

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

27 February

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

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

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

ʔa:k another " " " (Fig. 2, p 69)

naj spinning wheel

phiang saw maj: device for spinning silk

khí: loom

ʔiw cotton gin

jo:m maj to die silk

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

1) khren

2) pin: a three stringed guitar

3) small gambala.

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

28 February.

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

6 March, 1963

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

1) out a little bit about ~~what~~ what happened.

THAM BUN: The ceremony was held for all the inhabitants of khum pa: ha:st (though some of the other villagers attended). The ceremony was sponsored by Mr. Phan (the ^{khum} headman), Mr. Phim, and Mr. Lai, though the whole village supported the ceremony and activities.

The events can be divided into two parts: (1) religious and (2) sanuk 'fun'. The first consisted of ~~the~~ an non-Buddhist and a Buddhist part.

A. Religious: Buddhist:

The priest and 3 novices from wat BMT came to the ^{khum} ~~khum~~ in the evening at about 6:00 p.m. During the evening period, ~~they~~ they made chants and holy water which was sprinkled on the people. The next morning the people fed the priest and the novices. They again chanted. The priest was given B20.

B. Religious: Non-Buddhist

The major religious aspect of the ceremony consists of "tying the kwau" for both the villagers and the ^{khum} ~~khum~~. A tray called ๑๓๖๑๓๖ (khaj moy khue) was prepared and consisted of the following things:

- 1) flowers - da:k can-pa: khâ:w
- 2) raw cotton
- 3) cotton thread
- 4) cigarettes

5) candles

6) banana leaves containing salt, peppers, tobacco, betel

7) pieces of wood called ๑๓๖๑๓๖ (ka:n khue:n) - used with betel

8) ๑๓๖๑๓๖ (ba:j phlu:): banana leaves containing lime for betel

9) peppers

10) bowl of "holy water"

As I didn't see the ceremony, I can't describe what was done with these artefacts. However, I do know that each villager had string tied around their wrists, had holy water sprinkled over them (in fact when I arrived in the village, the villagers were throwing water at each other in fashion of songkran), and the whole ^{khum} ~~village~~ had a string tied from house to house to in order to bring khwa:m siuk ^{khum} ~~khum~~ to the ^{khum} ~~khum~~ and protect the ^{khum} ~~khum~~ against evil phi:.

C. Sanuk:

The major parties of this small festival consisted of m̂:lâm, food, and drinking satto. This was the time when people from other khum's joined in. A P.A. system had been rented for B100 (which all the khum members helped pay for). This khum has a m̂:lâm stage and many of the members are quite adept in singing m̂:lâm or in playing the instruments which go with m̂:lâm. The khum has its own m̂:lâm group and owns the backdrops for the stage (these cost B950).

D. Some general observations: This ceremony obviously demonstrates the integration of ^{khüm} ~~khüm~~ piä: häit: the tying of the string from house to house, the joint financial support, etc. In fact, I am beginning to think that this khüm has many aspects which set it off differently from the other khüm's. I certainly find it the friendliest khüm. Mr. W. says that Mr. tä:p in khüm yaj will sponsor a tham bun ceremony for that khüm.

HOUSE BUILDING: Tomorrow morning the building of a new house for Mr. & Cik will begin. At about 7:00 or 7:30 there will be a ceremony to begin this process. This will be the ¹ ¹ ḡḡ ḡḡ ḡḡ (ja:j thórá:nis) ceremony - that is, the ceremony of "moving (ja:j = "to move") the earth fairies" (thórá:nis = "earth, soil"). When the posts for a new house are set in the ground, the spirits who live there have to be placated. This will be done by putting food which is called ḡḡ ḡḡ ḡḡ (pha:wá:n) into the ~~new~~ hole for the house stakes.

VISITORS TO THE VILLAGE:

A. MR. Pô: This man is a carpenter who has lived in Bk. for 7 years learning sewage for 24 \$/day. He has returned for the wedding of his younger brother. He can speak a little Chinese because

he has worked with Chinese workmen. He is living in Hse. no. 17. He doesn't know if he will return to Bk. after the wedding.

B. In khüm piä: häit there is a man who used to live in the village but now lives in Udon province. He has returned to ma: léin.

C. ASSI. NA: AMPHOE: Today Mr. Chansen, the palät amphoe tho: decided to come out with us. He has always been interested in what I am doing and in my interest in their customs. He was quite fascinated about my having eaten horse for he says that he couldn't have done so himself. He also doesn't like khá:w náw.

D. The Veterinarian. Mr. Prapat one of the vets in Sarakhue also came with us because one of the buffaloes of Mr. ~~Chansen~~ Phung, the headman, has been suffering with diarrhoea. However, it seems to be all right now because Mr. Phung had got some medicine from the changwat station. He says that the biggest disease of water buffaloes is ~~to be~~ a type of hemorrhagic fever.

EDUCATION: Mrs. Berg says that there are only 3 students from the village studying advanced education anywhere. She says that the students here are just not well-suited for such continued edue.

Later in the afternoon we visited the school at B. Khwāi. What a contrast! Here there are 10 teachers for 237 pupils. There is an office for the headmaster (with typewriter). The school is just full of all sorts of aids and proper desks and a small library. The students are much cleaner and much better dressed. It is hard to believe that it is the same tambon as BNT.

KENAF GROWING: I asked the headman if kenaf is grown in the village. He answered that it used to be but now isn't. His reasons were the following:

1. the price of kenaf has gone down [which it has because of the preference for Pakistani kenaf which was at the height of beginning of kenaf raising in Thailand in a kenaf]
2. The productivity of the land decreases after 2 yrs. of use.
3. There isn't enough spare land.

7 March, 1963

This morning Jan, Mr. Wichian and I went to the village to observe some house building ceremony and some other events.

HOUSE BUILDING: This day which was the 13th day of the waxing moon of the 4th month had been determined to be a particularly auspicious day for house building. There were in fact two houses being built. The village shaman said that the day was auspicious because it was 3rd of (wan fu; fu: 'to float'). Determined by knowing whether a piece of something floats or not (must find out more about this later), we observed the building customs for the house of Mr. Ce:k in khām wāt.

Some beliefs connected with housebuilding:

The villagers believe that a house must be completed the same day that it is begun. This is because a spirit might see the house, think it is uninhabited, and come to live in it. Thus, the house must be lived in the same day as it is begun whether or not it is finished. ~~is~~ Therefore, beforehand many of the sections of the house are prepared giving it somewhat of a prefabricated appearance.

Co-operative behaviour:

The person who wishes to build a house in BNT does not hire workers to come to build. Rather, on the day before the house is to be built he goes around to his friends and relatives and announces that he is going to begin building on the

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Co-operative behaviour:

The person who wishes to build a house in BNT does not hire workers to come to build. Rather, on the day before the house is to be built he goes around to his friends and relatives and announces that he is going to begin building on the

next day and requests their help. He provides food and drink for the workers. Only men help in building houses.

~~Some tools of house building:~~ Some tools of house building:

One of the more interesting instruments used in house building was the ลำปอไธ (lám pò: p dín - CT). This is merely a long bamboo tube which has had many slits made in the bottom. When a hole has been dug for a house post, this instrument is put into the hole. It is pressed hard on the loose dirt. The ends separate and it picks up the soft moist dirt.

Some magical omens:

There are several magical devices which are employed during the house building ceremonies:

1) Leaves: the leaves of the ใบส้ม (baj jǎ: - *Morinda citrifolia*) and ใบขี้เหล็ก (baj khūn, *Cassia fistula*).

2) Magical water: this consisted of a bucket full น้ำหอม (nám hǒ:m - 'scented water') with some stones which are called หินน้ำหอม (hǎ: káp sa:j) in it.

3) Sǎw zǎ:k: One of the posts of the house is made the 'No. 1' pole. This is called เสาเอก (sǎw zǎ:k) in Thai and เสาเอก (sǎw hǎ:k) in Lao.

4) เสาเอก sǎw mǒ:k hǒn: another of the poles is deemed the 'auspicious' post. This called เสาเอก (sǎw mǒ:k hǒn) in Thai and เสาเอก (sǎw hǎ:m) in Lao.

5) nǎn nok khūn: probably one of the most important omens connected with house building are little bits of paper on which are written in Lao characters (known as กระดาษ - tua thām). There is a piece of paper for each of the 8 points directions - i.e. for each of the 8 posts of the house. These pieces of paper are made up by Mr. บุนสี (bun sǐ:) who lives in khūn p.h. He is known as $\text{จัน$ (ca:n) because he has spent many years in learning his secrets. In this case he learned while he was a monk (for 4 years). He copies these characters from the ตำรา (tam ra: bǒ:ra:n). Each of these pieces of paper is different and each is attached to a different one of the 8 posts. These pieces of paper which remain until they decay are supposed to protect the house and its ink from fire and other dangers. These pieces of paper are known as nǎn nok khūn in Lao and กระดาษ (ka:ta: nǒk khūn) in Thai. [There are some of these in our house which I will try to copy some time].*

6) kuak fǎj: This is a bamboo basket which is wound with cotton string and dyed blue string. It is stuffed with the auspicious leaves mentioned above.

* The juice of the มะตูม (má:tum) [CT] or มะตูม (mak hǎ:m) [Lao] - aegle marmelos or baal fruit was used for the glue.

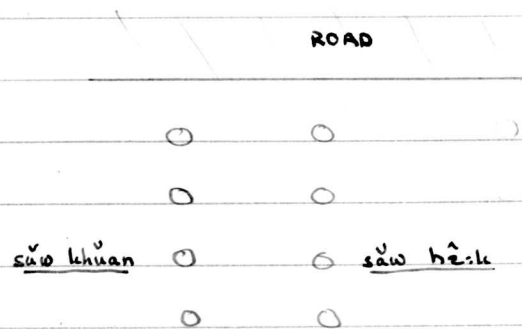
It is usually used for worshipping fairies who live in trees. It is attached to the săw khuan pole. In the house being built in khum jāj an $\text{๕} \text{ ๙}$ (zāk) was used instead of a kesak faj.

7) saj: A bamboo fish trap known as a $\text{๙} \text{ ๗}$ (saj) is also wrapped with string and stuffed with auspicious leaves. It too is attached to the "No. 1" pole.

Events:

Some of the auspicious leaves, the water, and the rocks in the water were taken and put in every hole of the newspaper 1st put in the hole of săw hē:ik then in the hole of săw khuan.

The following diagram shows the relative location of the various poles



Also, the holy "fragrant water" was poured on the poles where they will enter the holes. This was done for each of the poles except săw hē:ik. "This is done not for the fairies but for auspiciousness."

săw hē:ik had a mark ๕ on it indicating which pole it was. The fish trap and other basket was attached to săw hē:ik by measuring the fish trap 4 times along the pole and attached to the pole. The other basket was attached to the săw khuan.

A measuring rod was used to measure the depth that the poles must go into the ground. From the ground to the floor of the house is 1.90 m. The pole goes 78 m. into the ground. The house poles are 5 m. from ground to top.

Feeding the earth fairies:

Food for the earth fairies consists glutinous rice, chew of betel, palm sugar water ($\text{๕} \text{ ๗} \text{ ๗}$ - nā:m zō:j) and cigarettes. The man in charge - Mr. Săw - took the food in three baskets and placed it around the area each time asking the earth fairy to go away.

Erecting the poles:

Once the earth fairy had been propitiated, then the erection of the poles began. First săw hē:ik, then săw khuan, then the others as follows:

5	3
0	0
8	0 ⁷
2	0'
4	0 ⁶

Dos. 3 and 4 are known *repegs* respectively as the pole that "shuts out the net" (โถงน้ำ) and the pole that shuts out the cut " (โถงน้ำ).

After the poles had been erected with much grunting and groaning they were turned to face the 8 directions. Once this motion had been made the building in earnest began.

* * *

RICE MILLING: We watched the rice milling with the traditional mortar and pestle. There were
(๑๑๑๑๑๑)

3 different sized mortars were being used. These go from smaller to larger:

smallest	sak n̂aw
medium	sak f̂aw
largest	sak ŝim

"THE LENT WATCH": Today a man from Ban Khawaw came to the head man with a complaint his son had been "engaged" to a woman who lives in BNT. She has a watch which belongs to the man. She claimed that the boy had given it to her in exchange for a "kiss." The father claims that she only been

given the watch to look at, as the watch was not the son's to give away. Now the engagement has been broken as the son has found someone else to marry. The father wants the watch back.

Mr. Phom, the man from Ban Khawaw, a friend of his from BNT, and one little cousin went to the house of the girl and the mother (the father is dead). Much discussion ensued and many villagers gathered around. Finally, Mr. Phom decided that the watch should be returned. This was done - albeit reluctantly. The villagers just shrugged and said that a kiss ought to be free.

LADS: In talking with the owner of the watch, we discovered that he had got the watch in Vientiane. It was said that "many" people from Ban Khawaw go to Vientiane to find work. The reason why some people prefer to go to Vientiane rather than Bangkok is that Vientiane is "underdeveloped" and thus it is easier to find work there. This man said that he worked in Vientiane in order to earn enough money to buy the watch.

SCHOOL: The school children cleared the wet grounds of leaves and paper before the school opened in the morning.

Su: khwan ceremony: This morning there was also a su: khwan ceremony for a woman who had had a baby last month. She had had trouble having the baby and so had to go to the hospital in Sarakham. The baby doesn't seem very well and so they decided to have the ceremony. The ceremony was held in the home of the parents of the child in khim wat.

A baj si: had been prepared containing the usual flowers (๑๑๑๑๑๑ - ďi:k cho:m, ๑๑๑๑๑๑ - ďi:k la:w), candles, leaves in form of baj oi: , string, betel, cigarettes.

A shaman - ๑๑๑๑๑๑ (m̌: suat) had come from B. Kut suaj in T. ko:y. The reason that the local shaman was not used was because this man is the grandfather of the child.

A bowl containing the baj si: etc. was placed on a tray; candles lit near tray; Shaman began chanting. A tray of food was set near other tray. Rice and water set near the tray also.

Mother sat with baby (Du:), she had a silk breast scarf on. Then she handed the baby (who was sleeping) to another woman and she put her hands in the waj position, beginning by raising hands to forehead in salute to shaman. Shaman went on chanting.

A piece of ^{white} cloth was brought and laid between the bowl and tray.

The shaman also has a silk shoulder cloth.

The candles were then put out and the woman mother and a female friend (there must be a companion in this ceremony") took hold of the bowl.

The shaman then took the bottle from the bowl. He poured some of the contents (satto) into a brass metal scoop. He then took some of the string and a few other things from the bowl and draped these over his ^{nt.} chest. Took one of the flowers and put in satto ^{1/2} sprinkled some drops over the hands of the mother and her friend. Explained some story and then drank the rest of the sa satto.

Then the shaman took some of the one of the short strings, place 2 baht in the hand of the woman, and tied the string around the hand of the woman - chanting some auspicious blessing while doing so. Then other people followed suit: ie, placed small amt. of money in hand of woman, tied the string, and said a blessing.

Satto was being passed around to the men while this was going on.

People also tied strings around the wrists of the mother's friend and the baby (but without the accompanying money). The money, it was explained, could be used to buy anything for the baby. Also, noticed some of the elder women tying strings on each other.

The Shaman usually gets from 1-5 baht for his services. In this case nothing because he was a relative.

Following the sin khwan ceremony we had a meal in the house next to the one in which the ceremony had taken place. We discussed several things during the course of the meal:

TATTOOING: I had noticed on our hut that he had thick tattooing on his legs and thighs, to below the knees. He also had a variety of other types of tattoos on him elsewhere. I asked him about tattooing. He said that young people no longer like to be tattooed. There is no one left in the village who can do tattooing. On this upper arm he had tattooing in kh:om script. These are auspicious writings. The pictures on his legs which were heavy black tattoos of nothing a design left in the untattooed part - prob. pictures from the Sanskrit. Some men had designs of birds and other animals.

Mr. Ngaw: Mr. N's father is definitely a farmer.

VILLAGE MEETING: A meeting is to be held at the school this afternoon, called by Mr. h:om, to again discuss the use of and the deposit of the money gained at the wai fair. This is the 3rd time the subject has been discussed at a formal meeting. Seems as though the villagers are going to keep on until they have their way against Mr. Thiang.

8-15 March did not go to village because of illness.

19 March, 1963

A WEDDING

Today was a wedding ceremony in the village for 2 couples. We arrived at 2:00 in the morning among a throng of activity and were rushed through the bustle of eating, drinking, and ceremonies until 2:00 in the afternoon at which time the ceremonies were over and ~~soon~~ people were beginning to collapse (literally) on mats around the village.

I couldn't help think today that our experiences are something that Attorney Miller would have thoroughly enjoyed. We really were in the midst of adventure: an exotic place, strange customs, convivial spirits, and ~~the~~ plentiful liquor and food. What a contrast to the deathly time we had yesterday in the company of missionaries. It was almost difficult to discern the "structure" in the events today because of the haze of anarchy due to the influx of people from outside the village, the growing number of drunkards, and the seeming unimportance attached to the ceremonies.

First, I will attempt to describe the major events of the day. Then I will give annotations of our progression through these events.

PREPARATIONS: There were actually two weddings today. One of the weddings was between the daughter of Mr. Ceh - Miss Keng Keng - who was said to be over 30

was old and Mr. Ta: (whose parents were dead). The second wedding was between the son of Mrs. Beg - Mr. Bun - and Miss Waj who lives in Bân Mâ:k jā: [ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ] - a village some 2-3 km. away. As the actual wedding ceremonies are held in the house of the bride, we only saw the wedding between the first two.

Early in the morning a buffalo and an ox were slaughtered to provide food for the day's festivities. The buffalo cost from 4-500 baht and the ox cost about 600 baht. This meat plus the quantities of alcohol (satto and the rice whiskey - 40° - made in Sarabkham) were paid for by Mr. Pa:, the elder brother of Mr. Ta: (groom no. 1), Mr. Ce:k, father of Miss Keg (Bride No. 1), Mr. Le:, father of Miss Waj (bride no. 2 from B. Mâ:k jā:) and Mrs. Beg, mother of Mr. Bun (groom no. 2 - whose father was dead). Everywhere we went during the day, we were offered food consisting entirely of meat dishes using meat from these animals (plus rice, of course) and whiskey or wine.

THAM BAN: The first ceremony of the day was the feeding of the priest from the west at the house of Mr. Ce:k. Here, special foods were prepared (in addition to the meat dishes). The priest was fed and the usual set of chants ensued. The reason for holding this feeding of the priests was incidentally to "make merit" for Mr. Ce:k (for the bride as well). More importantly it was

to give Buddhist sanction to the proceedings of the day. This, however, was the only appearance the priest made throughout the proceedings (he departed the village shortly after being fed). I subsequently enquired if the bride and groom would make special offerings to the priest the next morning (the answer was as they do in the Central Plains). The answer was in the negative.

SŪ: KHUÂN
FE THE GROOM:

The sū: khuân (CT) ~~cer~~ or sū: khūan (Lao) ceremony is the dominant motif of a Northeastern marriage ceremony. There are two sū: khūan ceremonies in the course of the day. In this case the ceremony was held in the home of Bridegroom No. 1 and was led by the mā: sūat from T. Keng (the one who had performed the sū: khūan ceremony for the mother and sick child).

PRESENTATION
OF THE KHĀN MĀ:k:

One of the most important parts of the wedding ceremony in the Central Plains is the presentation of the khān mā:k ᨧᩢ᩠ᨦ ᨧᩢ᩠ᨦ ("bowl containing betel and areca presented to the bride's guardian during the marriage ceremony"). Phya Anuman in his prā phe:ni: rjag t̄:ig ja:n ba:w sū:w khō:g thaj devotes a large part of his discussion on Thai marriage customs to the khān mā:k. Usually, in the Central Plains the khān mā:k is taken from the ~~bride's~~ groom's house to the bride's home in accompaniment ~~to~~ with a large procession.

We saw the khän māk being prepared in the house of the bride groom during the time that the sū: khwān ceremony was being done for the bridegroom. On a brass tray (with pedestal) were placed some candles and the leaves of dī:k lāp. Then was laid a cloth in which were put betel leaves, ~~was~~ tobacco, and rolled cigarettes. Finally, part of the bride price was placed inside the cloth as well.

Bride price: Here I need to make a slight diversion to explain about the bride price - gā:n sūn s̄:t. In the case of the first couple, the one being married in BNT, the agreed upon bride price was \$496. In the other couple the price was \$566. Ordinarily, the parents (i.e., the father) of the groom would pay this amount, but in the case of the first couple, the parents of the bride groom were dead. Thus, the young man had raised the amount out of his own earnings.

In the case of the first couple, the tāw kē: (L327117) of the groom (Mr. Chaj) gave \$100 to the father of the bride to seal the marriage contract. The rest was to be paid at the time of the marriage.

When Mr. Chaj made up the khän māk he only put \$200 into the cloth on the tray. The other \$196 he placed in his pocket.

When he had placed the money in the khän māk, he proceeded to go to the house of the bride alone. There was no procession and the groom did not accompany

the khän māk. ~~we~~ The tāw kē: entered the room when the wedding "ceremony" would take place. In this room was Mr. Cē:k, the tāw kē: of the bride (among others). The first thing that happened was a small tray of food was taken from the room. This is called the khaj keliŋ and is used to propitiate the gods. (waj phī: ?). [incorrect]

When Mr. Cē:k and Mr. Chaj were seated, Mr. Chaj presented the khän māk to the tāw kē: of the bride. This latter person looked at the money in the cloth and then announced that it wasn't the full amount. He placed the money to Mr. Cē:k. Some discussion ensued. Finally, Mr. Chaj took the other \$196 from his pocket and laboriously counted it out. Mr. Wilkie said that this is called ๒๒๗๑ ๑๗๒ (see p. 156) (māk khā:w kwi: sūn) (slightly incorrect)

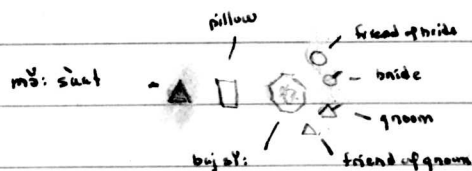
ENTRANCE OF THE GROOM:

After the khän māk had been presented, a mā:sūat came into the room (one from the village, the other from T. Kō:ŋ). Then there was considerable commotion at the stair way to the house. A group of young men were barring the way to the stairs. Mr. Chaj ran and got some liquor and came back to the stairs where he "bribed" the young men. When this had been done, the groom and his party entered the room.

THE MARRIAGE

SŪ: KHWĀN: When the groom had entered the room was made ready for the marriage sū: khwān. First a baj s̄: was placed in the center of the room. This was on a tray with

betel, areca, tobacco, candles, flowers, etc. In front of this was the a large pillow with a smaller pillow on top of it. The mō: sūat from BMT sat in front of this pillow. Facing him across the baj sī: were the bride and groom who were each accompanied by a ^{young} friend (male for groom, female for bride).



The mō: sūat had a milk phakhawma: thrown over his shoulder (as he has had on every occasion that I have seen him perform). He also took a chain of cotton thread and wrapped three around his waist. In this chain was a chew of betel and two 1 baht notes.

The groom had a white cloth over his shoulder. This cloth was open. The bride also had a piece of cloth over her shoulder, but it was folded. The dress of the couple was not especial: she had on a navy-blue phā: sīn and a white blouse. He had on dark trousers and a long-sleeved white shirt.

First, the mō: sūat got up and went to the couple. They made a wāj to him and then to their parents. A candle was lit and the mō: sūat began to chant in Lao. First, the bride's hand was touching his. Then their hands were placed on the tray - palm upwards.

Also, the hands of the "friends of the bride and groom" were also placed on the baj sī: tray.

After the ceremony had gone thus for a short while, the mō: sūat took a water scoop and poured sūto into this scoop. He then took a flower and stirred it in the sūto. He would stir and then sprinkle the liquid over the baj sī: and hands of the 4. He checked all the time.

When this was finished, Mr. Chaj began to collect money from each person in the room (1-5, 10, 20 baht notes). With each donation (which was written in a book), the people in the room tied the strings on the hōat wrists of the bride and groom. Each time a string was tied to the wrist of the bride, he would support her arm by supporting, putting a hand under her elbow. She did the same for him.

All during the ceremony some people would wipe the perspiration from the faces of the couple and their friends.

The giving of money succeeded. The Karmoon from Ban Khawā came and donated 5 baht. Some money was placed in the hands of the groom. The biggest donation came from Mr. Cok, the father of the bride who gave ฿100. When everybody had contributed, the total was announced - ฿258. I had also seen earlier in the morning the collecting of money in the house of the bridegroom. This was also being noted down in a book. I was told the both collections of money would be used for the personal use of the bride and groom.

The taw kē: of the groom then took a bowl containing flowers and candles. This was placed in front of the bride's person (the baj sī: and cushion having

been reserved). The couple krap - i.e. bowed with their head touching the floor.
The taẁkè: gave his blessing. When this was finished, the candles and flowers were passed out to the guests. These were to be used for worshipping the Buddha on the family altar. It was also explained that the couple must worship the Buddha before they went to bed at night. When this was over, the couple departed. They separated and went to bed.

RYAN HŌ: The ceremony had taken place in the new house of Mr. Cè:k. Part of this house consisted of the bridal house or [→] 1526 HŌ (ryan hŏ:). We were shown the bridal chamber.

MISC. OBSERVATIONS: With the departure of the bride and groom, the ceremonial part of the wedding was finished though the feasting and drinking could continue for as long as the food and drink held out.

During the morning we had procured some fruit from the house of Mr. Cè:k where we had seen the tham ban to the house of Mrs. Bəng (the mother of the 2nd bridegroom). Here we had been served braised meat and láp and liquor. There was khə:n music in the background.

Then we went to the house of the bride groom, where ~~was~~ ~~was~~ the making of the Ma. tai:. On the way we passed some women who ~~look~~ were carrying some things that looked like ba:si: covered with cheese cloth. I never saw

these things again.

At the house of the 1st groom, we saw the making of the ba:si: for the sù:khuən ceremony for the groom. They used 00N FŌ (d̄s:k rāk) for this ba:si:. The groom had many shingles tied around him when this ceremony was over.

When we went to the house of the bride at the time that the taẁkè: took the khə:mə:k, we met at the house a woman (middle aged) who was dancing ~~with~~ and singing in trad. NE. style.

There were ~~so~~ many guests and relatives ^(p̄n̄i:n̄s̄:n̄) from other villages in BVI. In fact it was almost difficult to find a villager for all the changes. The proceedings took place entirely in khəm wət.

After the ceremonies were over, we went to the house of Mr. H̄s̄:n̄ in khəm j̄j for lunch. We had láp and khə:ng t̄m khrȳng rai (boiled innards of buffalo). Also some liquor.

School was not closed for the day so that ~~there were~~ the teachers did not participate in the proceedings.

ANALYSIS: It seems as though the dominant motif of the proceedings was the sù:khuən ceremony. This contrasts considerably with marriage customs in the Central Plains. In a way the ceremony in the N.E. is more religious in that the shaman has a leading role, whereas on the Central Plains, the wedding is officiated by a

There doesn't seem to have been much migration from the village in the last few years. The last migration was a family who went to Udorn. Migration to Bangkok seems to be seasonal and rarely permanent. I asked about migration to Nientiane. There seems to be little migration from BNT though there is more from Ban Khumung. An interesting statement was made to the effect that "people from this area like to join the Laotian army because they have more chance to be officers than in the Thai ^{army}". Also, the point was made that people from this area like to join the Laotian air force because they get an opportunity to fly.

21 March

MISC: Older men in the village are addressed as $\text{phô} \text{ } \text{paj}$ - $\text{phô} \text{ } \text{paj}$ - lit. 'grandfather'.
Middle-aged men are addressed as $\text{phô} \text{ } \text{lug}$ - $\text{phô} \text{ } \text{lug}$ - lit. 'father-uncle'.
Middle-aged women (older than myself) are addressed as mê - mê - lit. 'mother'.

22 March

TRANSPORTATIONFROM VILLAGE:

Mr. Ngaw said that various trucks and buses go from T. Ngong Kung through BNT up until the rains make it impossible for them to travel the road. The cost of transport is 3 baht from the village to Sarakhom. It costs 2 baht to go from the corner (Roi-et - Sarakhom Rd.) to Sarakhom.

CUSTOMS CONCERNINGVIOLENT DEATHS:

On Tuesday evening in Sarakhom there had been a rather heinous murder where a man chopped off the head of his son-in-law (a Chinese from Bangkok). I discussed this subject with Mr. Ngaw and "the trader" from Khuen P.H. They said that when a person dies a violent death, there can be no cremation. The body is buried instead. Death by violence is called $\text{phô} \text{ } \text{høj}$ ($\text{tai} \text{ } \text{høj}$) when a violent death occurs "there are many phô ". I asked if people would live in a house where a person had died a violent death. The answer was that people could live in the house if a special mô had come to perform an exorcism ceremony.

WEDDING:

Mr. Cole said that his daughter who was recently married was 22 and her husband 23. They are living in the house same house as him. (Incidentally, the age 22 which he gave for his daughter conflicts with what I had heard before - i.e., 30).

BUDDHISM:

In the 6th month (April-May), there will be an ordination. 2 or 3 people will be ordained at this time for a short period (this is not the ordination for phansa - Buddhist Lent which comes in the 5th month). This month seems to be a popular time for short times in monkhood - Mr. Sukarn, the head of the English dept. at the Teachers college will be ordained on the 28th of April.

VILLAGEREVISION:

I enquired of Mr. Ngaw about the phi:. He said that he had never seen ~~the~~ any phi: and thus didn't know if they existed or not. He said that he thought that there were no phi: in America and that Americans didn't believe in phi:. "The trader" from Khim P.H. said, however, the phi: would ~~be~~ make ~~not~~ knocking sounds in houses. I said to Mr. Ngaw that there were no câu khô: in the village. He said no, there existed but that there was a sả n câu (နှံ့ နှံ့). By this he meant the shrine of pi: ka: in the forest. There are also phi: at lak mea lak myang (လက်မော့ လက်မော့). In the 5th or 6th month there will be a ceremony of "feeding the phi:" at lak myang.

EDUCATION: Illiterate villagers go to the school teachers to have them write letters. One village came to Mr. Sinit today to have him write a letter.

School is closed during the month of April (the hottest month) and during August (rice planting).

KHUMN'ing Khwaw No:i

I visited Khim N'ing Khwaw No:i (နှံ့ နှံ့ နှံ့) today with Mr. Sinit to gather census data. Mr. Phomma:, the head man of the khim says that there are 23 households in this khim (though I got information on 24).

Mr. Phomma: had just sold a pig for 300 baht. I asked if he

sold it in B. Khwaw. He answered no, that he had sold it in Ban Chang Hien. There are about 30 pigs in the khim. Mr. Wichai had investigated the pigs in this khim before because they were something special.

ECONOMIC

ACTIVITY: I learned from Mr. Ngaw today that the villagers do sell rice for a profit. He also showed me bundles of raw kapok which was being sold.

23 March

FOOD: Yesterday in the village I was offered fried beetles. Today I was offered lizard curry (in which they take a lizard skinned from a tree - let it die, and then cut it up without cleaning it and then put it into the stew).

ECONOMIC

ACTIVITY: Today as I was walking past Mr. Hoi's house, I noticed that he is building a new structure in front. I asked if this was a granary and he said no, that it was a store for selling "small things". There is also a new food stand in the village (run by villagers) which sells some tin, bananas, and misc. other food items.

I observed the whole charcoal making process. First the wood is piled up and it, then branches with leaves are piled on top. On this loose dirt is thrown. Then more branches, and then more dirt. Holes are poked in the mound to create the burning matter. Charcoal making is only done during this the dry season. I also saw a man in a truck who comes and buys sacks of charcoal for 9 Baht (they sell for

14 baht in turn).

COOPERATIVEBEHAVIOR:

I wandered around today with a young man at Khuen P.H. One place we stopped was at the house of Mr. Taip. He is having the roof of the sleeping quarters of the house repaired. A bunch of young men were around. Subsequently, we all were given a large meal + outto. It struck me that there is an awful lot of shared things in the village. If one man has more food, people come around to partake of it. People call on friends and relatives to help when a project is too large for the immediate family.

Sharing is certainly not carried on to the extent that it is among the poverty-stricken Chao Indians of Montana. There the poverty is so prevalent that the people must help one another to survive. But because of the sharing, personal initiative is stifled and the progress of a single family is rendered impossible. Among the villagers in BMT, I would say that definite forces exist for the sharing of surplus and for helping one another. There are also social pressures against not working to make oneself conspicuously above the other, economically speaking. On the other hand I would say that there are strong individualist tendencies - i.e. Mr. Ngaw, Mr. Phommas, and his rice mill, Mr. H.S.:m and his new store, etc. However, I would say that the traditional ideal would be something like this: if one is to be a member of the community, then one must conform to patterns of sharing, suppression of initial individual initiative relative to group good, cooperative behavior against the working for money. If one wished

to exert his individuality and desire for personal advancement, one would leave the village if only for short periods. However, a new pattern is evolving where individual activity is manifesting itself within the village context: not only are outsiders like Mr. H.S.:m and Mr. Ngaw working to better their own ends, but there is a obviously better house in Khuen P.H.; there is the rice mill and pigs (and better house) of Mr. Phommas. However, ~~personal~~ the accoutrements of personal advancement are oft times themselves thought as "village property" - i.e. radios. Certainly, here is a transitional case.

EATINGHABITS:

When I have eaten with the villagers, the usual practice has been of the men eating together and women and children eat alone. The food is - though sometimes the head of a household will eat with his family while guests eat separately. The food is set in front of the people. After hands are washed, they begin eating. There is no cue from the host when to begin or stop eating. When one feels he has had enough to eat, he goes and washes his hand and drinks water (a habit that is very much insisted upon).

SMOKINGAND DRINKING:

Both smoking and drinking are very prevalent habits in the village. Smoking consists of home grown tobacco wrapped in banana leaves (or occasionally paper). One sees quite young boys smoking, though not continuously. Cigarettes are quite often passed around to various people. Boxes full of tobacco and banana leaves are always

offered when a guest comes in (as in water). There is rarely of a group of men where there isn't tobacco present. Women never smoke (to my observation) but chew betel if anything. Very few men - old and young - chew betel.

The most common alcoholic drink in the village is a sweet rice wine called *sotto*.

This is paraded out on almost any pretext. There seems to be no inhibitions against drinking in the morning. Stronger drink is a rice whiskey (40%) which is distilled locally in Mahasarakham. With the both wine and whiskey the practice of drinking is to pour a bit out into a water scoop or glass (according to the desires of the person) by a host. This is then handed to each person in turn (the highest status person being served first or right after the host who may test the wine). The person then must drink the proffered drink in one swig, leaving a few drops which are poured out onto the ground before the next person drinks. Women and children rarely drink, but do so on occasion. I have seen very young children drink a little bit of rice wine.

REPORT: Before coming to Thailand, Jay Ingrossell had chivied me about being pipe smoker. He said that I should be a cigarette smoker so that I could offer cigarettes as "gifts." However, my pipe has been a real hit. People, who normally roll their own cigarettes, feel no hesitation in coming up and sponging "American tobacco" from me. Also, many villagers have shown my pipe and get a real kick out of it.

21 March

Mr. Bunsak:

This evening in Sarakham we had a visit from Mr. Bunsak Thápsù rǎ:
(ບຸນສັກ ທ່າປະສຸ ຣັ) who is the young man whom I had met in the village the day I ate horse. He has just completed Mutayom 6 in Sarakham. He was born in BNT, but his parents are now dead. His older brother is Mr. Lu: the "trader" in Khiam P.H.

This fellow has had a most interesting career. He went into the monastery after his parents had died. He first entered in Thai town where he remained for 2 yrs. He then transferred to Sarakham where he was for 3 yrs. He reached "1st class". He is a relative of Phvá: mahas sey. He still lives in a wad in Sarakham.

After he came out of the wad, he went back to school. He is one of two ^{are studying} students from BNT who have studied in Sarakham. The other is the son of Mr. Chuj who is Mutayom 4 (I didn't understand this fellow when I met him at the wedding. He said ~~the~~ what I thought that he was studying mǎ: sǎ: . What he actually meant was that he was studying in Mutayom 4).

Mr. Bunsak has also lived 2-3 months in Vientiane where he worked as the gardener at the North Vietnamese consulate. He claims that he understands Vietnamese though he can't speak it (though I have my doubts because he also says that he can read French and speak English - which he can).

He is now working for a company in Sarakham and apparently

has a job which takes him into the countryside as the company's representative. He also has mentioned an idea of wanting to join the air force if he could pass the examination.

25 March

Today I was given access to some of the school records. Some of the material is not complete and will have to be added to later.

CHILDREN BORN IN 1949 (1958)

The following is a listing of children born in the year 1949, their sex, birthdate and parents name.

NO.	NAME OF STUDENT	Sex	BIRTH DATE	FATHER'S NAME	MOTHER'S NAME
1	บุญเหลือ สัมพิทักษ์ ban lya sômphíták	M	5 4 5 1/2 200 11/4/49	เขื่อน สัมพิทักษ์ khe:n sômphíták	หนู สัมพิทักษ์ nú: sômphíták
2	สุน ทุมพิลา súm thumphí la:	m	5 4 5 1/2 200 11/4/49	เขื่อน ทุมพิลา khe:w thumphí la:	บุญทัน ทุมพิลา bunthan thumphí la:
3	เพ็ชร แซ่ซำระกษา rian sê:tsáráksá:	m	1 4 5 1/2 200 31/3/49	ป้อ แซ่ซำระกษา pó: sê:tsáráksá:	เพ็ชร แซ่ซำระกษา thian sê:tsáráksá:
4	สอกร คำทอง sà'òk khon khamkò:g	m	3 4 10 1/2 200 18/9/49	สอน คำทอง sò:n khamkò:g	ใบคำทอง baj khamkò:g
5	ก้อน ท้าทานี kò:n tháp thá:ní:	m	2 7 12 1/2 200 1/12/49	จู่ ท้าทานี chú: tháp thá:ní:	นุ่น ท้าทานี nú:n tháp thá:ní:
6	บุญชู คำแพง Bunhu: khamphá:j	m	4 8 5 1/2 200 29/8/49	ทอง คำแพง kò:g khamphá:j	หม คำแพง nú: khamphá:j

7	หัง สัมพิทักษ์ hám sômphíták	m	7 4 1 1/2 200 15/1/49	จันทร์ สัมพิทักษ์ can sômphíták	พวง สัมพิทักษ์ phuang sômphíták
8	ลำอานต์ กัทสุริย์ sám'ò:g thápsurí	m	2 9 4 1/2 200 4/8/49	ลา กัทสุริย์ la: thápsurí	พาท กัทสุริย์ pha: thápsurí
9	สังออน ท้าทานี sáng'on tháp thá:ní:	m	2 11 9 1/2 200 20/8/49	ลิ้น ท้าทานี lan tháp thá:ní:	จ้อ ท้าทานี wó: tháp thá:ní:
10	จิ่งจู่ ท้าทานี sáng tháp thá:ní:	m	6 11 4 1/2 200 29/3/49	จ่ม ท้าทานี chom tháp thá:ní:	สำ ท้าทานี sá: tháp thá:ní:
11	อาน สัมพิทักษ์ wá:t sômphíták	f	6 11 4 1/2 200 29/8/49	เขื่อน สัมพิทักษ์ khe: sômphíták	ทอง สัมพิทักษ์ kò:g sômphíták
12	บัวลา จันทร์ทิพย์ .buala: càn thá rít	f	4 8 7 1/2 200 31/5/49	ตา จันทร์ทิพย์ ta: càn thá rít	แดง จันทร์ทิพย์ de:g càn thá rít
13	ใจ สุพัฒน์ ej sù pát'cha:	f	3 7 5 1/2 200 8/2/49	เสาว สุพัฒน์ saw sù pát'cha:	จำปา สุพัฒน์ campa: sù pát'cha:
14	สวัสดิ์ ท้าทานี sàwá'dí tháp thá'má:t	f	1 7 8 1/2 200 8/7/49	จ่ม ท้าทานี pàn tháp thá'má:t	ดีดา ท้าทานี dì:da: tháp thá'má:t
15	วิชัย ท้าทานี wí'loj tháp thá'má:t	f	9 7 2 1/2 200 4/1/49	บัว ท้าทานี bua tháp thá'má:t	จิม ท้าทานี càn tháp thá'má:t
16	เส็ง สุริย์ แซ่ซำระกษา sè:g sùrí sê:tsáráksá:	f	2 11 9 1/2 200 6/8/49	เล่ห์ แซ่ซำระกษา le: sê:tsáráksá:	ชวง แซ่ซำระกษา chuwj sê:tsáráksá:

17	ทองลา ทักษิณ thōng la: tháap tha:ní:	F	4 ฐิธิ ฐิวง 25/7/99	พท ทักษิณ pha: tháap tha:ní:	ตุ้ง ทักษิณ tūng tháap tha:ní:
18	สมบุญ ทักษิณ sǒm bu:n tháap tha:ní:	F	1 ฐิธิ ฐิวง 22/4/99	จันทร ทักษิณ ǎan tháap tha:ní:	พ ทักษิณ pha: tháap tha:ní:
19	ปภา ฐิธา pra:ní: rā:thá sǐ:há:	F	3 ฐิธิ ฐิวง 26/6/99	บุญศรี ฐิธา bun sǐ: rā:thá sǐ:há:	ธิดา ฐิธา rā:t rā:thá sǐ:há:
20	ไสว ทักษิณ sǎwáj tháap tha:ní:	F	7 ฐิธิ ฐิวง 13/7/99	หม ทักษิณ hòk tháap tha:ní:	เป้า ทักษิณ bǎaw tháap tha:ní:
21	ไกรสร ทักษิณ kǎ sǎ:n tháap tha:ní:	F	3 ฐิธิ ฐิวง 12/3/99	เสาว ทักษิณ sǎw tháap tha:ní:	สิม ทักษิณ sǐm tháap tha:ní:

FIRST GRADE (1955-6)

NO.	NAME OF STUDENT	SEX	BIRTH DATE	FATHER'S NAME	MOTHER'S NAME	PASS/FAIL
1	ไชย ทักษิณ chai:j tháap tha:ní:	M		เอก ทักษิณ è:k tháap tha:ní:		
2	บันทิต ทักษิณ ban thít tháap tha:ní:	M		พ ทักษิณ pha: tháap tha:ní:		
3	นุชัย ทักษิณ nú:chai tháap tha:ní:	M		ชื่น ทักษิณ chǎn tháap tha:ní:		
4	สมพงษ์ เสงิรัชชา sǒm phǒng sǎi:tsá rāk sǎ:	M		พธมม เสงิรัชชา phǒm ma: sǎi:tsá rāk sǎ:		
5	อุย ทักษิณ ú:j tháap tha:ní:	M		คุณ ทักษิณ khu:n tháap tha:ní:		
6	สมพงษ์ คำทอง sǒm phǒng kǎm kǒng	M		สอน คำทอง sǎw kǎm kǒng		
7	บุญยัง สมพิทักษ์ bun jǎng sǒm phi thák	M		แห้ว สมพิทักษ์ hǎi: sǒm phi thák		
8	นพคล้าย ทักษิณ nú:khlá:j tháap sǐ:ní	M		ไชย ทักษิณ chai:j tháap sǐ:ní		
9	ทองใบ เสงิรัชชา thǒng bó:j sǎi:tsá rāk sǎ:	M		จันทร เสงิรัชชา ǎan sǎi:tsá rāk sǎ:		
10	สมชาย ทักษิณ sǒm chai:j tháap sǐ:ní	M		อวม ทักษิณ uwan tháap sǐ:ní		

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

NO.	NAME OF STUDENT	SEX	BIRTHDATE	FATHER'S NAME	MOTHER'S NAME	DNSS/ FAIL
11	ทพปรี ทักษิณี thompri: thápsuri	f		แม่ ทักษิณี iá: thápsuri		
12	ปรีณี สมพิทักษ์ pra:ni: sômphíták	f		เฒ่า สมพิทักษ์ ryog sômphíták		
13	ลามอน ทักษิณี lamon thápsuri	f		อี ทักษิณี khi: thápsuri		
14	พนอม พันธ์ phanom phonthan	f		สม พันธ์ sôm phonthan		
15	เฒ่า ทักษิณี tá:w tháptha:ni:	f		ชู ทักษิณี chui: tháptha:ni:		
16	ลอน ทุมพลา lon thumphila:	f		เฒ่า ทุมพลา iá:w thumphila:		
17	เส็ง ทักษิณี sɛ:ŋ tháptha:ni:	f		จอม ทักษิณี chom tháptha:ni:		
18	นุ้ยนา ทักษิณี nui:na: tháptha:ni:	f		พาทักษิณี pha: tháptha:ni:		
19	สุนิ ทักษิณี su:ni: tháptha:ni:	f		แม่ ทักษิณี iá: tháptha:ni:		
20	ทองสา ทักษิณี tho:ŋ sá: tháptha:ni:	f		ป้า ทักษิณี pá: tháptha:ni:		

Written March, 1963
Page 22 of 29

NO.	NAME OF STUDENT	SEX	BIRTHDATE	FATHER'S NAME	MOTHER'S NAME	DNSS/ FAIL
21	ทองใส ทักษิณี tho:ŋ sai tháptha:ni:	f		เฒ่า ทักษิณี iá:w tháptha:ni:		
22	สูง สมพิทักษ์ su:ŋ sômphíták	f		น้อม สมพิทักษ์ nôm sômphíták		
23	บุญสอน ทักษิณี ทองใส bun sôm tháptha:ni:	f		จอม ทักษิณี lom tháptha:ni:		
24	บุญถม สมพิทักษ์ bun thôm sômphíták	f		จาย สมพิทักษ์ chaj sômphíták		
25	ห่อ ทักษิณี hó: tháptha:ni:	f		รอด ทักษิณี rót tháptha:ni:		

FOURTH GRADE 2505-6

NO.	NAME OF STUDENT	SEX	BIRTHDATE	NAME OF FATHER	NAME OF MOTHER	PASS/FAIL
1	อัมภกร คำทอง amphak khamkong	m	27/12/92	สอน คำทอง son khamkong		P
2	บุญเหลือ กัษณิณี bun lya khatthani	m	11/9/92	ช่าง กัษณิณี chaj khatthani		P
3	บุญจันทร์ กัษณิณี bunchan khatthani	m	18/9/93	ลวด กัษณิณี lue: khatthani		P
4	ดำทอง สัมพันธ์ dam thong somphan	m	21/7/93	พอง สัมพันธ์ phong somphan		F
5	ทองสา กัษณิณี thongsā khatthani	m	12/12/93	กัญญา กัษณิณี khan khatthani		P
6	บุญสุข กัษณิณี bun sok khatthani	m	6/4/94	จันทร์ กัษณิณี chan khatthani		P
7	สมจันท์ กัษณิณี somchan khatthani somchan khatthani	m	25/10/94	ช่าง กัษณิณี chaj khatthani		F
8	บัว สุปัตตา bua subattā	m	20/9/94	เสาร์ สุปัตตา saw subattā		P
9	บุญทัน กัษณิณี bunthan khatthani	m	9/10/95	เนลล์ กัษณิณี le: khatthani		P
10	สมพงษ์ กัษณิณี somphong khatthani somphong phonchan	m	6/2/95	ดี พงษ์พันธ์ di phonphan		P

NO.	NAME OF STUDENT	SEX	BIRTHDATE	NAME OF FATHER	NAME OF MOTHER	PASS/FAIL
11	เกด รัตติยา kò:t rā:ttichā:sī:hā:	m	7/3/95	บุญศรี รัตติยา bunsi: rā:ttichā:sī:hā:		P
12	สำโรง ทักษิณี sāmro:t thāpsūri	m	5/8/95	ทอ ทักษิณี tho: thāpsūri		P
13	สมศักดิ์ กัษณิณี somsak khatthani	f	3/9/95	บุญนอก กัษณิณี bunhok khatthani		P
14	หมอลำ พงษ์รัต mū: khā:ij phon: rā:t	f	14/12/95	เส็น พงษ์รัต sē:n phon: rā:t		P
15	นาง พันธ์เสนา nā:ij phansē:na:	f	1/5/92	อ่อน พันธุ์เสนา o:n phansē:na:		F
16	จันทร์ศรี สัมพันธ์ chan si: somphan	f	25/6/92	นันท สัมพันธ์ nan somphan		P
17	สุริย์ สัมพันธ์ suri somphan	f	26/1/93	เลียง สัมพันธ์ liang somphan		P
18	น้อย พันธุ์เสนา no:ij phansē:na	f	13/7/94	อ่อน พันธุ์เสนา o:n phansē:na:		F
19	สมัย จันทร์เรือง samaj chanthayong	f	8/10/93	เนลล์ จันทร์เรือง le: chanthayong		P
20	พูน กัษณิณี phan khatthani	f	20/6/94	ลุน กัษณิณี lun khatthani		P

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NO	NAME OF STUDENT	SEX	BIRTH DATE	FATHER'S NAME	MOTHER'S NAME	PHYS. FATH.
21	พิน ทักษิณ phin thap than tho: ni:	f	31/1/94	พิน ทักษิณ khyim thap than ni:		P
22	นัตดา ทักษิณ natda: thap than ni:	f	8/10/94	พิน ทักษิณ koi: thap than ni:		P
23	นุ้ย ทักษิณ nu: oi: thap than ni:	f	16/11/94	คิม ทักษิณ kham oi: thap than ni:		P
24	เบญ ทักษิณ be: j thap san ri	f	12/9/95	ลา ทักษิณ la: thap san ri		P
25	สุวิ ทักษิณ suai thap san ri	f	14/7/95	พิน ทักษิณ phan thap san ri		P
26	สอจ สัมพันธ์ sok caj somphan thak	f	30/1/95	นวล สัมพันธ์ la: somphan thak		P
27	สาวทอง สัมพันธ์ sai: jng: j somphan thak	f	20/5/95	(ตาว) ตาว สัมพันธ์ tai: p somphan thak		P

Written March, 1963
Page 24 of 29

TEACHERS AT BAN NONG TYN SCHOOL SINCE 2502 (1959)

YEAR	NAME OF TEACHER	RANK	STATUS	SALARY RANG / MONTH	COMMENTS
2502	1. พิน ทักษิณ น: พิน ทักษิณ Mr. phin ma sc: nai	ว.บ./ว.จ. ph. p. ม.บ/ พ.พ.	Headmaster		
	2. พิน อิม คิมศิริรัตน์ Mr. phin kham si ri rat	ว. 2	teacher		
	3. พิน เรือง น: เรืองรัตน์ Mr. ruy má ro: j rat	ว. 6/ว.	"		
	4. พิน สนิท วิชชาโท Mr. sanit wi cha: tho:	ว. 6 / p.	"		
2503	1. พิน ทักษิณ น: พิน ทักษิณ Mr. phin ma sc: nai	ว. 6 / ว.จ.	Headmaster		moved to another school
	2. พิน อิม คิมศิริรัตน์ Mr. phin kham si ri rat	ว. 2	teacher		
	3. พิน เรือง น: เรืองรัตน์ Mr. ruy má ro: j rat	ว. 6 / ว.	"		moved to another school
	4. พิน สนิท วิชชาโท Mr. sanit wi cha: tho:	ว. 6 / p.	"		
2504	1. พิน บุญ เกษม พิน ทักษิณ Mr. Bunthiang phan thu kwin	ว. 6 / ว.จ. ม.บ / ph. p.	Headmaster	650	
	2. พิน อิม คิมศิริรัตน์ Mr. phin kham si ri rat	ว. 2 ม. 2	teacher	675	

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Original hand-written version

YEAR	NAME OF TEACHER	RANK	STATUS	SALARY	COMMENTS
2504	3. นาง ใญ่ พันธุ์คุณ	ว. 6	teacher	650	
	Mrs. Bng phanthukun	M. 6			
	4. นาย สนิท วิชชา: ธร	ว. 6/ด.	"	600	
	Mr. sanit wichatho	M. 6/p.			
2505	1. นาย บุญพันธุ์ พันธุ์คุณ	ว. 6/ว. 25.	Headmaster	750	
	Mr. Bunthung phanthukun	M. 6/ph. m.			
	2. นาย ช. พันธุ์ศิริรัตน์	ว. 2	teacher	700	Retired on the 1 st of Oct., 2505
	Mr. phan khamsiri rat	M. 2			
	3. นาง ใญ่ พันธุ์คุณ	ว. 6	"	675	
	Mrs. Bng Phanthukun	M. 6			
	4. นาย สนิท วิชชา: ธร	ว. 6/ด.	"	625	
	Mr. sanit wichatho	M. 6/p.			

Written March, 1963
Page 25 of 29

25/3/63 - cont.

EDUCATION: There will be a wai khru day in June after the next term opens. There will be a closing ceremony of the term near the end of March - or at least there is supposed to be. Mr. Bun Thung keeps records of what time teachers come every morning and what time they leave in the evening. I rather amusingly noted in these records that he always arrives first, followed by his wife and then Mr. Sanit at 8:00, 8:10, 8:15 respectively. All always leave at 4:00 according to the records.

MAPS OF THE VILLAGE:

Among the records at the school are two maps of the village - both apparently made about the same time. One is a ink drawing while the other is in color. The colored one can not be more than 4 yrs. old so it shows the rice mill which did not exist before that time. This map was apparently made by a former headmaster. At the time of making he lists 108 H.H. and 642 people (in the legend). I will use this map as a basis for drawing up one of my own.

RECORDS AT SCHOOL:

There are a variety of records available at the school from which most interesting information can be obtained:

- 1) Each class: student's name, birth date, parent's name, grades, and pass/fail.
- 2) plans for new school
- 3) lists of past teachers
- 4) a archeological paper made by a former teacher.

FOOD: According to Mr. Bunthiang, Thais recognize the following tastes:

- รส (sóm) or รสเปรี้ยว (príaw) 'sour'
- ฝาด (fá:t) 'astringent'
- รสจืด (lá:ng) or รสจืด (cý:t) 'tasteless, bland'
- รสหวาน (wá:n) 'sweet'
- รสเค็ม (khem) 'salty'

I was offered a dish consisting of raw mangoes (said to be very fá:t) which are eaten with salt, fermented fish, & green peppers.

MR. THING: I sat and had a long talk with Mr. Thing. We discussed geog. primarily. I never cease to be amazed at the extent of his knowledge. He really casts somewhat an air of unreality over the village because I often do not realize the limits on the knowledge of "the outside world". For example, I have continually asked "what direction or way does one go to get to America?" Mr. Thing is extremely intelligent and knowledgeable for a man of even his position.

26/3/63

VILLAGE

IMPLEMENT: รัง (sá:wíng) is a dipnet. To a piece of circular wood is attached a "cnoched"

net.



SCHOOL: Today as yesterday the students were working in the field where the new school will be - cleaning brush and scrub. Apparently at this time of year when exams are over but school is not formally closed, many schools have projects of this sort. I saw students ~~and~~ at B. Chiang Hian working in their school yard as well. There were also students yesterday in BNT helping clean up the school building and cleaning up leaves from the school grounds (old school).

Each morning school begins by the raising of the flag and the singing of national songs. These songs are usually led by pupils.

MR. SANIT: Mr. Thing says that Khun Nit has taken a job at the amphone office and may or may not return to teach next year.

TRAVELLERS: While sitting at our house (Chay Ngaw) this afternoon, a procession of travellers on their way here from some abode passed along the road. As they reached the store, they came and helped themselves to water courtesy of Mr. Ngaw.

26/3/63 - Evening

This evening Mr. Wichiam came over and we discussed some of the things connected with the wedding.

MARRIAGE

SU: KHUÂN: I asked why there were two ceremonies of su: khuan at the time of the marriage - one for the bridegroom and one for both the groom & bride. The 1st Mr. Wichiam explained was a ceremony for a person leaving ~~home~~ moving from or leaving a house. Since the groom is leaving his house to go live in the house of his parents-in-law, there must be this ceremony for him.

Mr. W. also explained a few ~~things~~ other things about the sù: khwǎn ceremony. He says that it is a Brahmic ceremony (this is the general belief). A mǎ: suat must always be present at the ceremony (and officiate) no matter how small the ceremony. The sù: khwǎn nǎ: j is a small ceremony usually on family at which food and liquor is not usually ~~not~~ served to guests. When the ceremony is held for a priest it is not called a sù: khwǎn ceremony but a ~~ceremony~~ ๒๓๒๓ (ba: j si:) ceremony. ๒๓๒๓๒๓ (khǎn ba: j si:) is the name of the collection of items (including the banana leaf construction which is sometimes also called ba: j si:) ~~into~~ over which the ceremony is performed.

Khǎn sǎm ma: The ๒๓๒๓๒๓ - khǎn sǎm ma: (local language) consists of ~~the~~ candle + flower as we were given at the conclusion of the wedding ceremony. In conjunction with marriage, these items have several uses:

1) ๒๓๒๓๒๓ ๒๓๒๓ ๒๓ (khǎn sǎm ma: tǎw kǎ:): Immediately after the ceremony was over the couple had together bowed before Mr. Chai with their palms extended and their faces touching the floor. Usually, this would be done in front of the father of the groom but since he was dead, Mr. Chai as the tǎw kǎ: for the groom's side stood instead of the groom's father.

2) khǎn sǎm ma: phǎu: ~~At~~ On the wedding night the new bride must kneel in bed and wǎj her new husband, using the khǎn sǎm ma:. Other wives are supposed to do the something every wǎj phǎu:. Such "worship" of the husband is supposed to be auspicious for the wife.

3) When a couple have been married 3-4 days, they are supposed to go to the house of the father. There they present him with some gifts which are called ๒๓๒๓ (khryag sǎm ma:). These gifts usually consist of a pillow, silk, a piece of cloth called phǎ: sǎm mi: (this is a multicolored silk cloth), and a sarong.

KHA:O

๒๓๒๓ ๒๓๒๓ ๒๓๒๓ PHRA² HU: NG: Just before the wedding sù: khwǎn began, I saw ~~the~~ a small plate of food taken out. This is called ๒๓๒๓ ๒๓๒๓ ๒๓๒๓ (khǎ: j phra² hǔ: ng:). [I had mistakenly heard khǎ: j khǎ: j of the time - see p. 126] phra² hǔ: ng: is a Buddhist saint who "lived at the time of the Buddha. He supposedly protects people against dangers and protects ceremonies against bad things. Thus, at the beginning of the ceremony he was given food in order to have him "protect" the ceremony.

๒๓๒๓: At the beginning of the ceremony I heard the word ๒๓ (bm). This is a magical word (๒๓๒๓ - kha: thǎ:) which is used at the beginning of many ceremonies,

๒๓๒๓ ๒๓๒๓ ๒๓๒๓ PHU: Sǎm: After the tǎw kǎ: of both sides agreed that the sum being given ~~at~~ as the paid price, an incident took place where tobacco was passed around (see p. 126). The side of the bride offered tobacco to the tǎw kǎ: of the groom. The tǎw kǎ: of the groom then said that the tobacco was very good - had a good flavour. He says this to bring the couple good fortune for if the taste was not good, it is bad for the bride and groom to live together. This is called mǎ: k khǎ: w phǎ: sǎm (Lao) or ๒๓๒๓ ๒๓๒๓ ๒๓๒๓ (mǎ: k khǎ: w

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

(or just plain to)
It seems that during W.W.II. Prime Minister Phibun Songkram had decided that Bangkok was too vulnerable to enemy attack. Thus, he wanted to move the capital to a more secure place. He chose Petchaburi as the place to have his capital. He then first decided to build roads to the site of the new capital. In order to build these roads he employed the traditional Thai pattern of corvée labour. He "recruited" people from Ray Buri-et, Kalasin, and Mahasarakham to go to work on these roads. Petchaburi is known for its malaria (even yet). Many people from these N.E. provinces where malaria is relatively rare died of malaria in Petchaburi. Thus, many people from the village, including Mr. Cék, ran away to hide (away from the village) when the govt. recruiters came to get labourers. For this reason, Mr. Cék said that Phibun was a bad "dictator".

MR. THIANH

VS. THE VILLAGE: The issue of the new school is becoming more and more one which is pitting Mr. Thianh against the village. The latest thing that has occurred has been that Mr. Thianh tried to requisition trees from the forest of the village spirit-pits: to use for the school building. I think this would be roughly equivalent to, in a Catholic town, to asking to cut to take down the church and use its stones to build a city hall. The villagers were quite incensed at Mr. Thianh's asking. Sometimes, I almost think that he is purposely trying to alienate himself from the village.

SCHOOL: Mr. Wichian said that he has requested the C.S. dept. to give 12,500 baht towards the new school. I am not particularly pleased at this turn of events which I feel might have something to do with me. For one thing, it is giving the village something for nothing. Secondly, it means that the school is not no longer strictly a village project.

Written March, 1963
Page 29 of 29

30 March

MISC: Mr. Saw (192F) for who is the mǎ:lam dic. for khim wat has just returned from a visit to his mother-in-law who lives in a village near Muang Phat.

Mr. Hsim (the man who is building a new house) is a younger brother of the headman. He migrated from B. Donn Du: when the floods ruined him last year.

Mr. Thianh says that the headman and Mr. Ngau don't get along together.

Mr. Sinit has definitely left the teaching profession to become a clerk at the amphoe office.

RELIGION: Had a discussion with Mr. Phou, Mr. Saw, Mr. Cék, and a few others concerning religion. Mr. Phou says that next month there will be an ordination of 7 or 8 monks. I asked how long these monks would stay in the wud. The answer was that no one knew. Some stayed a few days (15 was mentioned as the lowest), others stay in for years. When a person is ordained he "makes merit" for himself, his parents, and the whole village.

I also enquired about novices. Only some boys become novices. They are lái sít (ปลัดสี่) - 'pup. disciple' - to the priest/priests. While they are novices they study religion, Thai lang, Pali.

The group pointed out that a man should be ordained before they marry. However, a person can also be ordained after marriage. I asked what was the rank of the priest in the wud. The answer was that he didn't have a high rank because he hadn't studied long.

1 April

Today in the village, however, several villagers are constructing a thât. I asked if this is a cremation structure on the wud grounds in which are kept the remains of a cremated person. I asked if someone had just died. The answer was no, but that the thât was being constructed for a