

August 15, 1967

Misc. Observations on Mae Sariang

Today has been our first full day in MS, visited by Cit Than⁵ in S⁵ (Saiya's ⁵), a friend of his from the Phoenix Co. From them discovered that Nai Amphol is still sick. I mentioned I wanted to visit the BPP Hill Tribes Center - it is apparently some 10-15 km outside of MS on rd. to H⁵. Told them that I also wanted to visit each w⁵ in MS. Cit says that there are 7 or 8 w⁵. The one which this caught my attention is one off Mae Sariang Rd. (the rd. we leave on) & H⁵ town. This w⁵ has quite different architecture than ones I have ever seen before. Cit says that this is a Burmese w⁵ (w⁵ m⁵ n), which ~~is also~~ has services in Burmese, Mon, Karen/Mycing depending on the audience - but basically Burmese & Mon. The abbot apparently also knows English. I asked them also about the whether anybody here is particularly versed in the history of M.S. - answer: there is one man, a teacher, who apparently has a reputation for knowing the history.

Had two visits from a chap known as 'Bonny', a Karen connected w/ the Baptist mission station & a friend of Pete's. He speaks excellent Eng. He had been a customs official in Rangoon & then was sent to the Karen States (where, he said, no Burmese wanted to go) as a customs official. When things became very bad about 10 yrs. ago, he fled into Thailand. He has lived in U.S. ever since. He & his wife are 'house parents' at a hotel for tribal children (all except 2 being Karen) who come to M.S. to study in govt. schools (the mission has no school of its own). He is also involved in a Bible translation project under Bill Smalley (Bonny b. into Karen), but he is not too happy about this since he doesn't feel competent in 'theology'. He, apparently, is somewhat dissatisfied w/ his life at the mission station, but doesn't see how he can get out.

Also visited by a couple of students who are related to our landlady through their mo's. (All 3 are sisters?) - wanted to study English. The girl was 15 & the boy 13. The latter's surname was Na Chiangmai (As တောင်ချို) (Girl's name: Phannie ၇၂၁၁ [၇၂၁၁ or ၇၂]; Boy's name: Chälomphon ná Chiangmai [၇၂၁၁ or တောင်ချို])

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indicating that he is related to the former royal family of Chiangmai. His br. works for the Dow Corning Co. & has lived here at least since this boy was born.

Finally, also visited by a Karen woman from the mission also seemed to sell us some cloth she had woven. She apparently has sold a number of things to Pally.

'DENNY'

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Last evening Denny & his wife visited us again & we heard more of Denny's life. He was raised in Baccin, but sent to Catholic schools & then Anglican schools. Ever since WWII his life has been in turmoil - the Karen rebellion, 7 months in a Communist prison camp, hiding out from the Burmese. Finally, he made his escape to Thailand & has lived here for 10 yrs. However, he has no papers, no citizenship & is more-or-less restricted to M.S. About 5 yrs. ago when some Karens made an attack on Mae Sot, he was arrested (along with his wife) & kept in the local prison for 29 days while the Thai authorities tried to ascertain if he were connected with the Karen rebellion. No connection being found, he and his wife were released - giving him, he said, somewhat a sense of respect for the Thai following due process of law - but he was frightened while in jail. Particularly scary in jail with him were some Shans from Chiangmai & a man who claimed he a hill Karen carrier, but who in fact was an officer in charge of explosives in the Karen army.

Denny's wife, who speaks even better English, is from an old Baptist family. Her younger sister went to school with Mi Mi Kheng - she obviously is of a much higher class than any hill Karen - both are in part husband Karen.

Nearby wet

The wet opposite our house is called locally (not its official name) ဝဲ (ဝဲ ပဲ ဟိခေ) & is said to be a ဝဲ (Shan) wet.

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Yesterday afternoon Khun Ćit (Sanga's br.) brought an old man over who he claimed could tell me about Lua' and Karen customs. This man's ^{whose} name is ~~Q~~ 577 (Khun Ta'), is a native of Mae Sariang and is now about 65 years old. He is a Khon myang, but his years of experience as a policeman ~~brought~~ (which, if the calculations are correct, was between 2477-2485) brought him into contact with hill tribesmen.

LOCAL GEOGRAPHY:

Our conversation started out with a discussion of Khun Ta's "booi" as a policeman - which was between M.S. and Mae Hongson. In the course of this conversation some comments were made about the local geography. The river that passes through the M.S. and eventually ends up in the Salween has its origin in Doi Khin Yuan (ดอยหินยวน) some more than 100 km north of here.

JAPANESE IN MAE SARIANG

Before the war some Japanese came here as gardeners and traders. Actually were soldiers in disguise who came here (as, according to Ćit, to many places in Thailand) to map the area in preparation for military action. The Japanese ~~were~~ apparently did not stay here during the war. (I asked Ta about whether there were any "Free Thai" here during the war. At first he didn't understand, but when Ćit explained to him, he didn't recall any part of that sort. Ćit, however, thinks that there must have been some F.T. here.)

GOVT. IN M.S.

The younger brother of Thun'om Kittikachon (D.M. today) used to be an official here.

HISTORY OF M.S.

I tried to ask Ta a few things about the history of M.S. I asked him when he was a young boy if there were many Lua' & Karen living in M.S. I think his answer was that there weren't (only Khon myang) but there was some confusion in his answer and in my understanding.

When he was a boy, M.S. was known as Myang Yuan (เมืองยวน) and was governed by a Ćao myang (เจ้าเมือง) appointed by the Prince of Chiangmai or Lamphun. The four highest governing officials of the myang were: (1) Ćao (เจ้า), (2) phie (ผู้ใหญ่), (3) th'ao (ท้าว), and (4) s'e'n (แสน). The name was changed, according to Ćit's interpretation of what Ta said, in the

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5th reign (Chulalongkorn). I tried to ascertain when M.S. was founded as myang yuam. Ta said that he recalled his father telling him that it was founded by the Thai (Khon myang?) in order to prevent Karen & Shan from settling here. Apparently there was a 'war' between the Thai on one side & Karen & Shan on the other (prob. two 'wars').

Traditional Trade

I asked about trad. trade carried on in or through M.S. The answers were somewhat confused as the situation seemed to be different for things coming from Burma & things going to Chiangmai. From Burma, M.S. (Khon myang) traders brought such items as lamp oil, candles, kapi (closer to get it from Burma than from Bangkok), soap, Indian sandals, & cloth. The traders usually travelled on foot, carrying their goods hip style, but occasionally horses & elephants were used. Interestingly, the traders carried nothing to Burma when they went there to get goods.

In M.S. these traders sold their goods to "Indian" merchants who in turn sold them to other people. Sometimes these merchants would take things to Chiangmai & sometimes Chiangmai merchants would come here to buy things - but apparently the trade was minimal. (Even today, I doubt that very much, besides a little cloth, goes from here to Chiangmai). The route to Chiangmai apparently followed much the same route as today's road.

Ho. traders apparently played, and still play, a very minor role in the trade carried on in or through M.S. Ta said that traditionally they brought only a type of nuts. (There apparently is only one Ho. trader in ~~Chiang~~ M.S. - an older man who also owns a tin mine. He was once a captain in the ~~Thammasat~~ "Ho. army" [specifically distinguished from the "Chinese army"].)

LUA? AND KAREN BUDDHISTS:

Asked some questions about Lua? & Karen who live in M.S. & who are Buddhists. Ta. says that both groups, even though Buddhists, continue to bury rather than cremate their dead although they will have priests participate in ceremonies. For the Lua?, for example, will have priests to the home of the deceased to chant pu 7 daap (if rich) or 3 daap (if poor).
Buddhist Lua? & make merit at wat ^{C.M.} ~~Chong~~ ^{Chong} ~~Chong~~ (50 ~~50~~ 100) which is in
MS and wat ^{C.M.} ~~Chong~~ ^{Chong} (50 ~~50~~ 100) which is located up on the hill at the E. end

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edge of town nr the other Lua' village. Lua' young men have been ordained in wát chom cheng.

Karen Buddhist make merit at wát phǎ phǎ (ဝတ်အုတ်) which is not in M.S. Young Karen boys become novices there, but ~~more~~ Karen men are not ordained as priests, according to Ēit, Karen men at Bǎn wát phǎ phǎ have too much work (elephant markets, lumbering, etc.) to take time to be ordained. There are ~~se~~ Karen priests in wát mē hǎn (ဝတ်မဲဟံ) (uncertain where this is but not in M.S.) - an area which Ta. says is close to being Ichun myang.

There is no wát in M.S. where Karen or Lua' is used for chants or sermons. According to Ta. there used to be a Karen monk at wát pà hǎo (the one nr us) who did chant & preach in Karen, but he is now dead.

TEMPLES IN M.S.

The following is a list of temples in M.S. with the main ethnic affiliation - according to Ta. with the help of Ēit:

- (1) wát sǐthí ~~thang~~ mongkhon (ဝတ်စိတ်မုဂ္ဂလ္လ) - also known locally as wát ~~thang~~ ^{khá} puang (ဝတ်စိတ်ပွဲ) : a khon myang wát, which is ~~the seat of the Amphoe abbot~~
- (2) wát sǐ bun puang (ဝတ်စိတ်ပုဂ္ဂလ္လ) : A Shan wát in the process of becoming a khon myang wát.
- (3) wát chong súng (ဝတ်စံလှ) : Shan
- (4) wát dǎnthára-wát (ဝတ်ဌာနာဝတ်) - also known locally as wát man ^{ta.} ~~thang~~ lo. [ie. Mandalay] (ဝတ်မံလော) : Burmese wát [than the wát which Ēit says also has services in Mon].
- (5) wát kittiwong (ဝတ်ကိတ်ဝွေ) : Ichun myang - seat of Abbot.
- (6) wát sǎn thong (ဝတ်ဆံတံ) : " "
- (7) wát cǎng lham (ဝတ်ခံလံ) : Shan wát
- (8) wát pà nǎt (ဝတ်ပာနတ်) : khon myang
- (9) wát ^{cǎm} chom thong (ဝတ်ခံတံ) : " " (Lua')
- (10) The wát known - locally as wát pà hǎo (ဝတ်ပာဟော) - Burmese wát

Misc:

Ta. says that the Lua' eat dog meat.

- (1) wát ^{cǎm} chom cheng (ဝတ်ခံစံ) : khon myang (Lua')

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VISIT TO WAT PĀ. HĪAO:

~~The~~ Yesterday morning Jane & Sauga went to wāt pā. hīao to take some food for the monks. They discovered only one monk, a Burmese who speaks Kham Myang but not Cent. Thai. He said that the other monks had gone to Bangkok (?) but would return shortly.

CHINESE SHOPKEEPER:

Yesterday morning went to mkt. to buy some card, etc. with Cit. We went to the shop of a Chinese shopkeeper on the main mkt. road next to the Enso distributor. I saw a letter on this shopkeeper's table written in Chinese & with Taiwan stamps. I thought he might be Ho, but Cit says no - "He is Chinese."

I asked the shopkeeper if he was any of the other shopkeepers in the shops in the mkt. went to the mtns. to trade with tribesmen. He said no, the tribesmen come to the mkt. There are, he said, some traders who go to the mtns., but are from another part of town.

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CHRISTIAN HOSTEL FOR KAREN STUDENTS:

This morning I paid a visit to Benny & his wife (Latsi?) at the Baptist mission station where they run a hostel for Karen (and a few other tribal) ~~tribe~~ students who are attending gov. schools in Mae Sariang. There are a total of 45 students at the ~~also~~ hostel: 24 boys and 11 girls. 3 of the students are Lua², two (siblings) are half Karen, half Thai. Interestingly, these latter two are ch of a Karen Pa and a Thai Ho - Benny commented that this was unusual - the Pa being a school teacher. Only 3 of the students are non-Christians - animists with some conversion of Buddhism according to Benny's definition. There is a practice of leaving Christians. However, according to Latsi, some of the students still believe in spirits, "even though they shouldn't." She said that when a student becomes ill, their parents often put pressure on them to return home to undergo the proper ceremonies propitiating spirits. She said that the hostel (mission?) fights this pressure on the grounds that a period out of school in the hills would seriously disrupt the student's education ^{hostel's}

This is the 9th year of the ~~school's~~ operation. When it was first opened, most of the students were older (14-15) even though they hadn't yet begun school. This older age has

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has been reduced in recent years, although they still have a problem with older students. Since Thai law (or practice?) insists that children not be older than 15 when graduating from P7 and entering M3, some of the students at the hostel are not officially eligible. Last year ~~the~~ the hostel had to get special permission for 2 ~~of~~ average children $\frac{1}{2}$ this year ~~are~~ are.

I asked about the teaching of Karen writing to the students. There is no formal teaching. Rather, Benny says, the students pick it up through the Bible $\frac{1}{2}$ through the hymn books. The younger students are much more at home, however, with Thai script than with Karen script. The script developed by the Baptists is a modification of Burmese script. However, the Catholics introduced Roman script. No Thai script has been developed for Karen, according to Benny, although he thinks it might be a good idea.

The ages of the children range from 7 up to about 17 as there are students in all grades from P1 to M6. Some do come to the hostel after having completed ~~P4~~ P4 at a school in the hills, while most enter P1 in MS. Those who have completed P4 in the hills do not do nearly as well as those who start in MS because they don't have enough command of Thai. ~~There are~~ According to Lotsi, many of those who start P1 in MS are Thai among themselves while playing.

~~There~~ The ideal is that all students will finish M6, but there are some dropouts because the parents believe a child has had enough and should return home to work.

I asked about the cost to the students for room $\frac{1}{2}$ board, $\frac{1}{2}$ I believe the answer was \$50 per month. However, according to Lotsi, this cost was calculated at a time when prices were lower. Some students do not return to their homes during the vacation so that they can earn some extra money by working around the mission. Some students often do not get enough from their parents to buy new clothes, etc.

This interview, which was conducted entirely in English, was interrupted by Dit who came to take me to the Nai Amphoe.

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Today, I finally had an opportunity to meet the Nai Amphoe who has either been away or been ill ever since I arrived in M.S. His name is Captain (ร้อย พัน) Khācīt Sūkhānon (ร้อย พัน สุทธิคุณ). He has only been here for ~~3~~ 5 or 6 months. Before that he was in a district of Nan which borders on Laos. He has also worked in Prac, Chiangrai, Uthai, & Khonkaen. He is originally from Uthai Thani.

~~We talked in general terms.~~ I presented my letter from the N.R.C. and told him in general terms about my ~~work~~ projected work. He appeared ~~to~~ very friendly & willing to help me in anyway he could. He called in his assistant, pilāt zampā. ~~the~~ tri. (ร้อย พัน ตรี) Nākhon C̣yap̣ḳṣāt (ร้อย พัน ตรี) and introduced us. He directed this man to provide me with any statistics which I might want. We also discussed the Dept. of Public Welfare center which is some 15-20 km. outside of M.S. on the road to Hod. This is not a nikhom, but a center where experimental crops are tested for possible use in the hills. There is also a wāt there where there are monks from Bangkok working under the thammathūt (ธรรมทูต) program for bringing Buddhism to the hill tribes. He was planning to visit the center on Saturday to check about preparations for the visit of the Dir.-Genl. of the Hill Tribes Div. of the Dep. Health Dept. (who is coming up on Sun. in advance of his attendance at the Hill Tribes Conf. in Chiangmai). As I had expressed an interest to see the center, the D.O. invited me to join him on the trip to the Center. As I could not go on Sat., he changed his plan to go on Friday so that I could go with him.

We also talked in general terms about his family & home in Uthai Thani. He has 3 daughters, and one son. He also invited me to both visit his home here & in Uthai Thani when he goes there on a visit.

After leaving the D.O., Mr. Nākhon took C̣iṭ ị me for coffee at the restaurant behind the district office. I discovered that Nākhon had spent 2 months in Mahasarakham, in B. Dain Du. (Tambon Khua) on Turf's project, working under Jacques Amyot. Nākhon was then a student in Poli Sci at Chulalongkorn. He has only been here 5 months - prob. his first job since graduating from college.

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His home is Bang Naeu in Chumsei province. He said that when he goes out to "the villages", to inspect land, he must ^{often} walk. On the occasions he is out for several days, he must get food from the villages - mainly Karen. He feels very much his lack of knowledge of Karen. He estimates that 75% of M.S. town is Karen (I have heard 40-50% from other people).

He took me to the health center ~~which was~~ where there ~~was~~ is a rough map of the District. (I will make a copy of this later). In talking to Mr. ~~Thawon~~ ^{in charge of the center} (~~Thawon~~) (~~Thawon~~), I discovered that this health center services most of the health problems of the district/town in the absence of a govt. hospital (there is a Baptist mission hosp.). The health center has only 10 beds, & even most of these were not filled.

H KAREN NATIONALIST:

After lunch, Khun Nakson took me to meet a Karen refugee by the name of George Mahnsra Po. I was quite startled in entering his home to see a room filled with books. Especially prominent were a set of Encyclopaedia Britannica & a set of "Great Books" series by E.B., but there were also books on such diverse subjects as English literature, Nuclear Physics, Plants, the Thai HEAT book, Burmese history, etc.

I felt very ill at ease during the whole conversation, because it soon became apparent that here was a man of exceptional intellect (esp. in M.S.), but also a man of a dominant obsession - Karen nationalism.

We started by talking about different types of Karen. He himself is Pwo Karen, but his wife is half S'kaw & half Pwo. Kayah he said are different (he refers to them as Pwe & agrees that they are what the Thai call Yai Jing - 'Red Karen') in that they have been tied up with the Shans for a long time - even to the pt. that one Kayah principality when losing its leader, recruited a Shan zambar. He explained that the 3 colors (white, red, & black) in the Karen flag which existed from 1932-1948 represented the 3 Karen groups.

This led him into a discussion of Karen nationalism. What followed was an admixture of his personal life history, Karen/Burmese history, and diatribes against the Burmese.

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Using a map of Burma, he showed me his birthplace in the delta near Bassein. His father was a school teacher who once punished U Nu by beating him over the head with an umbrella (for which he was forced to move posts). George himself was educated in several places, including Rangoon (he is referred to as "Dr.", but where, when & in what subject he received a doctorate, I did not discover). Before the war, he became dir. of physical education at a Teachers' College in Rangoon. During the war the T.C. was moved to a place in NW Cent. Burma. But, it was later disbanded and he was stranded in Kelaw in the Kayah state. He was interned for about a third of ^a year by the Japanese. After the war, he entered the Kayah state & became one of the leaders of the KNU (Karen Nationalist Union). For the next several years he was involved in the Karen rebellion; but after the death of its leader, he fled into Thailand. For 11 yrs., ^{ever} since he fled, he has been living in Mae Sariang. He now devotes himself to writing Karen history, & traditions so that the Karen will not forget.

His intense anti-Burmese sentiments are most vividly contained in a couple of paragraphs which he had written in a test for "Famous Writers' Writing School" (in America). He also is bitter ~~of~~ against the English for not helping the Karen. He sees no gov. of Burma - Communist, Socialist, or Democratic, in which the Burmese would give the Karen their due. To him the Burmese are intruders on Karen lands - the delta is Karen if they almost succeeded in capturing it (which they did).

Although his G.Fu was a Baptist pastor, he calls himself a "liberal Catholic". This is because his wife is a devote Catholic (I forgot to mention that he has a number of Catholic books among his collection).

In many ways he is a pathetic figure. He is an expatriate from a place where there is no nation of his own, from a cause which, if it ever succeeds, will be carried by other hands. He has no work of his own; but has picked up such odd jobs as washing post-horn for Ijima & selling Encyclopaedia Britannica's (which he has sold several sets in A.S. - much to my surprise since a set costs 5,900 Baht). He has taken

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- a sophomore English course from the Univ. of Chicago & written to Prof. Cady about mistake he made in his History of Modern Burma. I could sense a ~~but~~ barely concealed hope that I too might employ him. How ironic & how tragic. A man ^{but} for ~~the~~ the twists of fate & post-war politics might have been a national leader in a free Karen State hoping that a young man held his eye might design to employ him for some minor task!

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VISIT TO WÁT CHOM CHE'NG:

This morning Āit & his friend from the Phanao Co., 'M.S.' (not really a mō) Tawon, took me to Wát Chom Che'ng (ဝတ်စုံ ၁၁၆၀) which is N^o the Lu^o village, Ban Dhue' (ဝတ် ၁၁၇၅?), & N^o the Khon Myang village of B. Chom Che'ng. At the wát, we had a long conversation with the abbot, whose name I didn't get.

This wát currently has 2 priests and 10 novices, all of whom are Khon Myang. However, some Lu^o have been ordained here in the past as novices, although not as monks. The 'congregation' of this wát is primarily Khon Myang, some Lu^o, and a few Karen. [For Karen participation in a cremation ceremony for a former abbot of this wát see the picture on p. 19 of the set of pictures in P. Kunstatter, ed.

Southeast Asian Tribes, Minorities, and Nations]. The sermons and chanting are both in Kammyang (The reference to chanting in Kammyang refers to the sounds used in chanting Pali words - see below). The wát possesses bai k'n in both Kammyang and Thai.

The abbot does participate in certain Lu^o festivals, upon invitation. Among which are burials, the funeral rites known as sāng khá ha' (ဝတ် ၁၁၈) and sāng khá thá'u (ဝတ် ၁၁၇), and 'entering a new home' - phí thi. khún bān mǎi (ဝတ် ၁၁၆). There are differences in these ceremonies from their Thai counterparts. At death, people are buried rather than cremated. The offerings of the people in the other funeral rites are for the dead & not ~~in~~ for the priests in memory of the dead (there was some confusion about the two terms used - the first apparently refers to offerings immediately after death while the latter refers to a ceremony at some indefinite time later). It is interesting to note that all these ceremonies ~~are~~ are performed by households rather than by villages. Āit commented and the head priest agreed that

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the vic? ~~are~~ who live in this area are neither Buddhists nor animists, but a little bit of both.

Talked at some length of the old abbot who had died 3 years ago and ~~whose~~ whose cremation was attended by a personal representative of the king [P. Kunstadter attended this funeral]. This abbot was extremely well respected.

The present abbot has been here for 14 years in this wat $\hat{=}$ is a native of M.S. His Central Thai was a little sketchy - at least in speaking.

Asked about books in the wat - nothing old. Also, no history of the wat.

After finishing talking to the abbot, we walked around the wat. Cit $\hat{=}$ M.S. Taw-n explained to me that the wat is in N. Thai style, but two of the 3 chedis (the third holding the ashes of the recently deceased abbot) $\hat{=}$ the gates are in Burmese style. The half-man, half-beast decoration, among other things, indicates this.

Burmese Goods in the Mkt:

After leaving wat Chom Chay, we returned to town, where I was taken to a shop selling, among other things, Burmese chests & tobacco. This same shop has some 'medicines' made in Burma while another shop (the large, modern one) has Burmese phosins & blouses. Some goods, thus, continue to come to M.S. from Burma.

INTERVIEW WITH THE CHIEF ABBOT OF THE ~~TEMPLE~~ AMPHOE:

This afternoon Cit and Taw-n took me to wat Kittiwong (วัด Kittiwong) which is the residence of Phra' Khru. Zan-us-n sa-t sa-na-kiat (พระครูจันทน์สารนิเวศน์), the chief abbot of the amphoe - cao khua' zampha. (เจ้าอาวาสวัดจันทน์). We spent more than two hours talking with him.

This monastery has 10 monks and 2 novices, all of whom are khon myang. There have been Karens as novices ^(but not monks) here before, but not now. ~~He~~ He again mentioned B. M \hat{e} . H \hat{i} -n (U. 112) 1116) as a Buddhist Karen village. There were 5 or 6 monks ordained there in April, although

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only one now remains. Also, a ~~more~~ Karen from there is still in the monastery - in Chingmai. He said that the wat across from us - wát pū hīāw or wát 30māfāt (?) has a monk who is a Karen (it has two monks, the other being a Shan). This Karen was ordained here, but studied in Burma.

Apparently what makes a wát 'Burmese' is the mode of chanting the Pali texts - quite different from the Thai sounds employed in the same chants (there also is a difference between Thai & Kammyang). Some of Shans use the 'Burmese' style. Actually, there is only one real Burmese monk in M.S. - the abbot of wát cānthārawāt. That abbot has reached ~~for~~ the highest stage of Pali learning - but he studied in Burma rather than in Thailand.

It is not necessary for a monk who has been ordained in Burma to be reordained in Thailand if he moves here.

Mentioned that B. Hwai Sui & B. Hwai Sing were nearby Luo' villages in which Buddhism was practiced, while B. Thung 12-y (b. 7) 1125 is a village which used to be Luo' but now is Kammyang. He said that the Luo' used to be Buddhists. Karens, on the other hand, are not very good Buddhists. They do not like to be ordained as priests for two reasons: (1) they are afraid that the ~~pho~~ phī. will not like it and (2) they feel that they should help their parents.

He knows quite a bit about the thammathūt program although he is not directly involved. It is restricted, in this amphoe at least, to the Hill Tribes Centre on the road to Ht. Thus, the monks do not go out much in the village, but are available ~~for~~ for tribesmen who come in.

We discussed the history of M.S. & I picked up a few disjointed facts. The ex-chief abbot who died a few years ago at the age of 110, had made a few notes on the history of the amphoe, but these have not been published & don't seem to be available. The abbot suggested that I read Sangwan's book, Nīya'i bo-rān khēdi. khōng phō.k nīya

(นิยายโบราณคดีของพม่า). The abbot mentioned that the most famous person who orig. ^{who lived in 2270} from M.S. was one Thēp Sing (เทพสิงห์) who appears in the history of Chingmai. Another famous personage was cū fāi kō-rān (คูฟ้าโคระน) (a Burmese name) who somehow ended up in the Shan States. There used to be a wall around M.S., remnants of

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which can still be seen. The wall, which had 4 gates like Chiangmai, was built to protect the populace from attack by 'Red Karen' & Shan.

This wat used to be called wat chai songkram (วัดไชยสงคราม) because it represented victory over the Karen & Shans. 133 years ago the name was changed to wat sòp thá-n nai wiang (วัดสุพรรณไฉน) & 46 years ago it received its present name. Wat sè-n thong (วัดเส็นทอง) is the oldest wat in Mae Sariang.

The abbot provided me with some statistics:

Population of Amphoe Mae Sariang in 1960 (1960 Census)

Men	19,387
Women	19,227
Karen	19,860
Lua?	<u>2,464</u>
TOTAL	38,614

RELIGIOUS BREAKDOWN OF CHANGWAT MAE HONGSON (1960)

BUDDHISTS	67,360
CHRISTIAN	2,277
ISLAM	299
'CHINESE' (ชาวจีน)	2
OTHER	<u>10,869</u>
TOTAL	80,807

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Wats, ~~monks~~ & Clergy in Amphoe Mae Saring (1967)

Wat	29
Priests	76
Noices	114
Temple Boys	73

All wats are Mahanikai. Only Swats have Bot with se-ma within which ordinations can take place:

wat kittiwong	(วัดกิตติวงศ์)
wat cantharawut	(วัดคันธาราวุฒ)
wat si. bun yang	(วัดสี่บุญยัง)
wat luthya. ^{rom}	(วัดอุทยาโรม) [wat chong sung (วัดช่องสูง)]
wat phi. pha.	(วัดป่าป่า).

Only 2 monks in the amphoe are upachaya - the amphoe abbot and one other.

The abbot was very friendly & invited me to return after his Cent. This was excellent & he was up on much that is happening in Thai & world Buddhism. He is a relatively young man - not much older than his late 30's or early 40's.

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VISIT TO TRIBAL DEVELOPMENT CENTRE:

This morning the Nai Amphoe, in the company of S assistant, driver, his 6 yr. old son, & I, took me to the Tribal Development Centre some 17 km. outside of M.S. on the rd. to Hst. We didn't spend too long at the centre because its director had gone to Chiangmai to meet the Dir.-Gen. of the Tribal Welfare Division of the Dept. of Public Welfare. We did look around at some of the demonstration plots of apples, grapes, litchis, corn, coffee, etc. which are being tested for possible use in the hills. Also at the center is a store for tribespeople. Although the main people at the center are Thai, the workers in the fields are tribespeople - predominantly, if not exclusively Karen.

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The center also serves as a base camp for teams of workers who go out to live in selected villages. 3 Thai (an agrice. officer, a development officer, & a public welfare officer) live in 4 Karen villages (both S'kaw & P'wo) within 2 hrs walk from the center. These villages in turn serve as sub-centers for work in other nearby Karen villages.

There was a Thammathut program - one monk - who lived in a village N. the center, but he has returned to Bangkok for Lent.

One young Thai at the center with whom I talked has been ~~there~~ there 3 months & is a graduate of Thammast in Public Welfare. ~~He~~ Although he knows no Karen, one of his companions does.

I asked about Opium. The first answer was that it is forbidden. Then, the young worker admitted that the Karen grow ~~off~~ poppy's, but not in the area covered by the center.

The center is obviously a pleasant place to live - at least for part of the year - as there are several pleasant houses for staff, electricity, & running water as well as the cooler weather & the produce of the demonstration plots.

VISIT TO MAEMUNSON COURT, MAE SARANG

On the return to town, the Nai Amphee had us stop at the Mahayongson court in Mae Sarang so that I could meet the two judges there. Both are young men in their late 30's or early 40's and have only been here since May (the Nai Amphee commented on the tremendous mobility of Thai govt. officials!). One is from Ayutthaya and the other from Bangkok.

~~The~~ The court hears only about a hundred cases a year. I asked if tribesmen ever appear before the court. They answered that occasionally they do - in connection with opium.