam Commercial Bank) in the area. He arranged to travel over to MS with us to attend the Baptist convention which began yesterday.

Khru. Sant says that he is $\frac{1}{2}$ P'uo (Fa) & $\frac{1}{2}$ S'kau (Mo). He was born in ~~the~~ Lampung, but raised in MS where his father moved (to be an evangelist?).

EDUCATION AND HILL TRIBES:

This morning Khru. Aram visited & helped me in working up the school survey form. I asked him if there were to be any new schools this year in hill tribes villages. He said that there will be one at M̄: H̄? (Tribal Development Center) & that the villagers at B. H̄ai Pla. K̄y (U. H̄o U J̄o H̄i) have built a school, but there are no teachers to fill the post. Filling posts in hill tribes village schools is a major problem. For example, this year there will be two grades in B̄in Ch̄ng MS. (last year there was one because it was the 1st year) & there will be an additional 30+ students. Thus, there is a need for 2 teachers in the village. However, Khru. Aram himself has quit & they haven't even found a replacement for him, much less ~~for~~ someone to fill the second spot. The girl teacher at B. H̄ai H̄im would like to be replaced (she is one of the few girl teachers who have stuck ^{it} out alone in the mts.), but there is no one

to replace her.

ORDINATION OF NOVICES - SHAN STYLE:

I talked with the CKA This afternoon. I mentioned to him about the ceremony at Wat Ommāra-wāit 3 days after the ordination of novices there. He said that this was a Shan custom called ṽ-y pò:i (ဝဲယ့်ပိုး), He said something like this - that the people come to present food to the monks & novices after the ceremony & when they finish the food presentation, they sell the dishes & give the money to the sponsors of the ordination who in turn sponsor this ceremony. This ceremony brings to a conclusion the ordination festivities. [this is a scribbled version, I am sure.]

The ordination itself was in Thai style because only two wats in M.S. can ordain in Burmese style - Wat ~~Canthara~~ Canthara-wāit & Uthaya-rom.

BURMESE INFLUENCE ON BUDDHISM IN MS:

I asked the CKA about which monks have studied in Burma - the abbot of Wat Canthara-wāit (who is Burmese), the Karen monk at Wat Ommāra-wāit, the Karen monk at Wat Uthaya-rom, & Phrá: Pan from M.S. The latter was arrested after returning because he had no passport.

The wat at Mē. Hāin is 'Burmese' style because the HM was a novice at Wat Uthaya-rom before it was built & the 1st monk there was from Wat Uthaya-rom. Since then the monks have been from KH wats, but none have stayed long.

A LIA? CHRISTIAN:

This evening we were visited by one Ampho-n, a student in M.S.2 at Boi-phut Sijak. He is a Lia? Christian from B. La-up. He came to offer to sell us a Lia? pipe which is peculiar to La-up. His parents now live in B. Phiz but they have no land. He says that he didn't do too well in the exams because he had to work so hard at home & credit study them. He has 5 ygn. siblings; one elder sibling, none of whom are studying. He says he is the first Lia? to study in secondary school & the only one in B.S. school. There are now 2 more Lia? (Christian also?) in the M.S. Samain school. He doesn't yet know what he wants to be, but he would like to continue his studies. He is a student of Don Schlatter.

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TALK WITH CKA:

This afternoon I spent about 2 hours talking with the CKA on a wide range of subjects. We talked some about politics. The subject was introduced because, in talking about Nai Thian's omim, I mentioned that it wasn't in M.S. district. The CKA said yes, but that it used to be. The lines between Tak & MTS provinces were redrawn at the time of the National Assembly existed for electoral reasons. The CKA commented that the redrawing was 'political'. I asked if M.S. had any MP's when there was a Nat'l. Assembly. He said there were 2 - both of the Mo-gsawit family. We then moved into a discussion of politics on a larger scale. He is fairly ~~well~~ knowledgeable about Thai political events - mentioning the assassination of the 4 NE-ex MP's. He didn't express much opinion of his own except to say that he thought national elections would be a good thing. He also said that many Thais were upset by the recent turn of events (Johnson's attempt to begin peace negotiations & his withdrawal from the race for President) because they fear that America will withdraw all of its forces from SEA & that the Communists will move into Thailand.

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We also talked about the 'hill tribe' problem. He said that some people are worried that many poor Karens will be attracted to the promises of the Communists. He also said that one of the Thammacarik monks had worked among the Meo in Tak last year. He was impressed by the interest the Meo had in Buddhism - much more so than in Christianity. This year, however, there is no program in the same village because Communist agitators had won over many villagers.

He showed me a large brick from Kō-v Kō-i which people there say come from an old Lūa' wat. The people ~~to~~ in this village, although everyone else refers to them as Lūa', prefer to think of themselves as Kharmyag. There are few people left in the village who still speak K Lūa'. Apparently there are some similar bricks in B.thing Phrao.

Two of the novices who were ordained at B.Mē.Tōp Nya have not yet sīk. One of these is the son of the HM of B.Phō'. This HM visited wat Kittimong today to find out the exact days of Songkran.

There will be another chūdi built in a Karen village next year - in B.Mē Nge. which is on the Salween River.

I mentioned seeing ^{new} ~~with~~ ~~the~~ ~~at~~ ~~was~~ ~~omniscient~~ wearing 'prayer beads' at the sīg pāi ceremony. The CKA says these beads are called lūk pākham (လူကပဲခံ) or lūk mā.kam (လူကမာကံ) & are worn by monks & novices when they have just been ordained and when in meditation (ဂုဏ်တရား). The beads have 108 beads plus 3 beads at the end (for the Buddha, the Dharma, & the Sangha). The CKA thinks that these beads are distinctive to the north (vis-à-vis other parts of Thailand) & agrees with me that they may be of Mahayana origin.

Songkran Customs

The CIA wrote out for me a short summary of the custom associated with traditional New Year or Songkran (สงกรานต์) in Mae Sarieng. The following is a translation of this summary (he signed it Phra Khm. Anusorn Saitsana Kit).

"13 April is called "wan saṅkhā" (วันสงกรานต์). This day is one for cleaning courtyards & buildings where people live, and for washing clothes and dam hua (head-bathing) in order to cleanse [these things] of defects. Almost every house has an earthen pot in which is placed Bermuda grass (หญ้าหางู) and 5-leafed leaf (หูหิ้ว) ~~is kept in the house~~ placed in ^{the} house. ~~called~~ [This pot] is called mo saṅkhā ^(หม้อสงกรานต์) is [used for] welcoming saṅkhā. This pot will be taken and be given to the wat on ~~the~~ the 15th when there is merit-making at the wat. This day is the first day of playing with water & throwing water at each other.

"14 April is called "wannaṅ" (วันแฉ่ง). This day is one for preparing alms & making food [which] will be kept ^{for making merit} to presented on the following day. The popular sweets made here include ~~tham~~ khnom thian ('candle sweet'), khnom cōk (ขนมจอก), khnom lōt chōng (ขนมลอดช่อง). In the afternoon, ~~young~~ young and old alike go to the river & bring sand to build chedi. This is called "khon sa-i" ("carrying sand") and tham chedi are called "che-di sa-i" ("candle chedi"). They will be presented in a merit-making ceremony at the wat on the following day.

"15 April is called "wonphaya-wan" (วันพญาวัน) which is the change in the new Chalāsakarāt & is the day for merit making at the wats. In the morning is the filling of alms bowls. At noon, the laity begin collecting at the wats to listen to listen to the New Year Blessing ~~sermon~~ sermon (มโหรีสงกรานต์) and other sermons which vary according to the wat (As for wat Kittiwong, at noon is the bathing of the holy relic of the Buddha. Wats which do not have the New Year blessing sermon are Wat Si-bunryay, Chantharawat, Uthayarom, Omara-wat, &

and Saphānragī. These wats, besides going to make merit at them, there is also the dambhā of relatives).

"16 April is called wan paik pi. This day the laity go to dambhā their abbots. This is called "dambhā tū lūng" (ဝါဒီတို့ကဲ့သို့ပင်). There is no set time for this, but it is likely to be held in the afternoon. There is also dambhā of relatives on this day.

"On this day in the morning at about 7.00 a.m. laypeople who hold firmly to the old ways will go together to make the ceremony of worshipping with rice to reuea pate (အိတ်ကိတ်ပုဂံ, ချိတ်ပုဂံကိတ်ခဲ) at wats also in order to dispel the evil omens of fate and to ward off evil influences & to have good fortunes throughout the year until the next cycle.

"17 April is called "wanpa-kedgan" (ဝါဒီကိတ်ခဲ)

"18 April is called "wanpakwan" (ဝါဒီကိတ်ခဲ)

"On these two days [people] dambhā different wats. [This] is called "dambhāwat" (ဝါဒီကိတ်ခဲ) [and means] that monks, novices and laity of each wat which is esteemed gather together to dambhāwat. Wats which must not be omitted [in this ceremony] included the wats of the čāo kháná tamphā and čāo kháná tambon. Besides these, wats that are so honored are those which ~~people feel~~ are appropriate. Usually, they are likely to be wats with abbots of many tents and who ~~are~~ are widely respected.

The custom of dambhā ~~to seek pardon~~ signifies the asking of pardon of one another. If [one] has offended [anyone] in body, word, or ~~best~~ heart, then it is good to seek his pardon. [It is also an occasion] for requesting the precepts and blessings of monks & elders in order that [one will enjoy] happiness & prosperity throughout the year."

To these notes, the CKA also added some other information on the customs associated with Songkrain. He showed me three sheets of wačá'tsa on which were printed various ~~charts~~ Bathā & diagrams. These he called 'candles' & said

that they were requested by people especially on the occasion of Songkran. He gave the following brief description of each:

" 1. Thian Sattaphan (เทียน สัตถ์พาน): It is popular to worship [with this 'candle'] on the 16th of April each year in order to ensure one's having happiness and prosperity in the new year.

" 2. Thian Nópkrót' tang káo (เทียน นópครót' ตัง ก้าว). It is a 'candle' used for dispelling the illnesses of fate & is ^{commonly} ~~popularly~~ used when one is ill or at new year.

" 3. Thian ráp bót (เทียน รáp บót). It has general usage as well as at new year."

I have not been able to find meanings to all the words used, but some of them can be elaborated.

sāy khān (สาย ข่าน) according to Haus (531) means "the physical & mental constitution of the body" while McF. (842-3) gives this meaning also (and "being one of the five elements of corporal being"), he also suggests the meaning of 'preparation' which would fit better the significance of the day.

lāy may mean (McF. 731, Mĕ-t 68) either "to descend" or "a hole or space ^{between} the floor boards into which refuse is swept or thrown." Together these two words suggest ~~preparation~~, cleansing, & ~~preparation~~ of oneself & home for the forthcoming ceremony.

Nāo (นำ) according to Mĕ-t (140) means "day between astrological New Year and the beginning of minor era [พ.ศ. ๒๕๓๖], New Year eve of minor era."

~~Phaya~~ phaya (พญา) is a title meaning leader or supreme one. Its significance here is the phaya-wan means the 'chief day' - ~~is~~ the actual New Year day.

Pāk means 'mouth' ^{in the case of} the last 3 days it prob. has astrological significance - i.e. 'the mouth of the year', 'the mouth of the month', & 'the mouth of day'.

sattā phān (๗๓๑๓๓๓) according to McF. (346) means "the seven chains, or circles of mountains surrounding Mount Meru."

nóp khró? (๙๙๑๙๙๙) means 'planet' (McF. 440) & taṅ káo means "all nine" - thus, "all nine planets."

All of the customs associated with the 'candle', the CKA says, come from Brahminism.

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CEREMONY OF Sŭ.p Ca.tā.

Today, a ceremony was held at Wát Kittiwong for Phrá? Máhā. Kêo, a young monk. While the CKA was in Bangkok, according to La?o, an ex-monk at the wát, one Mŕ. Sanān, got very drunk & attacked Phrá? Máhā. Kêo with a knife. Fortunately, the monk was not seriously injured (he also reported the incident to the police who arrested Sanān). But he was very shaken by the incident. An astrologer advised him that he should have performed for him a ceremony, called in N.T. sŭ.p ca.tā. (๙๙๑๙๙๙ / ๙๙๑๙๙๙) by the CKA & ๙๙๑๙๙๙ or ๙๙๑๙๙๙ by Nai Mē.t in his dictionary). In this ceremony, the recipient ~~with receive~~ is to be insured of at least another year of health & well-being.

The CKA said that the ceremony is "connected with ^{continuing} age". Both he & Mr. Insuan agree that the ceremony is Brahmanistic, not Buddhist.

Nai Mē.t's dictionary (p. 221) says that sŭ.p ca.tā. means the worshipping of the nine celestial bodies (Sun, Moon, Mars, Mercury, Saturn, Jupiter, Uranus, Venus, & Neptune) in a merit-making ceremony in order to "continue ^{with} age" (๙๙๑๙๙๙) - i.e. to insure continued life in the face of some difficulty, shock, disease, etc.

McF. (p. 292) defines cha.ta. (๙๙๑๙๙๙) as "born; produced; caused; arisen".

Haas (p. 179) defines chá.ta. or cha.ta. (๙๙๑๙๙๙, ๙๙๑๙๙๙, ๙๙๑๙๙๙) as "fate, destiny."

(p. 70) Mē.t defines ca.tā. (๙๙๑๙๙๙) as "testimony, fate, time of nativity".

with chanting.

The ceremony began with the usual old man as lay leader, ^(accā'n) leading the congregation in the wāi phra² (ဝါးဖျာ...) & the hāi-sin (ဟေးဆိန်...) by the lay leader himself. The CKA then hāi-sin (ဟေးဆိန်... & ဝါး) . It was during the first part that P.M. Kĕ-o took his place.

Next, the base of string was uncrapped & passed from monk to monk until all monks were holding the string. Then all of the monks chanted Gatha, but not simultaneously. Many monks were reading from books. These were the Gatha used ~~and~~ special to this ceremony. ^{A least} Some monks, including the CKA, blew on the string as they chanted. Insuan said these Gatha were in both Pali & Northern Thai. The CKA was the last to finish, having read his Gatha at a much slower rate.

Then the Accā'n chanted something, followed by ~~the~~ ^a monk from Wat Si-bunrayay (3rd monk in row) chanting. Then all monks chanted while holding the string. During this chanting, Mr. Insuan went up & lighted a 3 pronged candle which was attached to a wa-t filled with sompō-i water in front of the CKA. Later on the CKA held the candle over the water & then finally doused the candle in the water. This chanting ended with the monks still holding the string.

Then the CKA gave a sermon in Northern Thai, during which he held the string under the sermon text. Other monks were making no effort to hold the string, although it still lay in front of them & in some cases still in their hands.

~~After the sermon~~ All this time P.M. Kĕ-o had been seated under the poles. But when the sermon was finished, P.M. Kĕ-o disengaged the string from his head & from the poles & went & ~~to~~ not in front of the CKA. The CKA broke a piece string & tied P.M. Kĕ-o's wrists (both of them). He gave a short chant during the tying. P.M. Kĕ-o then went to the next monk who was the abbot from Wat Sittimongkhon who also tied his wrists, but did not give a chant.

After P.M. Kĕ-o moved from under the poles, several laymen removed all

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This apparatus \hat{e} placed to one side.

PMK \hat{e} then moved back to stage center (where the key stone was)
 \hat{e} sat there. ^{CKA} The monks then elevated the trinetraim, with the CKA \hat{e} PMK \hat{e} pouring the water during the chant.

This over, the sponsor of the ceremony \hat{e} Mr. Insuan took a tray of offerings \hat{e} presented to them to each monk. These offerings included banana leaf packets in which was placed the tobacco, ingredients for betel chew, ming, matches, ¹ ~~toes~~ cigarettes and envelopes with money. There didn't seem to be enough banana leaf packets for all monks, but there were enough envelopes of money. In presenting them, the layman would place them in the ~~shoulder~~ monk's shoulder bags which the monk held open. A ~~tray~~ metal basin filled with ~~a~~ a coconut, candles, soap, fruits \hat{e} other such things was also presented to the CKA.

The gifts distributed, the monks chanted the hâiphon

This ended the ceremony proper. I then went to talk with the CKA. He explained about another tray of food offerings which was in front of him \hat{e} on which the sermon text had rested. His description is recorded on the tape on which the ceremony is recorded. On this tape, following this explanation, I also recorded the explanation, by Mr. Insuan, of all the apparatus employed in the ceremony.

Although the official ceremony ended with the blessing, the feeding of the ~~monks~~ mid-day meal which followed was also part of the event since the food was prepared by the relatives of Phra Mâhâ. K \hat{e} o. The main food was a noodle dish, called locally khônôm sên. The laity attending were also given dishes of this, but not the other foods given to the monks. When the monks finished eating, they chanted the 'blessing' for the food. Then the invited monks departed for their respective wats.

ORDINATION OF NOVICES AT MYANG POIN:

A month ago a major ordination of novices & dedication of a new boi took place at Myang Poin. I was invited, but didn't go. However, I was given an invitation, which is translated as follows.

PETITION TO SPREAD THE MERIT [TO BE MADE] AT
THE CELEBRATION OF A BOI [DEDICATION] AND
ORDINATION OF LUK KEO

[AT] WAT MYANG POIN, KHUN YUAM DISTRICT,

ME. HONG SON PROVINCE

10-15 MARCH, 1968

May Merit Come to All You Worthy People

Ever since Wat Myang Poin in T. Myang Poin, Khun Yuam District, ME. Hong Son Province received ~~the~~ temple boundary stones (ME: 576774 252222 227) in 1944, the temple committee and faithful of Myang Poin have striven together ~~to~~ for many years to erect an Upo-soi building. At the completion of the building, the total capital outlay was 80,127 Baht.

At the present time the temple committee and faithful of Myang Poin have arranged a merit-making celebration [~~that~~ in conjunction with the dedication] of the Upo-soi ~~as~~ as an offering in Buddhism for monks to use for their ceremonies. Also, in the same festival, there will be the ordination of sons or as it is called [in Shan] poi saing loing. The schedule [of this festival] is as follows:

10 March 1968 (12th day of the Waxing of the Moon, 4th lunar month)

8:00 a.m. Beginning of festival. ~~The~~ Opening Ceremonies. The opening ceremony will begin with the ~~Chairman of~~ Arrangements Chairman lighting candles to worship the Three Gems. Then [he] will ~~open~~ read the report ~~of~~ about the building of the Upo-soi.

The chairman of the ceremony will reply & the festival will then be begun. The
Clergy will chant the chaimongkhon Gatha.

11.00 a.m. Presentation of Mid-day meal to the Clergy.

7.00 p.m. There will be one sermon & then 9'10'00 [?].

11 March 1968 (13th day of the waxing of the moon, 4th lunar month) →

7.00 & 11.00 a.m. Presentation of morning and midday meals for ~~the~~ clergy

who have come to the ceremony

During the Day Heads & ^{of all kinds} ~~of all kinds~~ will come together for merit-making

7.00 p.m. Sermon & 9'10'00.

12 March 1968 (14th day of Waxing of Moon, 4th lunar Month)

~~7.00~~ [Same events as previous day]

13 March 1968 (15th day of Waxing of Moon, 4th lunar month)

5:00 a.m. Presentation of the ~~holy~~ honored rice with milk (วิหัง ๒๒๕ ๒๒๖๘)
(วิหัง ๒๒๕: ๒๒๖๘๒๒๖๘)

9.00 a.m. Opening of the royal eye (?).

11.00 a.m. Presentation of Midday meal to Clergy.

12:00 a.m. Day of the lūk kē:ō (sā'g lō'g)

14 March 1968 (1st day of the Waxing Moon, 4th lunar month)

7.00 a.m. Presentation of Morning Meal for Clergy.

9.00 a.m. Procession of Sā'g lō'g or lūk kē:ō & alms from houses
to wat.

11.00 a.m. Presentation of Midday meal to Clergy.

15 March 1968 (2nd day of the Waxing Moon, 4th Month)

7.00 a.m. Presentation of Morning meal for Clergy.

10.00 a.m. Ordination of 20 sons as novices

11.00 a.m. Presentation of Midday meal for Clergy.

12.00 a.m. Feeding of faithful who come to join in the festival.

1.00 p.m. Ceremony of presenting also [dedication of bōt] which will begin with the receiving of the precepts, ~~ceremonies~~ [followed by] a generous presentation of alms, ~~etc.~~ The marks chand of gratitude (๑๗๖๒๗๗๖๗) will end the ceremony.

During each day of the ceremony there will be, ^{various} māhōrāsop (๒๗๕๖๗)
[" games and ceremonies in honor of the opening or dedication of a monastery" M.C.F. 626]
and feasting as well.

Therefore, ^{all the members of} the temple committee and faithful of Wat Myag Po:n would like to invite all pious people to join together, ^{with us} in the merit-making in conjunction with the dedication of a new bōt & the ordination of novice ~~in the same~~ as related in the above schedule.

[Signed] Phrá' Khru: Anússān sāt'sānāka:n

(๗๕-๑๕๖๗๘๙๐๑๒๓๔๕๖๗๘๙๐)

Chairman of Clerical Arrangements

[and Cáo Khánda' Ampho: Khūn Yuau]

Mra Ptāsāt Čanthé ró thē:psī.

(๗๖๗๘๙๐๑๒๓๔๕๖๗๘๙๐๑๒๓๔๕๖๗๘๙๐)

Chairman of Lay Arrangements

[Approval Stamp by the District Abbot.]

The invitation came in the usual envelope ~~for the~~ which those invited should use to place their donations to the ceremony.

USE OF YUAN SCRIPT:

The CKA said today that he knew a monk from Kengtung who was living in a wat in Chiangmai who used to use the Northern Thai (or Yuan) script for writing letters. He even sent letters from London in this script & they reached their destination. Thus, this script still has some secular uses.

~~SONGKRA'S CEREMONIES IN CONJUNCTION W:~~

SONGKRA-N CUSTOMS:

The CKA said today that on the 14th people will take offering to meet them at the shrine of the Āo myay (town spirits).

On the 20th or 21st there will be ~~songkro~~ songkro's ceremonies in Prad of Wat Suphanrasit. & other 'corners' which the CKA had told me about before.

SCHOOL SURVEY:

Today I obtained permission from the Dist. Educ. office to give my school questionnaire to head masters under his jurisdiction.

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SONGKRA-N:

The last two days have been the beginning of Songkra-n. Yesterday, we weren't aware of much happening although a little water throwing was occurring. Also, at night SĒ-n, our land lady & next door neighbour, made various types of sweetmeats. From the CKA's description of the happenings today, it would seem that everyone was making sweets yesterday.

Today was fairly quiet until late afternoon. This morning about 9:30 we went to Wat Omnara-wat to present food (special food made by Sangs). Only a couple of tough boys were present in the ~~rest~~ main bldg. in addition to the Koun monks. The old Shan monk, according to the young monk, was down at Nai Thian's mine. The young monk told us that the special ceremony at this wat will be on the 17th & will be to "worship the chedi."

About 2 in the afternoon Jane & I toured the town in the car. We went to the shrine of the tutelary spirit, but, although the shrine was open, no one was about. According to both La', who visited us today, & the CKA people take the special sweetmeats & candles, incense, & flowers to offer to the tutelary spirits.

About 5pm, or thereabouts, we ~~observed~~ observed people bringing sand up from the river to make sand chedis in the wat grounds. We saw this being done at both Wat Kittiwong & Wat Dammara-wat. At both places, wooden frames were set up in the wat courtyards into which the people poured the sand. Most of the people we saw carrying sand were children & a few teenagers.

From mid-afternoon until nightfall, the throwing of water, particularly around places where the stream (called ná·m myá·y) runs through Ba·n Po·y, around the irrigation ditches & at the river, ~~is~~ ~~is~~ More in keeping with the tradition, people were also visiting relatives & friends & invited people to dam húa. We ourselves stopped at the home of Nəy Kəy (the person at whose home we first observed the po·i khāo sūy ceremony) & were given the special ~~most~~ sweetmeats & were ~~not~~ honored by dam húa. While there, a group of young teenagers also came & dam húa us. Later, about 7:30, La'·o, her sister (or sisters) & a few girl friends came to our home to bring both sweetmeats & to dam húa us.

The giving of sweetmeats is another way in which one shows you respect to people on this occasion. People have been coming all day to bring us these special treats. Among them have been Sə·n, La', the boy who carries our water, & children of a few neighbors, the boy from Na·i Tan's shop who delivers our paper, & La'·o.

We have noticed on the fences ~~on~~ home railings of many houses, some of paper flowers. In fact paper flowers are in great evidence (La'·o also gave us some).

DEATHS IN M.S.:

Today we learned of two recent deaths. A 14 year old girl ~~who~~ who was a child of someone who works for the Phrasit Co. She ~~contracted~~ ^{displayed} diarrhoea which got ~~steadily~~ steadily worse & she died within a day (Bob Coats thinks it might have been cholera, but he didn't see the girl). She was cremated this afternoon & I attended the cremation, which ~~then~~ ^{at the cemetery,} another cremation also took place. This cremation was of a 56 yr. old Chinese man who committed suicide (by taking rat poison) after an argument with his wife. His wife was at the cremation in white mourning. Both cremations involved monks, who came & chanted & received the phā-bayśākun (a white square of cloth).

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SŌNGKRĀN (CONT.):

This morning we went to Wāt Kittiwong ~~for~~ to observe the ceremony there. This day is New Year's Day proper and is probably the biggest occasion of Sōngkrān.

When we arrived at about 7:40 (Wām, Nām, Sanga, Phan & I all went although the others returned home early), the khūti was already full of people. A lay man was standing in the middle of the congregation making announcements (in Northern Thai) about the CKA's forthcoming trip to Malaysia and about the schedule of events at the wāt during Sōngkrān. As to the latter, he announced that there would be the ceremony of bathing the Buddha statue kept in Wāt Kittiwong at noon today & that tomorrow at 4 pm there would be damhūa for the monks in the wāt. As to the former, a collection was taken up to help in defraying the expenses of the CKA when he goes to Malaysia. ฿561 was collected (I gave ฿25).

Then the morning service followed:

- 1) wāi phūā? (๑๕-๓...)
- 2) khū-sim & rāp-sin

- 3) suat by monks (including a number of monks from Bangkok who are engaged in the Thammá ċa-rík program).
- During the chanting, people took their rice \hat{e} ták bít. The kíp khá-o had already been taken on arrival \hat{e} placed on a table in the back of the room. The rice was placed in ^{on a table} bít \hat{e} placed in ~~the~~ left center of the room (as one faces the altar). Both men \hat{e} women tík bít.
- 4) thé-t - an extemporaneous sermon in a mixture of Northern \hat{e} Central Thai by the CKA on the meaning of Sôngkhrá-n. One point that he made was that there is a difference between Central Thai \hat{e} official custom where the 13th of April is the New Year Day \hat{e} is called wan máh-á-sôngkhrá-n \hat{e} Northern Thai custom where the 15th is the first day of the New Year.
- 5) Presentation of food by laity led by the a-cám after which the food set in front of the monks who indicated their acceptance. After the chant of presentation the monks said Satthá.
- 6) hái-phón \hat{e} trúct ná-m by monks.

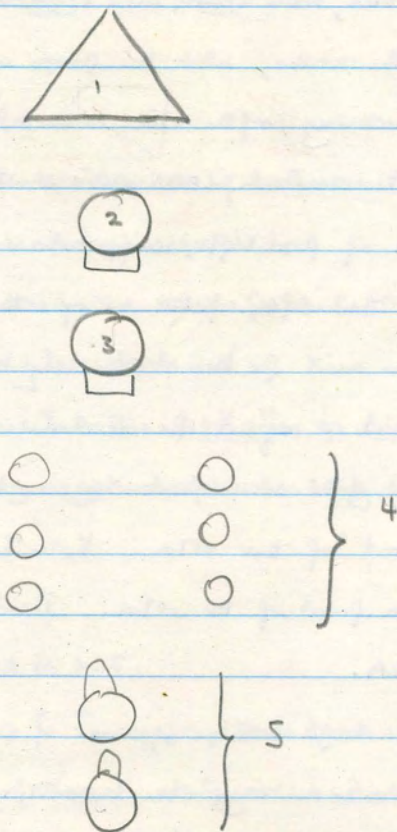
After this the ceremony was over. I noticed at the ceremony a number of officials - headmaster of the Báiphít Sýk-sá school, Khun Praphin, ^{etc,} Sgt. Sawat of the BPP (visiting here from Chachá-j-sao), \hat{e} a few officials' wives. The crowd was quite large for ceremonies in the khít.

At 11:45 I returned to the wát for the relic-bathing ceremony. As I arrived I noticed that several laymen were setting up the relic-bathing apparatus in the courtyard. Inside the khét the monks were eating at a table in the back of the room. The ^{congregation} ~~audience~~ was not as large as

in the morning and was composed primarily of middle-aged & older women, & older men plus a few children who had come in most cases with their grandparents. The official types were not present.

On a table on the raised portion of the room (where the monks & images are) was the wooden lacquered ba:t in which the relic is normally kept when it resides inside the inner structure. Next to the ba:t was a lacquer khăn used for pouring water over the relic. Both then rested on a fancy cloth. On another table, next to the first, rested the phan and container in which the relic is placed when being bathed.

In the front center of the room were several receptacles for the offerings of the congregation (see diagram)



The first 3 (#'s 1-3) were receptacles for khruang bu:cha. The first one is called in NT khăn kē.o tǎng sǎ.m (ขันธ์ ๑๑๖๖๖๖๖๖) - i.e. khăn of

offerings for worship of the triph gems. The 2nd is called khān nam-tān (ໜ້າ ນາມຕ້ານ) & is that khān of offerings which is used in requesting a sermon on behalf of the whole congregation. Sometimes money is placed in this khān. The third khān is called khān khō-sīn (ໜ້າ ຫຼໍ່ສິນ) & is used when requesting the precepts on behalf of the whole congregation. All three of these containers are made of wood & are covered with lacquer & paint decorations.

Behind these were 6 water basins (#4) in which people were placing money. This the CKA explained as being for requesting sermons. They seemed to be special for the day. Contributions were again being made by the congregation in general. Finally, behind these ~~two~~ were two plastic buckets (#5) in which the members of the congregation poured a portion of their nāim sōmpōi which they brought in various containers (bottles, silver khān, etc.). This liquid would later be used in bathing the relic by the monks, while the people would use their reserved portion for doing their own bathing of the relic.

In front of the first receptacle (#1) was another set of offerings which included a basin full of foodstuffs, soap, tobacco, etc. & a mat & pillow. These were brought by the wife of the son of the Thōy Sawat family, herself a Christian, in order to make merit for her mother who had died in Red China. This offering also carried with it a request for a sermon.

Before the beginning of the service, some laymen took candles up & lit them on a wooden railing in front of the altar. Later a layman took up the khān kēo tāsā'm & placed in front of the altar. The second two khān were placed in front of the CKA.

Near the altar were a large number of vases of paper flowers, etc. which I had seen on fences ~~and~~ house railings when travelling around town yesterday. These the CKA said were mō-sāykhān (ມ້ອສ້າຍໜ້າ). (I also noticed a row of these this morning on the railing of the lōi-t porch). The CKA pointed out the various flowers in the pot: dō-k khapāy tāj mā: (ດອກໜ້າປາຍຕ້ອງມ້າ) -

popped rice on a string, dò.kmathá: dò.kmathá: or dò.kmatá: (๑๑๓๖๖๖),
dò.k zúang tyg (๑๑๓๖๖๖) - a type of orchid, dò.k pu. mà.k
(๑๑๓๖๖๖), chò.kradà.t or cò.kradà.t (๑๑๓๖๖๖) - kind of paper
- play. Some also had paper flowers prer (dò.k kradà.t - ๑๑๓๖๖๖).

These mò:, the CKA said, are made on the 13th to "receive the sà.khà:n."

- ~~After the presentation of the khán the ceremony began.~~
~~1) The CKA put the relic in the container ~~to~~ in which it would be bathed.~~
~~1) wái phrá? led by Aca:n, congregation.~~
~~2) khò.sín by congregation & Aca:n; ráp.sín by CKA & congregation.~~
~~3) Aca:n súat in NT.~~
~~4) " súat again this time w/ people holding their containers of sòm.pò.i water in a wái position. ~~that~~~~
~~5) Bathing of the thá.t: First~~

The service went as follows:

- 1) Sometime the two buckets of sòm.pò.i water were placed next to the tables on which the relic resided.
- 2) The CKA removed the relic from its normal receptacle & placed it in the bathing receptacle.
- 3) The Aca:n presented the khò.sín & nam.ta:n khún to the CKA.
- 4) wái phrá? by aca:n ~~led~~ leading congregation
- 5) khò.sín " " " " & ráp.sín by CKA leading congregation.
- 6) Aca:n súat in NT.
- 7) " " " " again, this time with people holding their containers of sòm.pò.i water in a wái position. Both then have to do with preparing to bathe the relic.
- 8) Bathing the relic: 1st the CKA & the other monks came & bathed the relic (including monks from Bkk). Then a few laymen

including the Aca'n (and myself) battled it on its talk. Water was scraped by dipping the ~~the~~ lacquered wooden khán into the sôm-pi water & pouring it over the bathing container. ~~Once this group had~~ The CKA repeated some phrase or words, below hearing level, before pouring but the others just held the khán in wái position & then poured.

Once this group had finished, the chief laymen picked up the phau containing the relic & bathing container & carried it underneath a ceremonial umbrella to the apparatus outside where it was battled by the other laymen & laywomen (see description of the End of Lent for more details of the same ceremony). As soon as the relic was picked up to be taken outside & drums were beaten & were continued to be beaten until the bathing was over.

Once the bathing was over, the relic was taken back into the khútai & the CKA placed it back into its original container.

Then the Asst. abbot of the wát mounted the preaching platform (a new accretion of the wát given by the District officer) & gave a sermon. Before he began, a sermon was 'requested' by the Aca'n ~~the~~ ^{while} people lek khroyay bucha & lighted candles. Once the sermon began, the people set them lighted candles in front of them & then a layman collected them & placed them on the altar railing. The sermon was in N.T. & was 'read' from a manuscript.

I left after this sermon was over, but there were more sermons to follow.

SŌNG KRAN (CONT.):

This morning I went to Wat Kittiwong for a Sŏngkran ceremony. The CKA called ~~the~~ bu·cā·khāolót khōʔ (ຍຸດທິວິດ 1972 ? ມຸດທິວິດ 1972). In front of the altar, but to the right of it (as one faces the altar) were a collection of 'offerings' each consisting of a container (usually a water basin) on which had been placed a nine-chambered saturang. There were about 10 of these. In the courtyard, on the apparatus for the bathing of the relic (this apparatus was not a necessary part of the ceremony, but was merely a convenient thing to use), were stick sticks from which drooped a number of strings.

The people were few & were all women (or children) except for two elderly laymen. Apparently, only 10 families were represented. The only other person involved was the CKA.

The ceremony began with the CKA ^{kneeling} ~~sitting~~ in front of the altar. Then the two laymen came and lit candles in the saturang. The CKA began chanting in NT (reading from a mss. in front of him). At somept., ^{one} ~~the~~ layman said something & the women went down stairs to the courtyard. Meanwhile the two laymen removed all of the saturang from the tops of the basins, left the saturang near the altar, & turned all of the basins, with the clothes in them, upside down behind the saturang. Below the women all took positions around the apparatus. Most simply stood & conversed, even smoking, but 2 older women crouched with lit candles.

When the chanting was finished, ~~the~~ layman informed the women of the use of the strings. The people returned upstairs, & the laymen bundled each their basins, this time right side up. The women then shook the clothes, piece by piece, & then departed.

The CKA says that the shaking of the clothes is to "have the the khōʔ go" - i.e. to get rid of the corners. He says that the people, not ~~the~~ an acorn, mark the saturang. This ceremony is held 3 times a year - (1) today or wan pā·kpi during Sŏngkran, (2) the 1st day of the ^{waning} ~~waxing~~ of the moon at the Beginning

of Lent ๕ (3) the 12th day of the waning of the moon at the "End of Lent." It is also held at other times when a person is not well, has had an accident or if there are khō? (คโห) (คโห). Then, as well, the ceremony is performed at the wat.

The ceremony is held today at all Thammyang wats.

The threads that are burnt are called sā.i kà.kij (สาอีกัจ).

There are as many string strands to the thread as there are years in one's life ๕, the length is one wa. of ~~the person~~ measured according to the person who is doing the worshipping.

I asked the CKA about the difference between cha.ta. ๕ khō?.

He says that the former has to do with continuing one's age whereas the latter are bad ones.

Both today ๕ yesterday people have been visiting others to dambhā.

About 4:15 I returned to Wat Kittiwong to observe dambhā monks ๕ images. People were still gathering, although it had originally been announced that the ceremony would begin at 4:00 p.m.

People brought in their offerings of khōyabucha, money, ๕ dry goods ๕ placed them in one of several "khēn". The dry goods were all combined in several basins, property of the wat, the ๕ khōyabucha ~~was~~ on one large ~~wood~~ lacquered wooden phan (not the 3-cornered receptacle), and money was placed on a smaller phan.

A Buddha image of about 2½ feet in height was brought out from the room where the relic is kept. It was first placed on a table inside the khūtī, but later taken below ๕ put under the apparatus ๕ which was used for bathing the relic. The bathing receptacle for the relic was also present on ~~the table~~ in the khūtī but it was not used for any part of the ceremony.

A drum was beaten during these preliminaries to call people to come to

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the wat for the ceremony.

People also brought more containers of nám sôm pòi with them, part of which was poured into one or two ^{plastic} ~~wat~~ buckets. In preparation for the dambhā ~~for the~~, The CKA invited the monks from Bangkok to participate in this ceremony (as well as resident monks). Nine monks were ~~also~~ seated ~~along~~ in a row, in front of each was placed a basin. The two buckets of water were placed in strategic locations also in front of the monks.

Before the ceremony began, the CKA made some announcements about a bridge-opening ceremony which the District Officer had requested people attend (see below). During his announcement, several laymen added up the money on the one phan into 9 parts & placed each in an envelope.

The ceremony proceeded as follows:

- 1) the offerings of dry goods were placed near the CKA & the Aca.n presented the "khān" with the khriān bu.cha. to CKA.
- 2) wāi phrá? - congregation led by Aca.n.
- 3) khō.sin - " " " " & rāpsin - congregation led by CKA.
- 4) Aca.n chanted.
- 5) Presentation of "khān" including distribution of money to each monk.
- 6) CKA, holding fan in front of face, gave what he referred to a nāi phon phý.n nyāy. It was mainly in N.T. with some Pali. This turned out to be regular Thai ~~at~~ version of the Pali chant used in the Thai trad. for nāi phān which was joined by all the monks from Bangkok.
- 7) Then people came to ~~the~~ hót nám tú² zāo (or the CKA called it). This consisted of holding a container of ~~water~~ of the lay person kneeling before each monk in turn, raising a container of sôm pòi water to a wāi position, & then pouring the liquid over the outstretched wrists & palms of the monks over the water basins. When the parigaya ended, some laymen at last bowed again wāi the monks.

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Although the people inside the khut'i when the ceremony began were mainly women & older men, ^{many teenage girls} younger people began coming into the wat to staphua the monks after the ~~cer~~ chanting was over. I also noticed that the monks were joined by the novices at this point who were also leaving their wrists ~~attached~~ bathed. Once the wrist-bathing was done, people went below to bathe the Buddha image. Some people came only to bathe the image & didn't ~~go~~ go up into the khut'i to hót nâm hí' cào.

I stayed below taking pictures for about 15 min. when I returned to the khut'i, all but 3 monks had disappeared. One 3, including the CKA, was chanting a blessing over an offering being presented by one man.

CKA & THE NAI AMPHOE:

Before the ceremony began, the CKA read a letter which he said he had received yesterday from the Nai Ampho. (The letter was dated 6 April). It concerned the dedication of a bridge near Wat Co.m Cê'g which the people had helped build. The announcement said there would be a thambun pà-t sapha'n on 25 Ap. ~~1968~~ 1968, at which the Gov. will preside. It further announced the presence of ~~the~~ monks & entertainment to follow.

After reading the letter in ~~the~~ Cent. Thai, the CKA switched into si? for an exegesis. For 10 minutes or more, he humorously attacked the Nai Ampho for not understanding Northern Thai custom. He said that the N.A. had once approached him about making the dedication an occasion for a po'i liang. But the CKA explained that po'i liang could be held only ~~for~~ ~~occasions~~ when some structure had been built in ~~at~~ the precincts of the wat. He then said with a smile, that he hadn't heard any more about it until ~~after~~ yesterday. He said ^{to the congregation} that ~~it~~ it was inappropriate to have such a ceremony as outlined in the Nai Ampho's letter because it wasn't in a wat. He ~~said~~ ^{asked} at least two times: "but there anyone who can introduce the Nai Ampho. to local custom?" He did, however,

encourage people to attend because it was something towards the development of the local area, even if the Nai Amphoe doesn't understand the local customs. These remarks couldn't help but to undermine the position of the Nai Amphoe

OTHER CUSTOMS ASSOCIATED WITH SINGKRA-N:

Before the ceremony began, I had a talk w/ the CKA about customs associated with ~~today~~ to Singkran which will occur tomorrow. He says that tomorrow people (4-5) will decorate the wats in the morning in preparation for dam hua wat. The dam hua wat ^{the} taing taing will take place in, afternoon.

The "candle" (sheets of paper ~~made up~~ with katha which are made up into candles) are not distributed generally but only to those who request them. Most take them bu che thi ban, but some give them to monks to use to bu che.

At about noon tomorrow M^o. Amphoe (Sombat's wife) will thawai ce di 108 bu sponsor two NT sermons in order to exorcise a spirit of a man who died. ~~There~~ This Karen ~~will~~ ~~start~~ himself (so I understood) bu his son has been predicting die things for M^o. Amphoe. A medicine in CM advised her to perform ceremony to get rid of the spirit (SAWAT used here).

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PLWO KAREN VILLAGE OF M^o. PHU. LUANG:

This morning I went to Wat Kittiwong where I found the CKA bu one of the monks from Bangkok talking with the Headman of Ban Al E. Phu. Luang, a Plwo Karen village which is one of the centers of the tribal development ~~program~~ program. The headman was with another villager whose long hair was tied in a distinctive knot.

The HM, who speaks very good Northern Thai, said that he had come down because the Asst. HM had been arrested in connection with opium.

The HM says there are 70+ households in this village, but the

Bangkok monk who is a Thammacavik monk in the village, says there are about 60 households.

The CKA asked if any people in the village were Christian. He said no although Christian missionaries ~~at~~ (farang) had visited the village 3 times. He himself refused to accept the Christian literature because "he thought of the king who provides his HM's salary."

I asked about the age of the village. He said his ^{founder} Fa Fa ~~built~~ the ~~the~~ village (of two households). → He doesn't know where ~~his~~ his GrFa came from, but says not from Burma (but he seems ~~of~~ very attached to being a "Thai"). He even said his GrFa was "Thai not Burmese." To which the CKA responded that if ~~they~~ were he were Thai, he would have spoken Thai.)

The village is under Tamban Kōy Kōi.

HM says 2 villagers are opium addicts whereas in MÊ. Phē. Nōi, according to the monk, about 90% of the village are addicts.

KARENS AND SONGKRAON:

This morning a large number of Karens from B. Phé² & B. MÊ. Hāiⁿ came to dam hēa tū² kāng (ie the CKA) at Wat Kithiwang. On their way they stopped at the Nephew's house of the MÊ. Hāiⁿ HM (of Khr. Khan) & dam hēa him. (They call the CKA Khu-ba). CKA says that they come each year to do this. Usually, they come with people from S. Pā. Mā.ū, but this year this village is planning to come separately as they have a monk living at their chedi. The Karens foregather at Wat MÊ. Hāiⁿ where they join together for Songkraon ceremonies.

The ceremony consisted of (1) ~~with~~ wāi phā² (I think), (2) precepts, (3) presenting nāiⁿ sōm pōi, & (4) receiving blessing. The first was done by the lay leader, chanting in Burmese style, followed by a chant in

NT style by CKA. ~~The~~ The second part also consisted of Burmese-style chanting on part of lay leader & congregation & NT chanting by Phra Khru. In (3) the water & associated offerings were given to the CKA & then he followed with (4) in N.T. form.

The people didn't actually pour water on the monk, but the CKA says that he will use the offered water for bathing himself. This he said is the local custom & that the pouring of water over the hands as we saw yesterday was a copy to the Bangkok monks present (but Sangya says that in Bangkok the people bathe the monk). This same custom of presenting ^{sampoi} water to the monks was followed later in the afternoon & evening when people went to dam hua wat.

MERIT FOR THE DEAD - NA'I SOMBAT.

Beginning at about 11:00 this morning, a group led by M^o. Amphorn, came to make merit for M^o. Amphorn's ^{late} husband, Nai Sombat. ~~The ceremony included the presentation of food to 7 monks, the~~ According to the CKA, M^o. Amphorn had been advised by a medium in Chiangmai to make the following offerings:

- 1) Two ^{NT} sermons, 1 the Thammakam (ธรรมกัม) sermon & the 2nd Thamma-lai yo-k loik (ธรรมเล่าโยกโลก) sermon.
- 2) Seven sets of alms (อาหาร) (อาหาร ๗ มื้อ)
- 3) Seven khān of food (ขัน) (ขัน ๗ มื้อ)
- 4) 1 'memorial flag' (ธง) (ธง ๑)

The seven monks present included several Thammacavik monks from Bangkok. The actual containers of food were pinto, which the monks could use again.

The ceremony went as follows:

1) wai phra, khō.sīn, sāp sīn

2) Presentation of food:

A table was set up on the raised part of the room for the monks to eat. Several lay men presented the food which M^o. Amphorn stayed in the

back where the food was being dished up (Mö. Amphorn said that quite often people have this ceremony at home & prepare food there, but she ~~was~~ thought it was easier [because of the numbers involved?] to prepare food at the wát & present it there.].

The Aca:n, in ~~presentation~~ chanting the presentation of food mentioned that the merit made was for Sombut.

During the first part of the monk's meal, the Aca:n chanted what the CKA called wenta:n (Dharmān), a formal presentation chant in N.T., including the following

- 1) praise of the Triple gems.
- 2) For all the Devas.
- 3) Speak the name of the sponsor & tells what offering him or
- 4) Dedication to the person who has died.

After this chant, the lay guests are also served food even while the monks are eating. The foods served to the guests (& prop. to monks as well) included kā:p (dīp & sūk), leaves to go with kā:p. kē:ng'om, yammamung, and both white and glutinous rice. Dessert was a rice cream ~~by~~ (first time that I have seen ice cream in MS).

After the meal, there were two sermons, the first (Thamma:lai) by the CKA & the second (Thammakām) by the ant. abbot. Both sermons were preceded by a formal request from the Aca:n. The last one was followed by the hāi phun and triat nā:m, NT style.

During the sermon I noted what was contained in the khūng thaiyāthra:n ^{a pkg. of} for each monk: on a metal plate was placed, incense, a can of milk, box of soap, pkg. of candles, a tin of sardines (Doritos), box of large 'kitchen' mat dū, a pkg. of cookies, bunch of leaves ^{placed} ~~collected in~~ a newspaper cone, envelope (bearing Sombut's lotus head) containing money. All of these things were held together by a rubber band. I noted that 6 monks got these offerings and the seventh got a number

of envelopes (of money?) Also, placed in front of the CKA was a large basin with more offerings of the jug. Outside in the courtyard were the 108 sand stupas.

Mö. Amphorn's own explanation of why the ceremony was held was something as follows: when a person has died an accidental death (she specifically mentioned being shot twice), he has ~~to~~ much kam, or so people believe. Thus, one must sponsor or merit-making activities to help him over into the next life.

SONOKRAN (cont.)

In the evening, beginning about 5 p.m., groups of people from the congregations of each wat (with possible exception of some of the 'Burmese' wats), together with novices & monks from that wat made a tour of the town to dam hua wat tu'ng tu'ng. I travelled with the group from B. Pong which included 2 monks & several novices from Wat Chaiyalap. I met this group at Wat Ommara-wat, & then travelled with it to the following wats: Co-m Cê'g, Si-bun-rag, Uthaya-rom, ~~S~~ Sē'n Thō'g, & S'itthi-mongkhon. I then left the group, but it went on to Kittiwong & Saphanogai. Wat Cautharawat was definitely excluded. Also, Wat Co-m Thō'g was too difficult to reach to be included.

At each wat, the procedure was very much the same: (1) the people would ^{with nām sōm pō'i} bathe, one or more Buddha images that were placed in the building or in the courtyard for purposes of dam hua; (2) the monks, novices, & some laymen would ~~to~~ seat themselves before the abbot of the wat. When the other people had finished bathing the images, the monks would present a bucket of offerings & a bucket of nām sōm pō'i to the abbot. The bucket of liquid had been made up from some liquid from each container carried by the group individual in the group who poured it into the bucket (the bucket was provided by the host wat). (3) the group would receive the blessing from the host abbot & then depart for the next wat. Ostensibly, the abbot would bathe with the nām sōm pō'i water, but at Wat Sē'n Thō'g I noticed that a layman poured the water over the images after our group had left.

At Wat Si-Bun Ruyag I noticed that a 'bathing apparatus,' similar to that of Wat Kittiwong had been set up in the courtyard. There was a single Buddha image under the apparatus. The blessing given at different wats varied according to the type of wat - Burmese at Ommara-wat, Shan at Uthaya-com, & Kammyag at Co-m Ee-y, Si-bun ruyag, S'e-n Thong & Sitthimongkhon.

The event was very gay, with the groups being made up primarily of young girls, with a smattering of young boys & elders (both male & female). As groups paraded one another, there was great water throwing & teasing. Many groups had percussion orchestras. The event went on for at least 2 1/2 hours & many people kept up the gaiety even after they had run out of water.

Not only town wats were represented, but there were groups from Wat Nam Ni & Wat Thuy Phom (but not from any Kammyag - i.e. from Wat Me-Hain).

15/4/68

BATHING CHEDI AT WAT OMMARA-WAT:

Today there was a ceremony of bathing the chedi at Wat Ommara-wat. A monk from MHS gave a sermon in Shan. We missed the ceremony because we had to take Sanga to Chiangmai for emergency treatment for Acute glaucoma.

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SONGRAN (CONT.)

On the way back from CM, we met the CKA (& many other MS people) in Co-m Thong. The CKA said, in response to a question, that he didn't know when the songkran ceremonies for the town would be held, if at all. Last year they weren't held.

In the evening I noted spoke to a young monk from Si-Bunruey who was going to a songkran ceremony in B.Pi-y. I have noticed many satay around

☞ ~~report~~ that Sōy kra'n is an auspicious time for this ceremony. Similarly, yesterday the CKA went to a sōy ca-ta ceremony at a private home.

In the evening I found a large group of people (mainly young) on their way to dam hūa their former teachers ☞ the Dist. Educational Office. Another group of policemen were dam hūa their superiors.

20/4/68

FUNERARY RITES:

Early this afternoon Phra² Māhā. Bē't, the asst. abbot of Kittiwong, came over to tell me about a ceremony to be held this afternoon. He was on his way to the cemetery to participate in a funeral rite involving the collecting of bones of the deceased (kēp kra-dū-k). I went along to observe the ceremony.

There were about 10 people present, including 4 novices whom I took to have been ordained for the cremation, 3 or 4 youngish women ☞ late teenagers ☞ 2 or 3 young (probably unmarried) men, plus Phra² Māhā. Bē't. They had brought with them the following: a silver khān containing nā'm sōm-pō-i, a small earthenware pot, ^{a bucket,} a white cloth (the bag phū-pang-sakun), ☞ a cone of khōyān bucha. There was also a wreath of artificial flowers, made out of tinsail, which may have been there since there were a number of these hanging on the sū-ka ☞ they picked one off when they went to the remains of the pyre.

The young men went and collected several large leaves off plants nearby. The one woman, who seemed the youngest, knelt in front of the pyre ☞ krap-ed 3 times. Then she and the other women plus one or two of the men (including one novice) dug through the ashes ☞ pulled out some bones. Most were placed in the bucket, while some were placed on the leaves near the pyre. Finally when a large number had been collected in the bucket the nā'm sōm-pō-i was poured over them. Then as many as could be put in it, were placed in the pot. This was then covered with a small white cloth which was tied with a chain of cotton thread. The remaining bones were placed on

the large leaves & the wreath was placed over them.

The pot was then taken away from the pyre & placed on another bed of leaves. One woman, an older one, placed the white cloth across the pot & then placed the cone of khriang bucha over it. Mahā. Bōit came over & crouched in front of the cloth. He chanted something, slowly removing the cloth & cone of khriang bucha as he did. Then he chanted the nai phon. Then the pot was taken & placed in the center of the wreath on the pyre & the ceremony was over.

Phrā Mahā. Bōit says that this ceremony is held either 3 or 7 days after the cremation (in this case, 3 days). The deceased & relatives are khommyan.

~~Song~~ ANCIENT BUDDHA IMAGES IN M.S.:

This afternoon I went with Phrā Mahā. Bōit to Wát Sēn Thōng to take pictures of the Buddha images kept there. There are 3 very old images there, all bronze & all apparently in Chiang Sēn style. One image, kept in a locked cupboard, was found in a pond, called Nōng Bua, which is outside of the town. Phrā Mahā. Bōit says that there were two images in this pond - one called phi (the larger) & the other nōng. Only the latter was recovered & was sent to CM for repairs. It now resides in Wát Sēn Thōng.

Again, I heard the story that Wát Sēn Thōng is the oldest wát in Mē-Suriang.

^{ks?} Sōng ~~the~~ Myay & the End of Songkran:

About 5:30 this afternoon, the ceremony of ^{ks?} sōng ~~the~~ myay (Sōng 1957 Sēn 1222) was held in the middle of the intersection of wai sy khā. & Mē-Suriang streets (in front of the District office). There were only a few people present, mostly women. The two main ^{by} phēn were the acem (who officiated at the ceremony of a new body at the tobacco drying station) & the owner of the shop on the corner.

It is held at this place because this is the center of the old town.

In the middle of the intersection was a table on which was placed 4 basins of alms, a basin containing a Buddha image, & a large number of ~~the~~ containers of ceremonial items to be blessed. Below the table there were even more such containers. Most had in them smaller containers of sand, ~~of~~ & nám sôm pò-i, dry sôm pò-i pods, ~~of~~ khô-gô bark, & leaves/flowers, & ~~of~~ khô-gô leaves/flowers, phyo. of candles of incense, & string or skein of cotton thread. Around the table were 4 chairs, each filled by a monk. The 4 monks were the abbot of Wát Sítthá-mongkhon from Wát Pittiwong, the large monk from Wát Si-Bunray, & the abbot of Canthara-wát (the Burmese Wát). It is interesting to note that all of these wáts with the possible exception of Si-Bunray are within the old city.

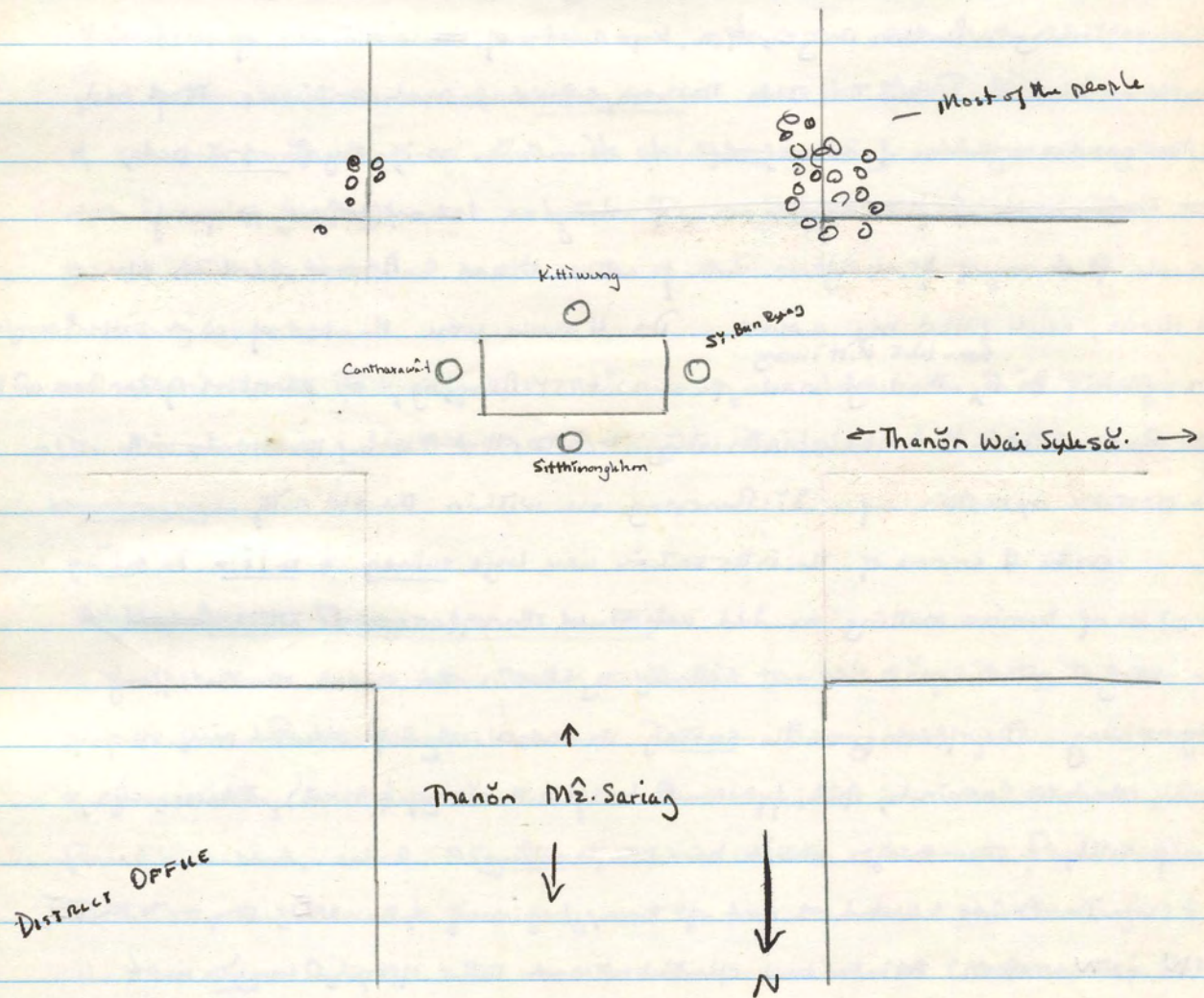
On the 4 corners of the intersection were large sattay & talé-o. The sattay were pieces of bamboo matting on which were placed the offerings & which ~~contained~~ had strings attached to the corners, coming together in the middle so the offering could be hung. The offerings on the sattay included cooked & uncooked rice, images of various domestic animals, bits of prepared food (both savory & sweet), tobacco, eggs, chess of betel, & other things I didn't have time to notice.

The Acañ chanted at each of these, beginning & the NW, then on to the SE, SW, & NE corners. After he had chanted at each then offerings were taken & placed at the end of the street in the 4 directions. The significance of the talé-o according to the shaman, is a closing of the door (Ja Sa-oy) so that the spirits can't enter. As the Acañ ended his chant, a young boy took the talé-o, which was on a pole, & the offerings to the 4 directions. During the chanting, an old woman crouched near at least two offerings & lit candles & incense.

The second part of the ceremony ~~concerned~~ involved the monks. The shaman told me before this began that people invite 4 monks, plus 3 carrying the Buddha image placed in the middle of the table. [Is the symbolism directional again?] Each monk sat facing the table with his back towards one of the directions.

~~The ceremony began with the Aca'n crouching in the~~

The setting was something like this:



The Aca'n came & crouched between the monks from S. Ban Bang & Sithimongkhon. This latter monk seemed to be the head monk. He chanted the wai phwa & then the precepts were requested and received from the Abbot of Sithimongkhon. This done, a sa-i sin was attached to the Buddha image in the middle of the table, then passed around the table from monk to monk & around all items under the table as well. The monks then each read from a separate book in chanting fashion, & the monk from

Cantharawâ.t reading from a Burmese text & the other 3 from N.T. texts. This finished, there was the sûct monyen by the 3 N.T. monks. Then I think there was some effort to make 'holy water', but it was by now raining so hard that no candles could be lit, & I couldn't see what happened. I also think there was the hâi phas at the end.

I asked the shopkeeper several questions about the ceremony. He said it is performed on the day following Sôngkran & it is held for the purpose of ~~putting~~ ~~the~~ rain making the people content (sûct) (sûct). He says that it is not a Buddhist but Brahministic ceremony because "Brahmanism came to Thailand before Buddhism." He explained that the trays of sand, nâ'm sôm pî.i, sôm pî.i, & khrijag bucha are not offerings but have been brought by the people for blessing & will be taken & used in the name after the ceremony (in one case, the old woman who was lighting the candles on the sâway & placed a hâi.ô (the home made rope on her offering). The alms proper have been collected ~~from~~ ~~the~~ together in 4 containers, but represent the gifts of those people who wish to donate things. Most of the people who participate or attend this ceremony are from the area around the corners. The site of the ceremony was chosen because it is the old 'center of town' (the old town) - he used a word ~~or~~ something like nom to refer to this. In former times, the streets were closed off for the period of the ceremony and the Kamnan enforced this rule. People didn't walk, drive, or ride through the streets. But today there are too many cars & people are not so interested (one truck rusted through the corners during the ceremony).

Very few people were in attendance - maybe 20 or 30 - and were mainly women & children.

INTERVIEW WITH MR. SANGUAN Cho-tisukkhárat:

In Chiangmai today I sought out Mrs. Sanguan Cho-tisukkhárat (สงวน ๕๐๐๕๗๕๐๑๖), the publisher & writer who has written more on Northern Thai history and customs than anyone else. I wished to talk with him partly because he had just made a trip to M.S. & plans to come again in mid-May in connection with writing a monograph on M.S. at the behest of the CIA.

He showed me a bulletin mss. in N.T. script which he had borrowed from Wát Kittiwong. This is a mss. that was found in an old hō-tham near the Salwin in an area where there are now no people except Karens. Sanguan & a monk from Lampang who was also present both agree that the calligraphy is not good & that the style, although N.T., is strange, almost as though written by someone whose native language was not N.T. This led me to suggest that it might be Lú² or ex-hu² who had written it. Both Sanguan & the monk ~~that~~ ~~then~~ think this is very plausible.

Sanguan thinks that the image in Wát Sên Thong is Chiangsên style & is very old.

The three men whom Sanguan says have played imp. roles in Mae Sariang history are Thê-p Sîg (who he says was definitely from Myay Yuan / Mae Sarsang & not from Khün Yuan), the builder of Wát Che-di. Lúy in CM, & Kolan. He thinks that Thê-trafan is a trad. crossing between Burma & Lannathai.

I mentioned observing the ceremony of sŏngkŏ² myan in MS a few days back & asked if it were found also in CM. Sanguan said that it used to be performed every year in CM, but has slowly become performed less frequently. It will be performed ~~for~~ this year because Chiangmai has undergone so many tragedies this year (airplane crash, fire, etc.). The Gov. & Mayor have specifically asked that it be performed. This will be the first time in decades. It will be performed at the Kikemyay which is

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at Wat Che-di. Luang in May.

He says that he believes the practice to be sāiyāsāt
(सौयसात) - i. Brahmanism.

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Luang's Buddhism:

This afternoon back in M.S. we had a visit from the Luang (ex Châymô:) man who brings things to sell. He brought with him the same Luang earrings which a young girl who had just migrated down from the mts. (as yet unmarried) wished to dispose of because she has now taken up Khonmyay clothing.

I asked the informant about the tattooing on his arm. Some is in N.T. & other he says is not words although it looks like it. He then said that if one really wished strong amulets against various types of dangers, then one should visit the Khu.ba.khā'ō. He says that when he was in the mts., & still now, he goes to wān the Khu.ba. quite often as do other Luangs of Luang. When the group from B. Dong went recently, he sent along a contribution for alms.

30/4/68

TRIP TO NORTHEAST:

After many complications due to Sanga developing acute glaucoma & having to be operated upon, we weren't able to leave Oranai NE-en trip as planned. However, on 26 April we finally left MS, spent two days in Chiangmai, & on 28 April left Chiangmai taking Phan & Wan with us. The night of the 26th we spent in Nakhon Sawan. The next day we drove to Khonkaen via Sarabai & Khorat. On the way we stopped at Lopburi and Khorat.

We visited the Dagers, EMA missionaries, in Khonkaen & I bought some more northeastern books at the ~~Klong~~ Klong Na-na Withaya (คองนาโนวิทยา) store in Khonkaen. This afternoon we drove to Malusarakham via Kosumphisai. Here we are staying at the house of Mrs. Chuanpit.

1/5/68

BNT VILLAGERS WORKING IN BANGKOK:

I visited Phra^u Maha^u Sey this morning at Wat Pho. S.Y. I talked with him about the group of ~~the~~ ex-villagers now working in Bangkok who had sponsored a thot pha-pa in BNT. He said that there are now 10 people from the village working in Bangkok including 5 girls who are working as servants.

TOWN SHRINE IN MAHA-SARAKHAM:

I noticed in passing the town shrine in MK that it now has a sign in front of it which gives the name - cao phu-lakmyan (ศาลพ่อหลักเมือง). I noticed a number of people worshipping there this morning.