

November 5, 1967

Thô:t kâthĭn in Nákho:n Pâthôm Province

Today Saṅha invited us to go to a thô:t kâthĭn at a famous wat in Nákho:n Pâthôm province. To reach the wat we had to travel by boat from a landing an hours drive away from Bangkok. The route wound through the canals of the Central Plains. It took us over an hour to reach wát we:lúwána:ra:m, Amphē: Ba:ṅ Le:n, caṅwát Nákho:n Pâthôm.

This wat has a high reputation because its former abbot, Phrákhru: Wimon Khúna:ka:n (Lũaṅ Phô: Sùk Pach ~~xx~~ cho:to:) [พระครูวิมลคุณากร (หลวงพ่อสุร ปชฺ์โศโศ)] was named for his healing powers as well as his ability to get things built. The present abbot, Phrá khru:

Sáthă:phon Phútthámon (Lũaṅ Phô: Samniaṅ Yù:sáthă:phon) [พระครูสถูปพุกจมนน (หลวงพ่อสำเริง อยู่สถูป)] has carried on in the same tradition.

We arrived as the ceremony was in progress but we were in time to help present the robes and offerings. The wat was ~~x~~very large with a number of buildings and the kâthĭn was being used to raise money to complete yet another building--a large school, which apparently is for orphans.

The ceremony was held in a building which had a statue of the old abbot (covered with gold leaf) in the back and a thá:t containing a relic of the Buddha in the middle. The abbot sat on a dias in front of the thá:t.

After the ceremony was over people ~~xxxx~~ queued up to be blessed by the abbot. He took a ~~xxx~~-looking ~~x~~ object and scratched around on

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the head and palms of males (for females an assistant, non-monk held the pen which the abbot moved). He also placed gold leaf on the forehead and the palms of the people (again using an intermediary in the case of females). People who were so blessed usually put an offering in the *ba:t* near the abbot, although he made no request that people do so. Jane, Nicholas and I were all blessed (I gave a donation of 50 baht), also Saṅha and the woman who had come with us. Another person who was blessed was the nephew of Phanit Yupho, also an employee of the Fine Arts department who had recently been in an accident and had lost several fingers on his right hand. The abbot massaged the hand, blew on it, and said holy words over it--I think more to reduce the swelling than to bring back the lost members.

Another monk in this wat referred to the abbot as *khru: ba: ()*. Most come from very distant places to be ordained here. I also saw a number of nuns about.

The abbot also gave me a *X* cloth written in Khmer script, a picture of the old abbot (flanked by two small pictures of himself), an amulet for each of us (Nicholas, Jane and myself).

People were also making offerings, presenting candles, flowers, and incense and placing gold leaf on the statue of the old abbot.

November 6, 1967

Trip to Bâ:n Nô:ŋ Tý:n

We left this morning from Bangkok on our way to Mahasarakham and Bâ:n Nô:ŋ Tý:n. We stopped in Korat where we noticed the burned-out area of the town where a fire had just occurred a few days before. We also were tremendously struck by the impact of the presence of American troops--bars, hamburger shops, super markets, bungalow brothels, and higher prices generally. (We used to buy silk here for 38 baht a yard but it is now at its cheapest 55 baht a yard.)

On arriving in Bâ:n Nô:ŋ Tý:n we found Mr. Ngào did indeed have a new two-story house/store and on property which used to hold the rundown former store of the family who moved out of Bâ:n Nô:ŋ Tý:n just before our departure in 1964. The property on which Mr. Ngào built his new store house used to belong to Mò:i Lè:. In fact, Mò:i Lè: s father was cremated on the property. Mr. Ngào pointed out the spot. And other people believe it is haunted by the spirit of that man, but Mr. Ngào does not believe this. Mr. Ngào says that the house/store cost him 20,000 baht to build and he had to buy the lumber in Amphè: Sahátsaka:n, caŋwát Kalasin, which borders on caŋwát Sako:n Nakho:n. He says that in this district everyone is afraid of communists.

Phrá Mähã: Sěŋ . was also in the village to help with the kãthín. He was so liked at wát Pho:sǎ: in Mahasarakham that he was asked to return from Bangkok where he was studying. :

November 7, 1967

Bâ:n Nô:n Tỳ:n

New Village of Bâ:n KHă:o Nô:i

I discovered that the khóm of KHÚM Nô:n KHwă:o Nô:i has been made into a separate village of Bâ:n KHă:o Nô:i. Mr. Phon, the headman of Bâ:n Nô:n Tỳ:n, requested of a district officer that Bâ:n KHă:o Nô:i be made into a separate village with its own headman. Phon also said that he will request that KHÚM Lăo be made into a separate ^{village} as well. After Bâ:n KHă:o Nô:i was made a village there was an election for headman. According to Mr. Ngao only one person stood for election-- Na:i Sôm, the brother of Mr. Phon. Mr. Phonma: would have like to have stood for the election as well but he is a good friend of Mr. Sôm s and so did not stand. Mr. Ngao does not understand why Mr. Phon requested that Bâ:n KHă:o Nô:i be made in to a separate village. It has no institutions other than the political structure and the people still attend Bâ:n Nô:n Tỳ:n wat and school.

November 3, 1967

Trip to Ró:i-Ēt to Buy Káthĭn Offerings

This morning Jane and I went to Ró:i-Ēt with Phrá Mǎhǎ: Sǎn, Mr. Ngào, Headman Phon, Mr. Lè:, Mr. Tà:p, and one other to buy the offerings for the káthĭn ceremony. Mr. Lè:, Mr. Tà:p and the one other man are all temple "stewards" (sǎ:rǎwát) (สารวัตร). The káthĭn offerings to be purchased were referred to as krĭyān káthĭn (เครื่องบูชา). We went to a Chinese shop (which is a branch of the E-Hong Company in Mahasarakham). The merchant calculated the price of the things which we bought was over 700 baht but after some extremely hard bargaining the price of 560 baht was agreed upon. He also threw in some extra paper for decorations, gave rubber sandals to all the villagers, cigarettes to Phrá Mǎhǎ: Sǎn, and boxes of matches to everyone. He also made a contribution of 25 baht towards to káthĭn to make merit for himself. Amusingly, this amount was promptly used by our group to cover part of the cost of our breakfast (which included a bottle of whiskey for the villagers). One sensed that the villagers were being pragmatic while the Chinese shopkeeper was being hypocritical; As one villager said about the donation, "he gave the money because the price of the gods was only a little cheap," [that is, was not really the best price he could have given]. We also bought a few other items at the Chinese shop where Mr. Ngào always trades. Mr. Ngào bought a silver phá:sĭn belt for Nuan for 55 baht (asking price 100 baht). I am continually amazed at the hard bargaining which villagers enter into--particularly compared with the very nominal offer we made.

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Meeting with Mr. Wichian

Last evening we decided it would be very nice if Mr. Wichian could be invited to attend the kàthĭn as well, since the villagers think so highly of him. In fact, Mr. Phon indicated that the community development workers had got worse since Wichian left. The present one, although he has been on the job for several months, has yet to be seen by Mr. Phon. After talking about Mr. Wichian for some time we decided that we should try to find him in Amphe: Sě:la:phum, caŋwát Ró:i-Ēt where he is presently working.

This morning we stopped at Mr. Wichian's parental house just outside of Ró:i-Ēt to find directions to Mr. Wichian when we got to Sě:la:phum. Although his mother had since died, his sister still lives in the same village. We discovered through her that Mr. Wichian was currently in Ró:i-Ēt for several days and could be found at the provincial office. After we had bought the kàthĭn goods we went to the provincial office and at the CD office we found Wichian. We spent about 45 minutes talking with him.

He is now community development district advisor in Sě:la:phum (same job that Khun Sawăi had in Amphe: Muan, Mahasarakham, when we were here before). He likes his job there because it is closer to home than was Nŏ:ŋ Kha:i where he last worked. He also says that the social and economic conditions in Sě:la:phum are about the same as Tambon Khwă:ŋ.

He raised the question of communism because he felt that he had not answered a question about communism I had written in a letter. He said

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that the situation in Thailand is not like the Vietnamese war because the Thai have Buddhism, the King, and their old customs which they don't want to change for communism. Such people who join the movement are motivated by offers of a high military position, money, a tractor, or other such things. However, they often get discouraged in the forest. This discouragement has occurred especially because the communists promised to take over the country by 1967. He praised the district officer of Amphoe: Lø:ŋ Nók Tha: (who I had mentioned in consequence of Don Mitchell's report) who he said had captured or caused to defect more than 600 communists terrorists. In Sě:la:phum, which is designated as a security sensitive area, there have been no deaths caused by terrorists, but the leader of the movement is supposedly hiding out in the forest of the northeast part of this district.

Miscellaneous Information on Bâ:n Nõ:ŋ Tý:n

Miss Ho:sa, who had an illegitimate baby by Mr. Samõ:n (now married to a daughter of Mrs. Ber) has had a second child, but still has no husband.

Mr. Săo, whose wife died when we were in the village before seems to have gotten poorer and sicker. His home is physically reduced to size and according to Mr. Ngao he has sold all of his land. One of his children is now living and working in another house. He is definitely in poor health as evidenced by the huge ulcer on his foot. Mr. Ngao's reaction is that if Mr. Săo worked he wouldn't be

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poor. Mr. Ngao quite often says of some person that he would like to be rich or would like to go around but he doesn't like to work hard. With Mr. Ngao, however, he hardly ever stops working.

Ngao himself has bought 90 rai of paddy land in Tambon Nō:ŕ Kun which he has a tenant farm for him but he thinks he will sell the land because it does not yield enough profit and because the crop has been poor this year.

Teachers College

I took Jane into town this evening to stay with Mrs. Chuanphít (she will stay there tomorrow, and tomorrow night as well). We had dinner at Mrs. Chuanphít's restaurant with Dr. Să:iyút, the new headmaster and a Ph.D. from Rutgers in Public Administration (B.A. from England, M.A. from Rutgers) and two other teachers, including one woman who had studied in New Zealand and a young Fine Arts teacher who lives with Dr. Să:iyút. One major portion of the conversation centered around studying abroad. Mrs. Chuanphít would like to study in America also (her husband has just gotten an FAO grant to visit irrigation projects and dams in southern Europe and Israel). I can't help but feel that chances of anti-western attitudes must recede when so much of the elite including those as low down as teachers in a provincial teachers college have a wish to study in the West, but then such contacts must also breed contempt.

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Thô:t Kàthĭn and other Places

There are a fantastic number of thô:t kàthĭn ceremonies being held at the same time in Mahasarakham. Yesterday there was one at Nô:ŋ Kuŋ, today there is one at the smaller wat Bâ:n Khwă:o. On the 11th the changwat will hold one, on the 12th, the same day as ours, the Kamnan Bâ:n Khwă:o will sponsor one. The teachers' college in the district will hold one also on the 12th. Also on the same day Mrs. Chuanphĭt's husband is sponsoring one in a village in Kalasin. Two people from Bâ:n Nô:ŋ Ty:n have or will sponsor a kàthĭn, Phô:sĭ:hă: and Na:i Phonma:. We passed literally dozens of kàthĭn processions on our way down from the north and up to the northeast. The kàthĭn is unquestionably a major merit-making endeavor, but even more important is its social significance--the strengthening or establishing of bonds between individuals or communities which may be very far apart.

Government Officials in Mahasarakham

We went to the district office with Mr. Ngào and Mr. Phon today because they had to get permission to set off fireworks during the kàthĭn ceremony. While we were there Jane and I met the District Educational Officer. He was born in Amphē: Ko:sumphĭsai but this is his first post in Mahasarakham. He was first a teacher in Kalasin and then studied at Prasamit where he received a B.A. in educational administration and then he became an educational official. He was in Mahasarakham only a short time before returning to Bangkok for a period of nine months to study at AUA. He says he stands a fairly good

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chance of winning a scholarship to study in America. He says that like Jane and myself he prefers living in the countryside to living in the city.

(เปลี่ยนอำเภอ)

Next I met the chief assistant district officer (who was also a native of Mahasarakham province. His most recent post prior to Mahasarakham was in Amphē: Nō:ŋ Hā:n, C. Ūdō:n (he knew Tom ~~Lun~~ .)).

(ที่อำเภออุ้งใหญ่)

The district officer wasn't present but was in C. Lē:i where he had gone to offer himself as a candidate for the provincial assembly election. He has been here for about one year. The old Na:i Amphē: whom we knew when we were here before (Phin) is now living in Bangkok.

There is also a new governor who has been here only a few days. The old governor, who arrived just before we left, has been transferred to the north. ^[Later learned, to Lamphun.] The new governor was formerly an assistant governor here. Mrs. Chuanphit says that the government officials are not sad to see the old governor go because he was not well liked (we didn't like him either, too stand-offish and superior).

I had lunch with Khru: sanít (formerly a teacher at Bâ:n Nō:ŋ Tý:n) and Khru: sěŋ (formerly a teacher at Lákmayŋ school and one of the first people we met in Mahasarakham) as well as with Mr. Ngəo and Mr. Phon. Sanít now works as a clerk in the district educational office here and acts as a mō: čitya: on the side. Khru: sěŋ is the district agricultural officer. Sěŋ had studied before our last stay at the agricultural school at Mē: Cho: near Chiang Mai.

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Wát Pho: Sĭ: (วัดโพธิ์ศรี)

We stopped at Wát Pho: Sĭ: to pick up Phrá Mahă: Sĕŋ. He insisted that I meet the abbot of the wat (whom he referred to as Luang Phô:). I thought that the abbot was rather an aloof person. He seemed a little intimidating since his eyes do not quite focus. Mr. Ngào says that he has a reputation for construction work. At the moment a new ^{school} is under construction and earlier this year a new gate was completed.

A community development ^{worker} (from Tambon Khwă:o

While at wát Pho: Sĭ: Mr. Phon introduced me to the community development worker for Tambon Khwă:o who for some reason was in the wat grounds. This is the worker that Mr. Phon said he had not seen since he began work in Tambon Khwă:o some six or seven months ago. Although the worker did say he had been there, that he had been in Bâ:n Nô:ŋ Tý:n. Before working in Tambon Khwă:o he had been working in Tambon Khô:k kò: another tambon in Ampho: Muan, Mahasarakham. I was not impressed with him but I may be pre-judging him. At the present he is encouraging gardening at the corner of the roads to Bâ:n Khwă:o and Bâ:n Nô:ŋ Tý:n (there is a tremendous garden expansion here made by Bâ:n Khwă:o people but also by some people from Bâ:n Nô:ŋ Tý:n on land allocated by the district officer). He is also working on the improvement of the roads from the main highway to Bâ:n Nô:ŋ Tý:n to B. Nô:ŋ Kun.

Folk Opera

There is now a folk opera association in Mahasarakham (as according

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to Mr. Wichian there is also in Sě:la:phum). Bâ:n Nŏ:ŋ Tý:n villagers hired the troupe for our kàthŋ through the association. On the way back to the village we stopped at the association's office to pick up a picture of the troupe that will be performing. This particular group is very popular in Bâ:n Nŏ:ŋ Tý:n.

Religion

I talked with Phrá Mahă: sěŋ about the title khru:ba: (ครูบา). In the local language this means teacher.

Phrá Mahă: sěŋ says that all 10 or 11 wats in Mahasarakham town give sermons in Central Thai and not in Northeastern Thai.

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Religion

Today we went to town to buy some accessories for the ceremony that were not available from wát pho: sǐ: (which, incidentally, is having a kàthǐn on the 11th). Mr. Chunchai took me first to wát Prache: bamruḅ (วัด ประจักษ์รามารุญ), the only 'forest wat' in ampho: mư̄aṅ and the seat of the provincial abbot (cáo kháná cāpwát (เจ้าคณะจังหวัด)) of the Thammáyút sect. [According to a list of monks and wats in the country in 1956 there were 6 Thammáyút wats in changwat Mahasarakham.] We interrupted, unwittingly, the abbot in the midst of his meditation, but he was quite friendly and struck me as a very intelligent man. From him, or rather from his wat, we borrowed two ceremonial umbrellas and three double-layered lacquered phan (made, interestingly, in Chiang Mai) to be used in presenting the kàthǐn robes. Although I cannot remember the exact number, the abbot said that there were over 20 novices in this wat.

We forgot to ask for the flowered covers which are used in conjunction with the phan and so we went to wát Ápisit (วัด อภิสิท) which is the seat of the Mahā:nika:i provincial abbot. This old man, he said he was 72, is extremely friendly ^{and} was quite interested in my sponsoring a kàthǐn. He expressed a great desire to attend the ceremony . . . because he said it was an historical occasion, the first time a westerner has sponsored a kàthǐn in Mahasarakham. However, it turned out that he had been asked to present the ceremony at the kàthǐn sponsored by the teachers college on the same day as our kàthǐn so I didn't expect that he would be

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able to attend.

Thô:t kâthĭn and Funerary Rites in Bâ:n Khwă:o

Today I received an invitation (along with most of the other "notables" in Bâ:n No:ŋ Ty:n) to attend the combined thô:t kâthĭn and funerary rites being held in memory of the mother of the Kamnan. The following is the invitation.

SCHEDULE OF EVENTS FOR THE CREMATION OF MOTHER TŪ:

SĪRĪMĀNĪ: AT THE FUNERAL PYRE AT WĀT MĀI, KHUN KHWĀO,

AMPĤə: MŪAŋ, MAHASARAKHAM

Saturday, the 11th of November 1967

5:00 a.m.: Move the corpse to the funeral pyre

8:00 a.m.: Presentation of breakfast to the monks

9:00 a.m.: Sermon

11:00 a.m.: Presentation of midday meal to the monks

1:00 p.m.: Moving of the kâthĭn offering to be decorated at the wat

4:30 p.m.: Cremation

7:00 p.m.: Entertainment and feast

Sunday, the 12th of November 1967

8:00 a.m.: Presentation of breakfast to the monks

9:00 a.m.: Presentation of the kâthĭn robes

11:00 a.m.: Presentation of the midday meal to the monks

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Thus we would like to inform and invite all whom we
respect to come to pay honor to the deceased.

Signed

Mr. [Kannan] Phúttha: Sírímáni, Son

Mr. Tho:ŋ 'in Sírímáni:, Son

Air Force 2nd Lt. Tem Kamwíthian,
Grandson

Mr. Prasōŋ and Mrs. Sōmwāŋ Sùkkasē:n,
Children

Mr. 'Uaichai Sùkkasē:n, Grandson

Mr. Kò:t and Mrs Tho:ŋnâ:k Phánít-
na:phan, Grandchildren

together with other relatives as
sponsors

Preparations for Our Kàthín

The villagers have been building a stage for the mǒ:lammù: perfor-
mance and a covered platform for the ceremony in the open area across
from Mr. Bgào's house. To build these structures it was necessary to
cut some trees from the forest. However, as cutting timber is illegal,
the villagers sent the monks from the wat and Phrá Mahā: Sēŋ to cut the
timber (then the villagers would drag it in).

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The villagers have also made and decorated a hǒ: kàthĩn--that is, a structure in which the kàthĩn gifts are carried. This is exactly like the ones we saw made in the village when we lived here before. However, I had not realized at that time that the wooden platforms of the hǒ: kàthĩn are used afterwards as a bed for the monks.

Other villagers had made the ceremony of brooms which are carried in the kàthĩn procession. Khru: Bunthian with the help of other villagers lit a kho:m lom (ໂຂມລອມ), and a kho:m fai (ໂຂມໄຟ). Mr. Ngào had bought the ingredients for large firecrackers (more the size of bombs) and taken these to be made by people at the nearby leprosarium. People there and others in Bâ:n Nǎ:n Tỳ:n have also made the fireworks known as talai (တလဲ) which sail and spin in the air when they have been lit (Mr. Ngào also bought a supply of firecrackers).

In the evening from about 8:30 to 9:00 p.m. until the wee hours of the morning women and girls, flanked by unmarried boys gathered in Mr. Ngao's shop to make paper flowers, streamers, and other decorations. The three women school teachers also made paper flowers at their own homes.

Visit of Mr. Wichian

Mr. Wichian and his wife drove over on his motorcycle from Sě:la:phua (several hours drive). Unfortunately, due to commitments in Sě:la:phua (other kàthĩn) they could not stay for our kàthĩn, but only stayed for supper. Mr. Wichian expressed a sentiment which I myself had made before. He said that he had just begun to establish good relations with

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the people of Sě:la:phum and if he didn't return for the kàthĩn and
weddings there he would endanger those relations. Mr. Wichian gave us
50 baht for the kàthĩn, explaining that it was the custom of those
invited to contribute something towards the event.

กำหนดการ ขาไปนครราชสีมา
แม่ตุ๋น ศิริวิมล
ณ เมรุวัดใหม่ขุนเขวา อ. เมืองมหาสารคาม

วันเสาร์ที่ ๑๑ พฤศจิกายน ๒๕๑๐

เวลา ๐๕.๐๐ น. เคลื่อนศพไปสู่เมรุ
เวลา ๐๘.๐๐ น. ถวายภัตตาหารเช้า
เวลา ๐๙.๐๐ น. แสดงพระธรรมเทศนา ๑ กัณฑ์
เวลา ๑๑.๐๐ น. ถวายภัตตาหารเพล
เวลา ๑๓.๐๐ น. เคลื่อนอศุภกรฐินไปตั้งที่วัด
เวลา ๑๖.๓๐ น. ประชุมเพลิง
เวลา ๑๙.๐๐ น. มีมหรสพสมโภช

วันอาทิตย์ที่ ๑๒ พฤศจิกายน ๒๕๑๐

เวลา ๐๘.๐๐ น. ถวายภัตตาหารเช้า
เวลา ๐๙.๐๐ น. ถวายฉากฐิน
เวลา ๑๑.๐๐ น. ถวายภัตตาหารเพล

จึงขอกราบเรียน เรียนเชิญท่านที่เคารพ ไปเป็นเกียรติ
แถมดวงลัยไปแสดงความ

นายสุทธา	ศิริวิมล	บุตร
นายทองอินทร์	ศิริวิมล	บุตร
ร.ก.จ. เต็ม	คำวิเชียร	หลาน
นายประสงค์	นางสมหวัง	สุตเกษม บุตร
นายอวยชัย	สุตเกษม	หลาน
นายเกิด	นางทองนาค	พินิตมาพันธ์ หลาน
หม่อมคายนุภาณี		เป็นเจ้าภาพ

November 11, 1967

Thô:t Kâthĭn which we Sponsored

Today and tomorrow are the two days of the thô:t kâthĭn which we arranged to sponsor. A couple of days ago, with the help of Phrá Mahă: Sĕŋ, I had printed 100 cards announcing the event which I distributed to friends in Bâ:n Khwă:o and Mahasarakham. These cards as translated read as follows.

SCHEDULE OF EVENTS OF A MÁHĀ: KĀTHĪN*

AT WÁT BĀ:N NŌ:ŋ TÛ:N, TAMBON KHWĀ:O, AMPHĕ: MŪAŋ,
ĀAŋWÁT MÁHĀ:SĀRĀKHA:M

Saturday, the 11th of November 1967 - the 10th
day of the waxing of the moon, 12th lunar month

9:00 a.m. Preparation of the kâthĭn
offering in Bâ:n NŌ:ŋ TÛ:n

3:00 p.m. Procession of the kâthĭn
offering around Bâ:n NŌ:ŋ TÛ:n

5:00 p.m. Invitation to share a meal

(๘๓๓ ๓๓๓๓)
* The Máhă: kâthĭn (or 'great kâthĭn'), is a kâthĭn ceremony sponsored by one person. A kâthĭn să:mmákhĭ (๓๓๓๓ ๓๓๓๓) is one sponsored by a group of people and a cunlá' kâthĭn (๓๓๓ = ๓๓๓) or 'lesser kâthĭn' is one in which the robes are made from raw cotton in a single 24-hour period and presented to the monks in the same period.

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6:00 p.m. Chanting by seven monks

8:00 p.m. Mō:lammú: entertainment

Sunday, 12 November 1967 - 11th day of the waxing
of the moon, 12th lunar month

7:00 a.m. Presentation of breakfast for the
clergy

9:00 a.m. Taking of the kàthĩn offering
and presentation at wát Bâ:n Nō:ŋ
Tŷ:n

Thus we would like to inform and invite all our
friends and relatives whom we respect to pay us
the honor of joining together in a máhă: kàthĩn
celebration.

[Signed]

Dr. Charles F. and Mrs. Jane Keyes,
Sponsors.

The day did not begin auspiciously for it rained throughout the
morning. By mid afternoon it began to clear and it appeared as though
we would be able to hold the evening celebration. However, the platform
on which the presentation was to take place was so wet that
the hunting (brought from another kàthĩn ceremony celebration in B.
Do:n Du:) was so bedraggled that it was decided to hold the religious
events in the sǎ:ls: wát. Also the afternoon procession was cancelled.

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Although we were the sponsors of the ceremony and provided the central gifts and money for the entertainment, ^{and} part of the food, many other people also contributed to the event, thus simultaneously gaining merit and showing their friendship for us. I already alluded to some of this. The villagers in general provided most of the labor for the event and nearly every household (if not every household) gave a ^{token} monetary contribution of 50 sātāṅ or up to 10 baht. Mr. Ngāo as our host and 'local arrangements' person provided most of the subsidiary foodstuffs (vegetables, spices etc.). Phrá Mähā: Sēṅ recruited a large number of cooks from the neighborhood around wát pho: sī: who freely help make the food for both Saturday night and Sunday morning as well as bringing their own utensils. Also we borrowed a large number of things, chairs, altar, Buddha images, vases, candlesticks, etc. through Phrá Mähā: Sēṅ at wát pho: sī:. Bunchuai Attháko:n, the Lord Mayor of Mahasarakham, donated the use of a projector, generator, and screen and film to use as part of the entertainment. Finally all of the guests who came, our friends from Tambon Khwā:o, Mahasarakham, and some elderly women from town who go from one merit-making event to another. All made monetary contributions.

As wát Bā:n Nō:ṅ Tỳ:n has only two resident monks and one novice clergy had to be recruited from elsewhere to make up the full complement necessary for the ceremonies. Two monks came from wát Bā:n Do:n Du:, and four or five or maybe more came from wát Pho:sī:. As it turned out these were not the only clergy present.

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In the afternoon Mr. Chu:nchai, his wife, and several, if not all his children, M.L. Kŏŋ kŏ:i, the air force officer who manages the Mahasarakham radio station (a new thing since our last stay), his wife, daughter and servant came out to see if they could help. Unfortunately, Mr. Ngəo, Phrá Mahă: Sěŋ, and I had all gone to town to pick up the novica, the movie equipment and things from wát pho:sǎi. Jane says that things were a little formal and the group stayed only a short time. They could not stay for the evening because of a major wedding in town.

Although the procession was cancelled (or rather postponed until the next morning) the kho:m fai was set off. As evening approached there were few outsiders and no important guests. Many villagers were disappointed as they had been when they found that we had brought no important guests from Bangkok or other Westerners with us. Just before supper Khru: Orawan and Khun Phaitu:n from Ba:n Khwă:o did arrive but they were the only ones amongst our friends. Policeman Sěŋ (headman Phon's brother in Mahasarakham), Policeman Piam, another ex-villager now living in Múkdăhă:n and all the Bâ:n No:n Ty:n teachers excepting Bunthian who had commitments elsewhere were also present but they did not constitute a group of VIPs the villagers were hoping for. Still the preparations around the movie screen and folk opera stage and the feast had attracted a large number of villagers from Bâ:n No:n Ty:n and neighboring villages and this growing crowd brought a festive appearance to the scene in front of Mr. Ngəo's house.

After we had eaten a variety of pork dishes (a pig had been slaughtered and another was held in reserve if more guests arrived). We

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went to the wát where we were to hear the evening chanting. Just before the chanting was to begin an automobile arrived in the wát grounds. Much to our surprise and pleasure it contained the changwat abbot of both the Thammayút and Mahā:nika:i sects and another Phrá Mahā from the Thammayút wát (they were driven by the son of the owner of the E. Hong company in Mahasarakham in his father's car.) With the arrival of these monks the other clergy present moved to the background. The three monks performed the evening chant. Afterwards the provincial abbot of Mahā:nika:i sect gave a talk to us and to the villagers declaring his interest in this unusual occasion. [I recorded part of this evening service, but the batteries were so bad, the recording is very bad indeed.] The monks left right after the ceremony was over because they said they were afraid the roads to Bâ:n Nô:ŋ Tý:n could become very slippery in the rain. We felt that whatever else happened, the ceremony had been made by their presence.

After the monks left the entertainment occurred. First there were the movies which were a pot pourri of American westerns, Laurel and Hardy, news features and a political advertisement for Bunchuai showing him in various of his duties in Mahasarakham. The folk opera did not get under way until about 9:00 p.m. and lasted until 5:00 a.m. the next morning (although we went to bed about midnight). The story of the folk opera that was presented was ōc:ráke:.

หมำยกำหนดการทำบุญมหำกฐิน

ณ วัดบ้านหนองคัน ด.เขวำ อ.เมือง จ.มหาสารคาม

วันเสาร์ที่ ๑๓ พฤศจิกายน ๒๕๑๐ ตรงกับวันขึ้น ๑๐ ค่ำ เดือน ๑๒

เวลา ๐๗.๐๐ น.	ต่องค์มหำกฐินที่บ้านหนองคัน	เวลา ๑๘.๐๐ น.	พระสงฆ์ ๘ รูป
„ ๑๕.๐๐ น.	แห่องค์มหำกฐินรอบบ้นหนองคัน		เจริญพระพุทธรมด
„ ๑๗.๐๐ น.	เจริญบ้ประทำนอาหาร	„ ๒๐.๐๐ น.	มัทหมอลำหมุ่สมโภช

วันอาทิตย์ที่ ๑๒ พฤศจิกายน ๒๕๑๐ ตรงกับวันขึ้น ๑๑ ค่ำ เดือน ๑๒

เวลา ๗.๐๐ น.	ถวายภัตตาคารแด่พระสงฆ์
„ ๘.๐๐ น.	เคลื่อนองค์กฐินไปทอดที่วัดบ้านหนองคัน

จึงขอกราบเรียน เรียนเชิญท่านที่เคารพนับถือและญาติมิตร ไปร่วม
เพื่อเป็นเกียรติในงานมหำกฐินครั้งนี้ด้วย

ดร. ชำรลส์ เอฟ และ นางเจน ไคล์ เจ้าภาพ

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Our Kàthĩn (continued)

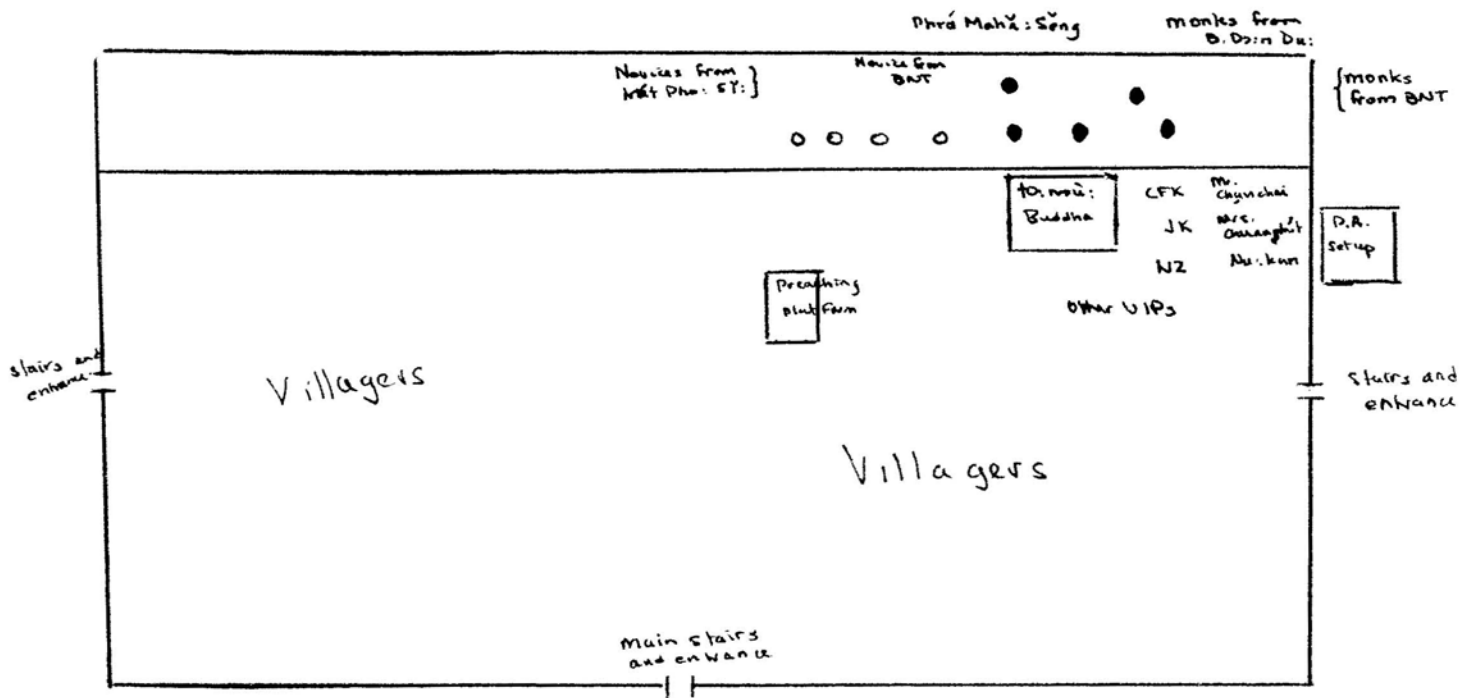
This morning's activities began with the feeding of the monks and novices in the sǎ:la: wát which was preceded by the usual morning chant (recorded). After the monks had eaten we ourselves were given food (the morning's food also making use of the pork from the pig slaughtered the night before). After breakfast Mr. Ngao and Mr. Phon organized a kàthĩn procession since the one the day before had been cancelled. As we were getting organized Mr. Chu:nchai with his wife and three children drove up with M.L. Kĩng kô:i. They also joined the procession.

The procession moved from Khum Wát to Khum NÓ:n to Khum NÓ:n Khwǎo NÓ:i (B. Khwǎo NÓ:i) to Khum Wát to Khum Yài to Khum Pà: Hà:t back to Khum Yài and then to the wát. While we were returning to Khum Yai the last time we were joined by Bunchuai Attha:ko:n, his wife, his son and his daughter-in-law as well as a New Zealander visiting the Attha:ko:n's and several other people from the municipal office, thus fulfilling the villager's desire for high-status guests. Shortly thereafter Mrs. Chuanphít and Khun Nũ:kun also arrived.

The procession entered the wat, processed three times around the sǎ:la: with villagers in front carrying the 'brooms' and sweeping the way. The various dignitaries had taken most of the kàthĩn ^{gifts} and were carrying them in the procession. After completing the third cycle the whole congregation moved up into the sǎ:la:.. The inside of the sǎ:la: is arranged something as follows:

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Mr. Chy:nchai acted as lay leader. The service began with Mr. Chy:nchai's requesting the Precepts. The monks then led the congregation in the Namō, the taking of the refuge, in the Triple Gems, and the Precepts. Mr. Chy:nchai then led the congregation in the formal presentation of the kâthīn (as the sponsor of the kâthīn, I should have made this presentation, but not knowing the correct formula, Mr. Chy:nchai acted in my stead.) This was followed by brief sermons by each of the two monks from Bâ:n Nō:ŋ Ty:n (they had memorized them and sped through them very rapidly/nervously). Then, with Mr. Chy:nchai announcing, the gifts were presented to the monks. Jane and I were first (and made a second offering ^{of} the 'money tree' as part of our 3,000 baht offering) and then all of the dignitaries were invited to make presentations, including the man from New Zealand.

After the offerings were over, Mr. Bunchuai gave a speech which was part in honor of the occasion and part straight politicking, for

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he plans to run not only for the municipal council (for which villagers can't vote) but also for the provincial council and the National Assembly (both for which the villagers are eligible to vote). [In talking with Mr. Bunchuai yesterday I learned that there are about 60 candidates for the 15 positions on the municipal council. Mr. Bunchuai said that since that elections had not been held for over 10 years, everyone wants to run. The municipal council will choose the lord mayor--he is not elected directly. Mr. Chũ:nchai says that a person can hold several elected offices simultaneously--like in France. He also said that Mr. Bunchuai's son is also running for the municipal council.]

After the speech the monks' noon meal was presented and the villagers rushed out to slaughter another pig to prepare food for the distinguished guests. Much to our pleasure everyone stayed around for the feast.

The rest of the afternoon was spent in returning things to town.

Social Mobility in Bâ:n Nõ:ŋ Tý:n

During the course of our stay in Bâ:n Nõ:ŋ Tý:n we were able to get several bits of information about social mobility out of Bâ:n Nõ:ŋ Tý:n. As far as Mr. Ngào knows only three ex-villagers have ever left the village permanently for positions in a non-rural society: Phrá Máhã: Sǎŋ, Tamrùat Sǎŋ and Tamrùat Piam. The latter two left also by way of the monkhood, raising to the status of Phrá Máhã: and then converting their status into lay police positions at a time when it was still possible to do so. Phrá Máhã: Sǎŋ and Tamrùat Sǎŋ

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are brothers and friends of a former headman who is also the present headman, headman Phon's father. Piam claims to be the son of an ex-headman also. Mr. Ngao said that Piam's parents no longer live in Bâ:n Nô:ŋ Tý:n.

At the time when we were living in the village two villagers were pursuing 'higher education': Bunsùk (ບຸນສຸກ) and ^a... son of the assistant headman Cha:i. Both completed Mathayom 6 (Mathayom Sỳksă: 3 in the new system). The son of Cha:i is now back living in Bâ:n Nô:ŋ Tý:n, farming and occasionally working for Mr. Ngào. Bunsùk no longer lives in the village, but he just happened to be visiting there when we were there.

Since we last saw him Bunsùk moved to Bangkok (where Mr. Ngào thought he still was) and then to Udo:n where he lived for 3 or 9 months before moving to his present residence in the rural area of A. Kumphawapi, changwat Udo:n. While in Bangkok he applied to work for Firestone and several other jobs, but was unsuccessful because he had not sufficiently prepared to take the examinations. He tried studying for Mathayom 8 in his spare times, but since his parents were dead he didn't have enough money to continue his studies. "I have to work for money to study and then I don't have time to study." He says that he truly wants to "Progress", but it is difficult to do. In Udo:n he worked as a mechanic. He then went to A. Kumphawapi where there is good land for raising corn. He is going to marry a girl from there (17 years old) and buy up land

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in that district which he says is cheap, and plant corn.

I asked Bunthiang, the headmaster, if any Bâ:n Nǒ:ŋ Tý:n students were pursuing their education beyond the Prathon 4 level offered in Bâ:n Nǒ:ŋ Tý:n. He was as disdainful as ever about the capabilities of Bâ:n Nǒ:ŋ Tý:n's children, but he did say that 2 or 3 were studying in the primary grades (P 5-7) in the B. Khwǎo school.

Nó:i, my ex-assistant who married a girl from a nearby village has moved to an area near Mukdahan where he heard it is easier to find land, but apparently he was not so successful, because he recently returned to Bâ:n Nǒ:ŋ Tý:n to find odd jobs in order to pick up some money before returning to Mukdahan. He helped Mr. Ngao begin digging a well in the back. Mr. Ngao said that Nó:i had commented about the communists in Mukdahan. Nó:i's sister, who has more or less permanently settled in Vientiane was visiting Bâ:n Nǒ:ŋ Tý:n while we were there.



กำหนดการทอดกฐิน และ ผ้าป่าสามัคคี

กรุงเทพฯ - เชียงใหม่ แม่สะเรียง

วันที่ ๑๔ พ.ย. ถึง ๑๕ พ.ย. ๒๕๑๐

ทอด ณ วัดกิตติวงศ์ อ.แม่สะเรียง จ.แม่ฮ่องสอน และ วัดเขตุน
อ.เมือง จ.เชียงใหม่

เนื่องด้วยวัดกิตติวงศ์ เป็นวัดที่ตั้งอยู่ในเขตอำเภอที่ตระกัณดาร ห่างไกล
ความเจริญ ทั้งเป็นวัดเก่าแก่สร้างมาช้านาน เวลานี้ เสนาสนะของวัดได้ชำรุด
ทรุดโทรมลง ทางวัดประสงค์จะพัฒนา ให้มีความเจริญรุ่งเรืองถาวรสืบต่อไป
ตามที่ได้รับอนุมัติจากคณะกรรมการพัฒนาวัด ให้เป็นตัวอย่างมี พ.ศ. 251๐
แต่ทางวัดยังขาดจตุปัจจัยที่จะนำมาพัฒนาวัด ตามวัตถุประสงค์ได้ อีกประการ
หนึ่ง ทางวัดไม่มีมูลนิธิที่จะบำรุงวัด และ พระภิกษุสามเณร ในด้านการศึกษา
และการเป็นอยู่ วัดนี้เป็นศูนย์กลางของพระธรรมจาริก (พระภิกษุที่ไปเผยแผ่
ศีลธรรมแก่คนชาวเขา) ได้ไปพักที่วัดนี้เป็นประจำทุกปี ฉะนั้นทางคณะกรรมการ
จึงได้ดำริจัดการทอดกฐินขึ้น เพื่อรวบรวมทรัพย์เป็นทุนพัฒนาวัด บำรุงพระ
ภิกษุสามเณร และพระธรรมจาริกให้เจริญรุ่งเรืองในพระบวรพุทธศาสนาต่อไป
จึงเรียนแก่บุคคลมา ขอให้ท่านทั้งหลาย ได้ร่วมใจร่วมแรงสละทรัพย์ตาม
กำลังศรัทธาและความสามารถของท่านช่วยบำรุงพระศาสนา และรักษาประเพณี
เดิมของไทยเราไว้

คณะกรรมการขอขอบพระคุณ และขออนุโมทนาดวงหน้ามา ณ โอกาสนี้ด้วย

๑๗ พ.ย. ๑๐ เวลา ๖.๐๐ น. รับประทานอาหารเช้าเสร็จแล้ว นำท่านไป
นมัสการหลวงพ่อกัณเฑียรธรรม เชียงดาว ก่อนจะเข้าถ้ำเชียงดาว และไปรับประทานอาหาร
อาหารเพลที่ตลาดเชียงดาว ซากลับพาท่านไปชมทิวทัศน์อันสวยงามของเมือง
แม่สะ อ.แม่ริม และไปชมเขื่อนชลประทานแม่แฝก กลับที่พัก และพักผ่อน
อภัยาคัย หรือท่านจะไปชมตลาด และดูของพื้นเมืองเชียงใหม่
(รับประทานอาหารที่พัก)

๑๘ พ.ย. ๑๐ เวลา ๖.๐๐ น. รับประทานอาหารเช้าเสร็จแล้ว นำท่านไป
นมัสการปูชนียสถาน พระบรมธาตุตอเยสเทพ ต่อจากนั้นจะพาท่านไปชม พระ
ตำหนัก ภูพิงค์ราชวินิจฉัย ณ วัดสวนดอก มหาวิทยาลัยเชียงใหม่
กลับที่พัก ถ้ามีเวลาพอจะนำท่านไปชมความงามที่ อ.สันกำแพง ดูการทอดผ้า
ไหมไทย และชมผ้าไหมไทยที่สันกำแพง (หาอาหารรับประทานเอง) พร้อม
เตรียมตัวเดินทางกลับ

๑๕ พ.ย. ๑๐ เวลา ๔.๐๐ น. ขบวนรถยนต์กฐิน และ ผ้าป่าสามัคคีออก
จากวัดเขตุน ถึงลำพูน หยุดรับประทานอาหารเช้าที่ลำพูน เสร็จแล้วไปนมัสการ
การพระธาตุหริภุญชัย และชมพิพิธภัณฑสถาน เชียงใหม่ ไปบ้านป่าซาง ชมผ้าไหมไทย
ที่บ้านป่าซาง แล้วไปนมัสการพระพุทธบาทตากผ้า เดินทางต่อถึง เกิน หยุด
รับประทานอาหารเพลที่ เกิน จากนั้นเดินทางต่อไปชมเขื่อนภูมิพล เมื่อชม
เขื่อนเสร็จ เดินทางกลับกรุงเทพฯ ถึง เวลา ๒๒.๐๐ น.

ถ้าท่านผู้ใดมีจิตศรัทธา จะร่วมเดินทางไปอนุโมทนาบำเพ็ญกุศล
ทอดกฐินและผ้าป่าสามัคคีในครั้งนี้ ติดต่อได้ที่สมาคมการกุศล
วัดหัวลำโพง โทร. 32109 ที่ ส.ศาลาแดง โทร. 30470 (ประสิทธิ์
จิตตราอนุเคราะห์) และที่ซอยพระเจน ถนนวิบูลย์ พระนคร

ประสิทธิ์ จิตตราอนุเคราะห์ ประธานกรรมการจัดงาน

กำหนดการทอดกฐินและผ้าป่าสามัคคีครั้งนี้

- | | |
|--------------------------|------------------------------------|
| จ.ส.ต. เฟ่ง ชีรานนท์ | คุณจ้อย แซ่ฉั่ว |
| จ.ส.ต. พดม คำหนองแวม | คุณย้ง แซ่แต้ |
| จ.ส.ต. ประสิทธิ์ ปันน้อย | คุณสมศักดิ์ จุมพลนิจ |
| จ.ส.ต. เคลือ แยมคล้าย | คุณสุรัตน์ อนุเสถียร |
| ส.ต.อ. ตำรวย รอดนิลรัตน์ | คุณเสริม รัตนพันธ์ |
| ส.ต.อ. คำรงค์ ใจมองใส | คุณเย็น โพธิศรี |
| ส.ต.ท. สุข ศักดิ์พุ่ม | คุณไพฑูรย์ ทองเนียม |
| อาจารย์ประสาท ศิริทรัพย์ | นางเจียน พลทรัพย์ |
| อาจารย์สมพงษ์ ศิริทรัพย์ | คุณยีนดี ศรีบุญเรือง |
| อาจารย์ประจวบ พงษ์สุวรรณ | คุณเล็กเฮง |
| คุณบุญเทียร สุขในสิทธิ์ | คุณจ้อบง |
| คุณบุญสม เจริญทอง | คุณลำภา คุณแสง สมักรบุตร |
| คุณผวน สมักรบุตร | คุณจำเริญ สุวรรณเผาคี |
| คุณสูง แซ่โค้ว | คุณทองอยู่ คุณจำเนียร มานะสิทธิ์ |
| คุณเจริญ มากราศรี | คุณโสภณ สังข์वाल |
| คุณโอบล สุนนานนท์ | คุณประชุม ตระกูลพา (ใบเล่กรุงเทพฯ) |
| คุณยุทธ สุนนานนท์ | คุณน้อย แซ่ล |
| คุณวิชัย รัตนาศิริภักษ์ | นางบน |
| นางเฟ่ง พวงนาค | คุณวิฑูรย์ มณีสุต กรรมการเหรียญก |
| นายใจอู๋ แซ่จั้ง | |

๑๔ พ.ย. ๖๐ เวลา ๑๘.๐๐ น ขบวนรถยนต์นำผ้าป่ากฐิน และ ผ้าป่าสามัคคี
ออกจากวัดหัวลำโพงถึงลพบุรีหยุดพักก่อน ๒๐ นาที แล้วเดินทางถึงนครสวรรค์
หยุดรับประทานอาหาร เสร็จแล้วเดินทางต่อ ถึงตาก หยุดพักก่อน เดินทางถึงเดิน
หยุดรับข้าวห่อ จาก พ.ต.อ. จิตต์ ลีลายุทธ และรับประทานอาหารเข้า ที่เดิน
จ.ลำปาง

๑๕ พ.ย. ๖๐ เวลา ๖.๐๐ น ขบวนรถยนต์กฐิน และ ผ้าป่าออกจาก
เดิน ถึงลำพูน แล้วรับประทานอาหารเพลที่ลำพูน เสร็จแล้วเดินทางต่อเข้า
เส้นทางสายเชียงใหม่ เลยไปแม่สะเรียง ถึงแม่สะเรียง เวลา ๑๕.๓๐ น แล้ว
ชมขบวนแห่ต้อนรับคณะกฐินของเผ่าชาวเขา มีแห่กลอง พิณเด็บ พิณนางนค
พิณสังข์โต (สังข์โตนี้การแสดงไม่เหมือนทางกรุงเทพฯ) ที่มีอยู่ปัจจุบัน อ.ผาง
อ.แม่สะเรียง และ จ.เชียงใหม่ เป็นขบวนแห่ที่สวยงามมาก แล้วตั้งองค์กฐิน
สมโภชที่วัด กลางคืนมีการแสดงของเผ่าชาวเขาให้ท่านชม

๑๖ พ.ย ๖๐ เวลา ๗.๐๐ น รับประทานอาหารเช้าเสร็จแล้ว ทำพิธี
ถวายผ้าป่ากฐิน

เวลา ๘.๐๐ น ขบวนรถยนต์นำผ้าป่าสามัคคีออกจากวัดกิตติวงศ์ พาท่าน
ไปนครเชียงใหม่ ระหว่างทางแวะชม ออบหลวง วัดพระธาตุศรีจอมทอง แล้ว
ไปรับประทานอาหารเพล ที่น้ำตกจอมทอง เดินทางกลับเชียงใหม่ ถึงเวลา
๑๖.๐๐ น พักที่วัดเซตุน แล้วชมความงามของนครเชียงใหม่

เวลา ๑๗.๐๐ น ทำพิธีถวายผ้าป่าสามัคคี เสร็จแล้วหาความสำราญชม
ประเพณีลอยกระทง อันเป็นงานมหัศจรรย์ใหญ่ในล้านนา ซึ่งท่านจะหา
ได้ยากของชาวเชียงใหม่ (รับประทานอาหารที่พัก)

คณะอุบาสก อุบาสิกา วัดกิตติวงศ์	กรรมการ
คุณประสิทธิ์ จิตตรานุเคราะห์ (กรุงเทพฯ)	..
คุณธรรมศักดิ์ พุแค	..
คุณเกษม วัจนะประพันธ์	..
ม.ล. โรจน์ สุประดิษฐ์	..
คุณโนม ศรีประพัทธ์	..
คุณทวี จันทรางกูร	..
คุณรงค์ รักจรรยา	..
คุณเชื้อม กุศลวงศ์	..
คุณทองเพ็ชร อมรวงศ์	..
คุณเล็ก โกมลรัฐจิ	..
นายแพทย์สมศักดิ์ เพ็ญภากุล	..
หัวหน้าศูนย์เยาวชน วัดหัวลำโพง	..
คุณครูใหญ่ ร.ร. วัดหัวลำโพง	..
คุณครูใหญ่ ร.ร. วัดแก้วฟ้า	..
คุณครูใหญ่ ร.ร. วัดสวนพลู	..
คุณครูใหญ่ ร.ร. วัดม่วงแค	..
คุณครูใหญ่ และคณะกรรมการ ร.ร. พญาไท	..
คุณครูใหญ่ ร.ร. พุทธจักรวิทยา	..
คุณครูบุญเหลือ นื่องตระกูล	..
คุณครูจ้านงค์ ถนอมเชย	..

คุณสมิต เจริญยิ่งวัฒนา	กรรมการ
คุณนายบุญถม ทองทวี	..
คุณพาน ส่งทวีผล	..
คุณครูประเสริฐ เสถียรผลิน	..
คุณทินกร ลางกุลเสน	..
คุณอนันต์ พัฒนัคัมพร	..
คุณศรี ช่างชาญกล	..
คุณนายดวงค์ มัลลยารมย์	..
คุณบุญสม ภาคิ	..
คุณอุดร สุภาวัฒนา	..
คุณนายจรัส บุญชน	..
คุณเจอร์ว ชมเสร์	..
คุณกมล เอี่ยมศิริ	..
คุณวิรัตน์ โพธิ์ศรี	..
คุณถม แซ่เจีย	..
คุณบ่อ แซ่ตั้ง	..
คุณเจียบ แซ่จิ่ง	..
คุณธงชัย เชนยะวณิช	..
คุณเจือศักดิ์ ปลุกจิตต์	..
ร้านอาหาร กิ่งแก้ว เจริญผล	..
คุณละออ ข้อยอดม	..

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Thô:t Kàthĭn at Wát Kittiwong:

The following is a translation of the announcement put out by the Bangkok group who are planning the forthcoming Kathĭn at Wát Kittiwong.

SCHEDULE FOR THÔ:T KĀTHĪN AND PHĀ:PĀ: SĀ:MĀKKHI:

BANGKOK - CHIANG MAI

14 - 19 November 1967

Thô:t at Wát Kittiwong Amphə: Mae Sariang, Cangwat Mae Həng Sən
and Wát Che:tùphon Amphə: Myəŋ, Cangwat Ching Mǎi

Owing to the facts that Wát Kittiwong is situated in a poor amphoe: far away from civilization and that as an old temple its living quarters have fallen into dispair, it has been decided and approved by the Temple Development Committee that as an example for the year 2510 the wát should be developed in order to maintain its prosperity. However, the wát lacks the four requisites (catù pàtcai) to develop the Temple as planned and is without a trust fund for the support of the Temple and clergy. In the field of [social action] (lit., 'education and living'), this wát is a center for the annual [gathering] of Thammáca:rík monks (Monks who spread the moral code [of Buddhism] to tribal people). The [Kàthĭn organizing] committee has decided to arrange a thô:t kàthĭn in order to raise funds for developing the temple, supporting the monks and novices, and supporting the Thammáca:rík monks, thereby ensuring the future prosperity of Buddhism.

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Therefore, we extend an invitation in charity and with respect to all to give in spirit and strength by making a contribution in accord with your faith and ability thereby ensuring that Buddhism will flourish and our Thai customs will be maintained.

The Committee takes this opportunity to thank you and express its gratitude in advance.

The schedule for the thô:t kàthín and phâ:pâ: sã:mákkhi: is as follows:

14 November '10 [at] 1800 hours the procession of cars carrying the phâ: kàthín and phâ:pâ: sã:mákkhi: will depart from Hũalampho:ŋ temple. At Lopburi the procession will stop for 20 minutes and a Nákhɔ:n Sãwǎn there will be a meal stop. The procession will continue on to Tã:k where there will be a rest break and then on to Thě:n, Lampa:ŋ province, where a "sack" breakfast (khã:o hõ:) will be provided by Police Col. Cít Li:la:yút.

15 November '10 [at] 6:00 a.m. the kàthín / phâ:pâ: caravan will leave Thě:n for Lamphu:n where lunch will be eaten. After that, the procession will travel along Chiang Mai's highway and will reach Mae Sariang at 1530 hours. [In Mae Sariang the travellers] will view a beautiful reception procession of tribal peoples, drums, and [dancing in the styles of] fó:nlép, fó:n na:ŋ pók, and fó:n sǐŋto: (which is not the same as the sǐŋto: performance in Bangkok and is today found only in Amphə: Fa:ŋ, Amphə: Mae Sariang, and Chiang Mai province). Then the kàthín^{with} be ceremonial_{ly} placed in the temple. In the evening, you will witness a show performed by tribal peoples.

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16 November '10 [at] 7:00 a.m. breakfast will be eaten and then the phâ:kathĭn ceremony will be held.

[At] 8:00 a.m. the caravan carrying the phâ:pà:să:mákkhi: will depart from Wát Kittiwong [Mae Sariang] and will take you to Chiang Mai [with stops along the way] for sight-seeing at ô:p Lũan and Wát Phrá Thâ:t Sĭ: Cò:m Thò:ŋ and for lunch at Cò:m Thò:ŋ falls.

[On] returning to Chiang Mai at 1600 hours, [the travellers will first] rest at Wát Che:tũphon and then will tour Chiang Mai city.

[At] 1700 hours the ceremony of presenting the phâ:pà: will be performed. After that [you] will enjoy observing the Lò:i Krathon festival on the Piŋ River, one of the most magnificent and rarely seen [?] festivals of Chiang Mai. (Food will be served at the rest place [wát]).

17 November '10 [at] 6:00 a.m. after breakfast you will be led to pay your respects to Lũan Phô: at Chian Da:o Cave. Before ~~entering~~ the cave, you will eat lunch in the Chian Da:o Market. On the return trip, you will make side trips to see the beautiful Mê: Să: water-fall in Mê: Rim district and the irrigation dam at Mê: Fè:k. After return [to Chian Mai] you may, depending on your disposition, rest or tour the market and look at the native products of Chiang Mai (Meal will be served ~~at~~ the rest place).

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18 November 10 [at] 6:00 a.m. after breakfast you will be taken on a pilgrimage to Phrá Bòrommáthâ:t Dò:i Sùthê:p and then to tour Phă:phiŋ Râ:tchaníwê:t Palace, Húai Kê:o Waterfall, Wát Súan Dò:k, Chiang Mai University, and then return. If there is enough time, you will be taken to admire the beauty of A. Sămkamphə:ŋ, observe the weaving of silk, and examine [finished] Sămkamphə:ŋ silk ([Everyone will be responsible for] finding his own meals). [In addition] you will prepare for the return trip [to Bangkok].

19 November 10 [at] 4:00 a.m. the kàthĭn/phâ:pà: să:mákkhi: caravan will depart from Wát Che:tàphon. Breakfast will be eaten at Lamphu:n, after which a pilgrimage will be made to Phrá' Thâ:t Hârípĥunchai and the museum will be visited. Travelling on to Bâ:n Pà: Sa:ŋ, [time will be taken] to admire the Pà:sa:ŋ silks. Then a pilgrimage will be made to Phrá' Phăttĥá Bâ:t Tà:k phâ:. At Thě:n there will be a stop for the noon meal. From Thě:n [a side trip will be made] to admire the Phŭ:míphon Dam. After that, [you] will travel on, returning to Bangkok at 2200 hours.

If any of you has the faith (cĭtràsàttha:) and would like to join in the rejoicing and merit-making of this thô:t kàthĭn/phâ:pà: să:mákkhi: please contact [us] at the Hŭalampho:ŋ Temple Charitable Society (sămă:khom ka:nkusŏn, wát hŭalampho:ŋ), Tel. 32109, at S. Sa:la:də:ŋ (Prasĭt Cĭtra:núkró') or at Sò:i Phra'ce:n, Wireless Road, Bangkok.

[Signed] Prasĭt Cĭtra:núkró'

Chairman, Arrangements Committee.

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Supporting Clergy:

[List of 20 monks from Wát Hualampho:ŋ (16), Wát Sámphantháwoŋ (2), wát Máhă: Thâ:t (1), and Wát Sùthát The:pháwára:m. Monks listed in order of rank with 1 Phrá' Râ:tchá', 4 Phrá' Khru:, 1 Phrá' A:ca:n (?), 4 Phrá' Máhă: and 10 Phrá'.]

Support Committee:

[26 lay people:

Na:i Amphə:	1 (Ba:ŋ Rák)
Sŭksă:thíka:n Khwə:ŋ	2 (Ba:ŋ Rák and Ya:n na:wa:)
Police Captain	2
Police 1st Lt.	1
A:ca:n	1
Ūba:síka:	1
Na:i	2 (One Na:i Mē: Khăn ?)
Khun Máhă:	1
Khun Na:i	3
Khun	12]

Arrangements Committee:

[Mae Hqng Sqn / Mae Sariang: 5 people and 1 committee

Governor of Mae Hqng Sqn	- Chairman
Na:i Amphə: of Mae Sariang	- Assistant Chairman
Chief of Police of Mae Sariang (<u>phū: kamkáp</u>)	- Assistant Chairman
Să:ráwát Yài Mae Sariang (one or more than one ?)	- Asst. Chairman
Khun (1)	

Ūba:sà:kà' / Ūba:síka: Comm., Wát Kittiwong

Bangkok: 81 people and 2 corporate entities

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Bangkok People:

Khun Khru: Yài (Headmaster)	6
Khun Khru: (teacher)	3
A:ca:n ('professor')	3
Police Sgt. Major	4
Police Sgt.	2
Police Corporal	1
Na:i Phê:t ('Doctor')	1
Hũanâ: sã:n yaowáchon Wát Hũa lampho:ŋ ('Head, Young People's Center, Wat Hũanlampho:ŋ)	1
M.L. (Mɔ:m Lũaŋ ?)	1
Khun Na:i	3
Khun	50
Khun (Bireley-Bangkok)	1
Khun (Treasurer of Committee)	1
Na:i	1
Na:ŋ	3

Corporate Groups:

Phaya: Thai School Committee

Kĩnkê:o Càrə:nphõn Restaurant

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8 people were identifiable as Chinese because of the term sê: in their surname. 3 people without surnames were also probably Chinese (names Lé:k He:ŋ, Cə: Pŋŋ, and Mrs. Pi:m). Finally, a number of others (how many ?) were Chinese - eg. Khun Pràsít Cíttra:núkhró', the organizer (a relative of Sanga's through marriage) and owner of several filling stations in Bangkok and Khun Prachum Tràku:n_pha: of Bireley-Bangkok.

สถานที่พักของคณะชาวพุทธกรุงเทพฯ.
ที่มาหอกรณีสამัคคี ณ วัดกิตติวงศ์ วันที่ ๑๕ - ๑๖ พฤศจิกายน ๒๕๑๐
ทางวัดได้จัดสถานที่พักไว้ต้อนรับ ดังนี้ คือ

วัดกิตติวงศ์

๑.	พระภิกษุ	พักที่พระอุโบสถ	จำนวน	๑๕	รูป
๒.	พระภิกษุ	พักที่กุฏิสงฆ์	จำนวน	๑๕	รูป
๓.	คฤหัสถ์ชาย	พักที่พระอุโบสถ	จำนวน	๑๕	คน
๔.	คฤหัสถ์	พักที่ศาลาจันทร์หา กลมมิตร	จำนวน	๓๐	คน
๕.	คฤหัสถ์	พักที่ศาลาแม่เสาร	จำนวน	๒๕	คน
๖.	คฤหัสถ์	พักที่ศาลางามวิสัย	จำนวน	๓๐	คน
๗.	คฤหัสถ์	พักที่ศาลาเกาห้อง (ยาว)	จำนวน	๓๐	คน
			รวม	๑๖๐	คน

สถานื่อนามัย ชั้นหนึ่ง

๑.	บ้านพักพนักงานอนามัย	หลังที่ ๑	จำนวน	๒๐	คน
๒.	,,	หลังที่ ๒	จำนวน	๑๐	คน
๓.	,,	หลังที่ ๓	จำนวน	๑๐	คน
๔.	สถานื่อนามัยชั้นหนึ่ง	ห้องคนไข้ ห้องที่ ๑	จำนวน	๒๐	คน
๕.	,,	,, ห้องที่ ๒	จำนวน	๒๐	คน
๖.	บ้านพักบริษัทป่าไม้ พนาสิทธิ์	๑ หลัง	จำนวน	๒๐	คน
			รวม	๑๐๐	คน

หมายเหตุ ให้กรรมการต้อนรับคฤหัสถ์ จัดสถานที่พักตามสถานที่ข้างบนนี้
เช่น ปล่อย หาดม่อนไว้ให้ครบตามจำนวนคน ตั้งน้ำดื่ม - น้ำใช้
ในห้องน้ำ - ห้องส้วม เมื่อรถของชาวพุทธกรุงเทพฯ. มาถึงบริเวณ
โรงเรียนบ้านจอมแจ้งแล้ว ๗ โยสารถจะลงจากรถเพื่อเข้าชบวนแห่
องค์กรณีสวนรถยนต์จำนวน ๔ คัน จะให้เขามาสู่รั้วเมืองก่อน ให้
เจ้าหน้าที่ฝ่ายต้อนรับติดรถยนต์คันละ ๔ คนเป็นอย่างน้อย เพื่อจัดของ
เขาที่พักไว้ล่วงหน้า และอยุคแลร์รักษาให้ความสะดวกปลอดภัยแก่ชาวพุทธ
กรุงเทพฯ. และสิ่งของนั้น ๆ ควย.

November 17, 1967

Lo:i Kràthoŋ in Chiang Mai

Because of a car breakdown we didn't get back to Mae Sariang in time for a big kàthŋn there on the 15th and 16th, thus we decided to stay in Chiang Mai for Lo:i Kràthoŋ. Yesterday people floated small, individual kràthoŋ on the river and in moats and lit masses of little coconut oil and lamps ~~XXX~~ lanterns around their houses. Today was the parade ~~XXX~~ of the big kràthoŋ (which are not floated) to the town. With literally thousands of others we saw the parade. There were also numerous festivals in schools and wats around the city but we didn't attend any.

November 20, 1967

Note: Returned to Mae Sariang on the 19th of November

Teaching of Christianity at Hospital

This morning Jane went up to the hospital to consult the doctor about a tetanus shot for Nicholas. While she was sitting on the veranda waiting her turn she heard a young Thai Christian (the early Thai Christian in Mae Sariang) give a sermon in Northern Thai to the waiting patients. Jane said that the sermon giver was dressed in a shirt and tie and seemed very riap ró:i. The audience consisted mainly of Karen and a smattering of Thai. The sermon was in Northern Thai. The sermon giver made two main points: ~~EX~~ 1. the justice of Christ and 2. the decline of Thai morals. The first point stressed that Christ does not show favorite to the high status and rich over the low status and poor so that a Karen is just as important as a Thai. In relation to the second point he said that there had been a decline in Thai morals (politeness particularly) in recent period and that Christianity stressed these values, the old values.

Visit of the Princess Mother to the Tribal Development Center

4 According to Mark Anderson the Princess Mother paid a visit to the Tribal Development Center at M8: Hó' 20 kilometers from here on the 10th of November. This is a part of a series of visits to each place (compare Bangkok Post, 11 11 '67 and Khonkaen, 15 11 67 for pictures of visit to other places). At M8: Hó' she addressed the assembled Karens and gave them presents.

November 20, 1967

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Sarjha's Family

In the group of Bangkok people who came up for the kàthín at Mae Sariang the old woman who lives in the same compound as Sarjha in Bangkok called Ya:i (เอ๋อ)--that is, mother's mother by most of the people in the household. Ya:i came back from Chiang Mai to Mae Sariang for a few days visit. Her presence here led Jane to inquire the family of Sarjha.

Sarjha's parents (1a and 1b) died in the same year in the 1940's when Sarjha was in her twenties and Cit was still a school boy. The women of the household now call^{ed} grandmother (Ya:i) (No. 2) came to live in the household to take care of the younger children and Sarjha's own children. (She had married and given birth to her daughters.) At that time the father of Me:o, Sarjha's next brother, was a soldier (he fought in the Siamose-Franco War) and sent fifty baht a month home, a good proportion of his salary. Sarjha herself sent 20 baht a month home from her job

November 20, 1967

3

as a servant in a Danish household. Ya,i herself had been a servant for Westerners and travelled as an ayah for Western families to Japan and New Zealand. She also made a trip to Burma at one time where she had no trouble because she speaks Mon (the whole family is Mon). Ya:i adopted a Chinese girl (No. 8), age 6 , who had been abandoned by her parents. This woman was the mother of kòp and lives in the compound. She is spoken of by Sarha as a good person even though she is Chinese. Sarha's husband worked first at the Printing Works at the Bangkok Post. His brother-in-law is an Englishman. After this job he worked at job connected with establishing gas pumps all over Thailand.

November 22, 1967

Talk with the Na:i Amphə:

I visited the Na:i Amphə: today in his office. He also invited one of his assistants in to answer some of my questions. The Na:i Amphə: is preparing for provincial elections which will be held in January. Registration of the candidates will take place from the 30th of November to the 15th of December. The Na:i Amphə: is ~~XXX~~ planning a series of meetings in various Tambons to explain to the populous and particularly the tribal people the meaning of the elections (and of democracy).

I Asked about the big thō:t kàthĩn at Wát Sǐ: Bun Ryan and at wát Kittiwong. The Na:i Amphə: guessed that there were about 120 people, tribal people, at the one at wát sǐ:hun ryan. At the one at wát Kittiwong the assistant guessed that there were over 200. According to the Na:i Amphə: district officials carried invitations to the ceremonies to every village. The "tribal dancers" at the Kittiwong kàthĩn came from B. Mē: Tǐa, B. Phǐ', and B. Pà: Pǐ:.

~~XXX~~

I asked the assistant about land registration. We talked by each other considerably mainly because I didn't know the proper questions, but as I gathered there are three types of "registration": 1. bai co:ŋ (ใบจอง), or "reservation form" which indicates that a person has laid out a stake to some plot of land, 2. nǎŋsǔ:sǎmkhan 2 (หนังสือสำคัญ 2 - น.ส. 2) and 3. nǎŋsǔ:sǎmkhan 3 (หนังสือสำคัญ 3 - น.ส. 3). Both of the latter being titles of sort. According to the assistant land in the hills is at most recognized by the first type of "registration," and this is a recent occurrence.

November 22, 1967

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Health Facilities in Mae Sariang

After leaving the amphoe: office Sãmã:n, my new assistant and I went to the health center/hospital (sũksã:la:) to get information on health facilities in Mae Sariang. We talked with the nurse there. She gave us the following information.

HEALTH CENTERS IN AMPHOE: MÃE: SÃRIANG

First Class Health Centers

Town, Tambon MÃe: Sãriang (บ้านเมือง อ.แม่สะเรียง)

Second Class Health Centers

B. Phã:phã:, T. MÃe: Khátuan (บ้านผา อ.แม่คะจวน)

B. MÃe: La: NÓ:i, T. MÃe: La: NÓ:i (บ้านแม่ลาน้อย อ.แม่ลาน้อย)

B. MÃe: La: Lũang, T. MÃe: La: Lũang (บ้านแม่ลานอง อ.แม่ลานอง)

Midwifery Stations

B. Ko:ng Kã:i, T. Ko:ng Kã:i (บ้านกองก่อ อ.กองก่อ)

B. Ná:m Díp, T. MÃe: Yuan (บ้านน้ำดิบ อ.แม่ยวม)

B. Thũng Lãe:ng, T. MÃe: Khong (บ้านทุ่งเหล็ก อ.แม่คง)

B. Sòphã:n, T. Bã:n Kã:t (บ้านสบหาร อ.บ้านกาศ)

At the first class health station there is one doctor (the second doctor was transferred and hasn't been replaced), three nurses, and two midwives. The nurse said the people from the center did go out to service some 'tribal villages' but she mentioned only co:m câe:ŋ and

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B. Phé^๑ as examples.

The second class health centers have one midwife ^๑ and one health officer. The midwifery stations have only one midwife (who does do more than act as a midwife, however).

November 23, 1967

Education in Amphē: Mae Sariang

This morning Sāwā:n and I went to the district office to see if we could get some records on education in amphē: Mae Sariang. We first talked to the assistant educational officer, Mr. Prāsā:t Sāṅsūt (นายประจักษ์ สังกศณี) who was a native of Mae Sariang. He was first a teacher and has lived in the district most of his life except for 2 years in Chiang Mai. He also worked for a time as a teacher in ~~XXX~~ one of the mines. The educational officer, Mr. Tho:ṅ 'in Chaowāprāyū:n (นายทองอินทร์ เทวรักษ์ประยูร) I know from other sources that he has been here for a long time. The assistant provided us with the information in the following table.

I asked the assistant educational officer about how a Border Patrol Police school is transformed into a government school. He answered that it occurs when the school meets the conditions of being a government school (all the students live within 2 kilometers of the school, etc.). There is cooperation between amphē: and Border Patrol Police in some cases in Mae Sariang. An example we found was in B. ~~XMē~~: SāLā:p (บ้านแม่ละลาน) where one teacher is from the Border Patrol Police and the other is from the district office. There is one more Border Police school in Mē La: Nō:i. The following table is a summary of educational statistics for the district.

Also in ~~XXXX~~ this table there is some other information as follows: There are 5 wats in the amphē: with 75 Phrā ~~XXXX~~ phīksù'. There are 44 clerical residents. The total ~~x~~population of the amphē: is 38, 614. Information was also given on teachers' organizations. The number of

LIST OF SCHOOLS IN AMPHOE MAE SARIANG

November 23, 1967

No.	Name of School	Location	Type of School	No. of Students	No. of Teachers	Explanation
1.	Bòríp'hát Sùksá: (จ.ร. บริพัตรศึกษา)		(มัธยมศึกษาตอนต้น) lower middle	305	16	These 3 schools are physically adjacent and known collectively as Mae Sariang School
2.	Mâe: Sàriang (จ.ร. แม่สร้อย)		Upper elementary (ประถมศึกษา) 257	12		
3.	Thongsa-wát Wít'háya:kha:n (จ.ร. ทอสงวัตวิद्याคาร)		Govt. elementary (ประถมศึกษา) 666	23		
4.	B. Cò:m Cáo:ng (จ.ร. บ้านคอมแดง)		" "	200	6	
5.	B. Thúng Phrá:o (จ.ร. บ้านทุ่งพร้าว)		" "	161	4	
6.	B.P.P. School No. 49 (จ.ร. บ.บ.บ. บ้านทุ่งพร้าวที่ 49)	B. Pá: Páe (บ้านป่าเป๋)	(จ.ร. ตรีเขต) BPP school (จ.ร. ตรีเขต)	28	2	both teachers B.P.P.
7.	B. Pò:ng Teachers' Day 1961 (จ.ร. บ้านโป่งวันครู 2504)	B. Pò:ng (บ้านโป่ง)	Govt. Elem. (จ.ร. ปะทะบอง)	204	8	
8.	B. Phá:nq:lq: (จ.ร. บ้านพะมอถ่อ)		" "	30	2	1 teacher is Karen
9.	B. Thá: Khá:m (จ.ร. บ้านท่าข้าม)		" "	85	3	
10.	B. Sòphá:n (จ.ร. บ้านสบหาร)		" "	142	5	
11.	B. Húai Lüang (จ.ร. บ้านห้วยหลวง)		" "	25	2	
12.	B. Pháe' (จ.ร. บ้านพะเย)		" "	36	2	
13.	B. Mâe: Há:n (จ.ร. บ้านแม่หาร)		" "	43	2	
14.	B. Mâe: Tò:p (จ.ร. บ้านแม่ต๋อบ)		" "	24	2	
15.	B. Mâe: Tò:p Núa (จ.ร. บ้านแม่ต๋อบน้อย)		" "	35	2	
16.	B. Thá: Phá:púm (จ.ร. บ้านท่าผาป๋ม)		" "	66	2	
17.	B. Mâe: Tía (จ.ร. บ้านแม่เตี๋ย)		" "	45	2	1 teacher is Karen

LIST OF SCHOOLS IN AMPHOE MAE SARIANG

November 23, 1967

No.	Name of School	Location	Type of School	No. of Students	No. of Teachers	Explanation
18.	B. Sǎo Hǐn (ร.ร.บ้านเสด็จ)		(ร.ร.ประถมศึกษา) Govt. Elem.	40	1	formerly a BPPP school
19.	B. Sǐ: Mu:n Muang (ร.ร.บ้านศรีมงคลเมือง) (ร.ร.บ.จ.บ. บ้านจ.ที่ 47)		(ร.ร.ประถมศึกษา) Govt. Elem.	132	5	
20.	BPP School No. 47	B. Mǎc: Sǎlǎ:p	(ร.ร.พระราชทาน) B.P.P. school	14	2	1 teacher from BPP 1 teacher from Amphoe
XXX						
21.	B. Khápuang (ร.ร.บ้านกะป๋อง)		(ร.ร.ประถมศึกษา) Govt. Elem.	191	7	
22.	B. Thúng Phao:m (ร.ร.บ้านทุ่งแพม)		" "	38	2	
23.	B. Húai Sǎ:i (ร.ร.บ้านห้วยทราย)		" "	53	2	
24.	B. Ná:m Dǐp (ร.ร.บ้านน้ำดิบ)		" "	133	6	
25.	B. Húai Sǐng (ร.ร.บ้านห้วยสิงห์)		" "	61	2	
26.	B. Mǎc: Kǒng Pǎe: (ร.ร.บ้านแม่ทองแปะ) (ร.ร.บ.จ.บ. บ้านจ.อุ)		" "	29	1	formerly a BPP school
27.	BPP School (B. Cǒ: U)	B. Cǒ: U:	(ร.ร.พระราชทาน) BPP school	53	2	Both teachers BPP
28.	B. Kǒng Lǎ:i (ร.ร.บ้านทองน้อย)		(ร.ร.ประถมศึกษา) Govt. Elem.	68	2	
29.	B. Chǎng Mǎ: (ร.ร.บ้านชัยเมือง)		" "	51	1	
30.	B. Mǎc: Thǎlú' (ร.ร.บ้านแม่ทะลุ)		" "	48	2	
31.	B. Nǎe: Khá-tuan (ร.ร.บ้านแม่คะตวน)		" "	75	3	
32.	B. Phǎ: Phǎ: (ร.ร.บ้านผาผา)		" "	236	6	1 teacher a da of Karen Fa Khonmuang No, Self, Khonmuang

LIST OF SCHOOLS IN AMPHOC MAE SARIANG

November 23, 1967

No.	Name of School	Location	Type of School	No. of Students	No. of Teachers	Explanation
33.	B. Mâi (บ้านไผ่)		(ร.ร. บ้านไผ่) Govt. Elem	52	2	
34.	B. Mâe: Kô' (บ้านแม่คำ)		" "	27	1	

EDUCATIONAL STATISTICS
AMPHOE MAE SARIANG
September, 1967*

November 23, 1967

Type of School	No. of Schools	No. of Teachers			No. of Students			Custodians	Educ. Comm.	School Patrons	Boy Scouts			B.S. Comm.	Explanation
		M	F	T	M	F	T				Boy Sc. Groups	No. of Leaders	No. of Scouts		
(ร.ร.ประชาบาล) Govt. ^a	29	63	52	115	1707	1349	3056	9	145	-	8	22	123		
Upper Primary ^b (ร.ร.มัธยมต้น) ^c	1	4	8	12	164	93	257	2	-	-	1	4	48	10= End of Primary ^d (ประถมปลาย)	
Lower Middle ^c (ร.ร.มัธยมต้น) ^c	1	7	9	16	189	116	305	3	-	-	4	6	180		
Total	31	75	69	144	2040	1542	3582	13	145	-	13	32	370		

* Copied from chart in the educational office of the District Office on 23 November, 1967.

- a
- b
- c
- d

members of the khru:sàphā: (ក្រុមស័ព្ទ) organization is 176. The number
that belongs to the organization identified only by the initials Cho.
Pho. Do. (ច.វ.ណ.) is 145.

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[146] Cremation of a Manager of a Mine

This morning Jane, Nick, Sãmă:n and I went over to wát pà hiao. At first we only saw the old priest but then the young priest came in. He, along with the District Abbot and other monks have spent about 5 days at one of the mines where wolfram is mined to officiate at the cremation of the manager of the mine. The monks just returned yesterday.

Educational Survey

Sãmă:n and I spent about an hour talking with the headmaster of the Bòríphát Sỳksă: school arranging to give the educational survey. We will probably do so at the beginning of the next month when school reppens.

Thô:t Phâ:pà: at wát Pà: Hiao

This evening about 3:00 pm. we heard the sounds of Burmese music and discovered a procession arriving at the wat opposite. A thô:t phâ:pà: (ทอดผ้าป่า) was being held there sponsored by Mǎ: Ampho:n Chu:wáttháka:n (นางอัมพวัน ชูวงศ์) and Mǎ: cítya:, wife of Sǒmbàt, manageress of the Sǒmbàt store (she is northern Thai) and by Pâ: Kham-lě:ŋ Nanthásǒmbu:n (ป้า คำแหง นันทอมบุณย์), a local parishoner.

This ceremony was spiced as before by Burmese music played before and after the local orchestra. The main part of the ceremony consisted of the young monk leading the congregation in some Burmese style chants and of giving a sermon in Burmese. The ceremony ended with the HÂI phon given in Burmese style by the young monk, the old monk and the visiting elder monk from wát co:ŋ sũ:ŋ. (140)

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As we discovered when Jane Xtried to sit with the congregation in this wat strictly segregated by sex and adults, the men sitting forward, the women behind. I noticed that most of the older members of the congregation knew the Burmese style chant, while the younger (20 and 20 and under) did not seem to know them. The young monk says that only part of the congregation, ~~XXX~~ made up ~~XXX~~ primarily of To:q sù, Burmese, and Shan, understood the sermon. It is now interesting to note that the raison d'être for the ceremony comes from the Central Thai [^].
[I later found out that this was not true.] The sermon was Northern Thai and the service in Burmese, again signifying the mixing of traditions in Mae Sariang.

[I recorded the whole service]

November 25, 1967

George Po

Mark Anderson says that George Po has moved to Chiang Mai and is living on the same street as Pete and Sally.

Visit of the Town Spirit

Since I visited the run-down 'house' of the town spirit some weeks ago the people in the neighborhood of this building raised enough money for the construction of a new 'house'. The building (or rather buildings) consisted of a small să:la: type building and a small structure in which flowers and incense and candles are placed) was finished on 9/11/67 and today the buildings were dedicated. The spirits invited to move into them.

When I arrived at the wát around 11:00 there were monks in the să:la:. They chanted something I didn't hear, were fed their noon meal and then the District Abbot sprinkled holy water around the crowd. This finished, the monks (which included the abbot of wát co:m cê:ŋ, the District Abbot, among others) departed.

After the departure of the monks the people began calling for the spirit to descend and manifest himself by entering (khào son บ้านโรง) and possessing a person. Čít, who was with me, said that the old medium was dead and none of her relatives were around so the spirit would have to choose a new vehicle (literally called má: - ม้า 'horse' in Thai). We waited around for quite a while listening to traditional Northern music (several flutes called pi) and a male and female singer being

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played in the background and talking to the male custodians, older men
12:45
whom I have seen at the wats before. By ~~XXXX~~ no one had become possessed
and we returned home.

About 4:00 Čit and I returned to find a middle-aged woman, not
from town, but from the opposite shore, was in a state of possession.
According to some people in the area the woman had been possessed first
about 3:30, but by another spirit not by the town spirit. By the time
we arrived, however, the first spirit had left her and the town spirit
had entered. She was in the să:la: dressed in a sarong, headcloth and
shoulder cloth (made available inside the să:la:). She was alternatively
shouting explanations, wandering around the room, and blessing, (through
blowing on them) such things as water, cigarettes, incense, medicines,
etc. While observing the scene the spirit left her and she was possessed
by another spirit. ~~When~~ When we finally left about 5:15 she was still in a
state of possession (I have recorded with difficulty, some of her state-
ments while in trance).

The name of the shrine as I noted on a sign by the gate is să:n
čáo phô: mư̄q lư̄aŋ (ศาลเจ้าพ่อเมืองหลวง) and the name of the town spirit
čáo phô: mư̄: lək (เจ้าพ่อเมืองเหล็ก)--literally, 'father-iron-hard
hand-spirit'.

November 29, 1967

Interview with the Ćáo kháná amphe:

Today I visited with the Ćáo kháná amphe: and talked with him about the following topics.

1. Visit to Mŭanrê: (a mine)

The Ćáo kháná amphe: has recently returned (along with several other local monks--see above) from one of the Mŭanrê: in the south of the amphe:. Contrary to what I had understood earlier the visit was not for the purpose of a cremation of the manager (although the manager had recently died) but for an annual merit-making ceremony held at the mine.

The manager of this ~~XX~~ mine, according to the Ćáo kháná amphe:, had originally come to the district as a government official and then had found this mine. He died several weeks ago in the hospital in Chiang Mai. Although he was only a young man (37) he was a very heavy drinker ("he drank liquor like water") and died of dáp khěq (ด่ำขี้) (literally 'hard liquor')--i.e., sclerosis of the liver. The Ćáo kháná amphe: had gone to the cremation in Chiang Mai the day after the End of Lent. [Actually not the cremation, but the funerary rites] The Ćáo kháná amphe: truly regrets his death and says that they were good friends and the same age. He says that his wife and younger brother are now managing the mine.

The Ćáo kháná amphe: said that at the mine there are about 200 Karen workmen, "but not our Karen, Karen from Burma." I ~~mentioned~~ mentioned about the rumor I had heard (from Bob Coates, I believe). Wolfram is brought over from Burma by Free Karens and re-exported ~~XXXXX~~ ^{as} having been mined in Mae Saring. The Ćáo kháná amphe: said that this might be the case,

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but he didn't know.

2. Ceremony at wát pà: hiao after Lent

I asked about the ceremony I had observed at wát pà: hiao (see notes for 22-23, 1967). The đào kháná amphə: said that the ceremony was called ta:n tian hěg (ทานเทียนหนึ่ง). He said that hěg is a Shan word, which I believe if I understood correctly, means ~~IM~~ 'winding around'. The ceremony itself is a Shan ceremony. I asked about sĩnto: which he says is usually called to:. He says that ~~it~~ has the face and features of a bird, the horns of deer, the body of a lion. It is of Shan origin and is related to the kinaree.

3. Thô:t kăhĩn by group from Bangkok

The đào kháná amphə: said that only 14 Lua² showed up, all from Bâ:n Pà: Pš: at the ceremony of the thô:t kăhĩn sponsored by the people from Bangkok. The reason for this was the Lua² were harvesting at this time. ^{Since} The Karens, on the other hand, they were those who lived in the lowlands, were along the roads, could be brought in by car and returned the next day without any loss of time in the fields.

In the procession, in addition to the sĩnto: and tribal peoples, were some Shan from Mê: la:nó:i. One aspect of the Shan presentation was the dance by "Na:ŋ nók" (นางนก), literally, 'Mrs. Bird', which the đào kháná amphə: says represents apacock nok yu:ŋ (นกยูง). Also there was another type of Shan dance called fô:n kăm bê: khog (พ่อขำเบ็อง) which the đào kháná amphə: translated into Thai as fô:n phĩ:sũ³ sã:láwin (พ่อขำเสื้อสาละวิน), literally 'dance of

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the butterfly of the Salawin.'

~~XXXXXXXXXXXX~~ He gave me copies of the schedule of events for this thô:t kâthîn ceremony (see below).

4. Town Spirits

I said that I had been at the sǎ:n cǎo on Saturday and had seen the cǎo kháná amphê: there and that I wanted to ask him about the ceremony and about the town spirits.

He said that the financing for building the new sǎ:n cǎo had come ~~XXXX~~ in part from the townspeople in the neighborhood who had raised 2,900 baht and in part from the Phanasi Company which had provided the wood and the carpenters. A Kasnan from Tambon Mae Sariang had been behind the scheme (he was, in fact, talking with the cǎo kháná amphê: when I arrived).

The Cǎo kháná amphê: said that there are actually seven spirits who inhabit the place. He could only remember 5 of them.

1. cǎo phô: mỳ: lèk (เจ้าพ่อสีนวล)
2. cǎo phô: pê:ng lǎo dè:t (เจ้าพ่อแป๊ะ หล้าแดง)
3. cǎo phô: yá' (เจ้าพ่อยง)
4. cǎo phô: sǎ: bôt (เจ้าพ่อสอน)
5. cǎo phô: myan lǎn (เจ้าพ่อเมืองหลวง)

When he was a boy during World War II the cǎo kháná amphê: remembers the spirit used to come down and possess the old medium and talk at length. He said that Mae Sariang was bombed during the war (there had been some soldiers here) and that (I didn't quite understand what followed) the

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spirit had either predicted the bombing or had come in consequence of the bombing. He said that the spirit (i.e., the medium) used to drink a bottle of liquor at one awig and that the people fed the spirit with meat from slaughtered buffalo and cattle. I mentioned that Kraisi Nimmannheim had written that the town spirit of Chiang Mai was formerly a Lua' spirit. The *đào kháná amphé:* said that it was true that the original inhabitants here were Lua', but he didn't know whether the spirits were Lua' ~~XXXX~~ or not. However, he agreed that the type of ceremony for feeding the spirit (buffalo sacrifice and liquor) sounded like Lua' customs. He said that the police arrested the spirit (i.e., the medium in state of possession) because the spirit frightens people and demands sacrifices. Apparently, in consequence, the spirit said it was going to live at *Bá:n Khápuan*. The *đào kháná amphé:* has seen a person possessed by the spirit in that village.

The old medium is now dead and none of her relatives are living here. Now people said that the spirit is old and wants to make merit, thus now only flowers, candles, incense, and khánó:m are given in offering. On the day of the ceremony two different people were possessed. The one I saw, who was from across the river, and another woman from town. He said that the first person had a sick husband who was possessed in an effort to help her husband. ~~Th~~ⁱ was not the case of the second medium.

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The people invited the monks for a liang phrá' on the morning of the dedication.

5. Thô:t Phâ: phà: at Wát Kittiwong and Wát Phâ: Phà

On the second of December a group of artists and students (more than 60) from Bangkok are coming to sponsor a thô:t Phâ: phà: at wát Kittiwong. On the third they will go to Bâ:n Phâ: Phà: and on the 4th they will sponsor a thô:t phâ: phà: there. One of the artists, Kô:O Čanthárâ:t (แก้วจักรสาร) is a native of Bâ:n Phâ: phà: and a graduate of the Bôríphát Sùksă: school in Mae Sariang. The čáo kháná amphə: gave me an announcement of the schedule of events (see below).

6. Local Practitioners

I asked if there were mô: phǎ:, etc., in Mae Sariang. He answered (as I expected) that there were, but I didn't get a list of titles or names. However, he did say that the "calling of the spirit" in the local language is hó:ŋ khūan (ฮ้องขวัญ).

Lawyer's Family

This morning Jane visited the lawyer's family in attempt to trace down the special silver bowl which we were interested in buying. This afternoon we both returned to conclude the deal. From the visits we gathered the following information on the lawyer's family. The old father, who lives at the shop house as well, is originally a Chiang Mai man who was a soldier in both the 1st and 2nd World Wars. He once came

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to work in Mae Sariang and ended up settling here. The lawyer is an only son and has studied in Bangkok. The wife of the lawyer is from Angtho:n.

The Big Kàthĩn at Wát Kittiwong

The ðào kháná ampho: gave me three sheets relating to the big kàthĩn at wát Kittiwong. The first was a description of events, the second the order of the welcoming procession, and the third, the list of places where the guests were to stay. I include translation of the first two (the third is of no interest).

SCHEDULE

Welcome--Kàthĩn Procession--Ceremony of Presenting Kàthĩn

Sǎ:nnákhi: Bangkok--Mae Sariang

at Wát Kittiwong, Mae Sariang

14th to 15th November 2510 (1967)

A. Rest Places

The 200+ members of the Buddhist group from Bangkok who are bringing the kàthĩn will stay at the following places:--

1. 3 sǎ:la: at wát Kittiwong
2. 3 guest houses for health officers
3. Ūho:sòt at wát Kittiwong [for monks and laymen only]
4. 2 rooms of the first class health station

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B. Ceremony of Welcoming the Kàthĩn Procession

A committee will travel by jeep to await the procession at the turn-off in Ampho: Hò:t. There they will distribute yellow identification badges [literally bows] to the members of the procession and lead the procession to Mae Sariang.

The place of welcoming and the place of the beginning of the procession [in Mae Sariang] will be on the grounds of the B. Co:m Căe:ng school.

On the 14th of November the Bangkok Buddhist group will arrive in Mae Sariang at 3:30 p.m. The welcoming committee, the lay leaders, the fó:nlép, fó:nna:ŋ nók, fó:n kă:m bô: khon, and fó:n sŷto: dancers, the gong and drum players, and the kàthĩn offerings from Bangkok will join together on the grounds of B. Co:m Căe:ng at 3:00 p.m.

When the Bangkok Buddhist group reaches B. Co:m Căe:ng, there will be the following ceremony of welcome:--

-Gong and drum player, and fó:nlép, fó:n na:ŋ nók, fó:n kă:m bô: khon, and fó:n sŷto: dancers

-A committee will present garlands to the head of the kàthĩn procession and to others for whom the honor is appropriate

-The District Officer of Mae Sariang, chairman of the lay welcoming committee, will make an address expressing pleasure in welcoming [the kàthĩn group]

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- The leader of the Bangkok Buddhist group will respond
- Then there will be a procession along Wiaṅ Mài road, then turn left and enter Iè:ṅ Phanít Road, turn left [again] into Wai Sùksă: road and then enter wát kittiwong
- Arrange the kàthĩn offerings atK the sǎ:la:thai ceremonial pavilion in the grounds of wát kittiwong
In the evening there will be a stage show [including] presentations by Karen and Lua' hill tribe groups, a narrative film, etc.
- 6:00 p.m. Dinner at the Mae Sariang district auditorium
- 7:00 p.m. Evening chant by nine monks

C. Ceremony of Presenting the Kàthĩn

The 16th of November, the full moon of the twelfth month (second month [Northern reckoning]) is the day of the kàthĩn sǎ:mmákkhi:.

7:00 a.m. Once the Bangkok group has been fed khâ:o tòm the ceremony of presenting the kàthĩn will begin. The chairman of the ceremony will lead [those present] in worshipping the Triple Gems, receiving the Five Precepts and making the formal presentation of the kàthĩn cloth.

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5. Karens
6. na:ŋ nók dancer
7. sô:nlôp dancer
8. kathin bearers
9. bearers of ~~xxx~~ other alms [probably local people]
10. playing of Burmese music
11. hòŋ or thôn (bôŋ, bôŋ) bô:ŋ (t'ôŋ) drummers

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Thô:t Phâ:pà at Wát Kittiwong and Wát Phă: Phà

The following is the program for the thô:t phâ:pà to be held at Wát Kittiwong on 2nd December and Wát Phă:phà: on 4th December as translated from the mimeographed program provided by the CKA.

Program

Welcome for Group Presenting Phâ:pà: Să:măkkhi:

Bangkok-Mê: Sàriaj

To be presented at Wát Kittiwong and Wát Phă:phà:

Mê: Sàriaj

3-5 December, 1967

Owing to the fact that more than 60 people from the "Art Development Group" and the "Sùlăka:răk Student Group" in Bangkok will present a phâ:pà: sămăkkhi at Wát Kittiwong and Wát Phă:phà: in Mê: Sàriaj district between the 2nd and 5th of December, 1967, the wáts have arranged the following welcome and accommodations.

A. Places to Stay

For the 2nd of December, 1967 arrangements have been made for the Sa:la: of Wát Kittiwong.

For the 3-4 of December, 1967 arrangements have been made for Bâ:n Phă:phà: School in Phă:phà Village.

B. Welcoming and Presentation of the Phê:pà:
Ceremony

On the 2nd of December 1967 the Phâ:pà: group will arrive in Mê: Sàriaj at about 2 p.m. The welcoming ceremonies will be held in the

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courtyard of Wát Kittiwong. When the Phâ:pà: procession has arrived, the Assistant Abbot of M.S., welcoming committee chairman, will give an address expressing the happiness in welcoming [the phâ:pà: group]. The chairman of the phâ:pà: group will reply. Then the phâ:pà: offering will be taken to be arranged at the sa:la: Thai [a p partition owned by the District office] and there will be fó:n lép and fó:n kãm-bê: khor dancing. At 5 p.m. the Bangkok Phâ:pà: group will be given dinner at the să:la: of Wát Kittiwong. In the evening there will be movies, a music presentation by the Bangkok Phâ:pà: group and fó:n kãm-bê: khor dancing by the faithful B. Mê:ia: Nô:i. Then the phâ:pà: will be presented at 10 p.m.

On the 3rd of December at 7:00 a.m. a khâotôm breakfast has been arranged for the Phâ:pà: group from Bangkok. Then the group will travel by motorized vehicle [the CKA told me that they would be using dump trucks since the road to Phă:phà: was too poor for the bus from Bangkok tours] to B. Phă:phà:. At Phă:phà: village there will be the following ceremonies:

On the 3rd of December at 9 a.m. the welcoming committee, the faithful, the dancers, the gong and drum players, the alms, and Nô:k will be brought together at E. Phô: which is to be used as the place of welcome. When the vehicular procession of the Phâ:pà: group has reached (there), the welcoming committee chairman will give a speech of welcome and the chairman of the Phâ:pà: group will respond. Then the phâ:pà: [offering] will be taken in procession to Wát Phâ:pà:. In the evening there will be a display of music by the group from Bangkok,

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movies, slides, Na:ŋ Nók dancing, and the lighting of fireworks. At noon the Bangkok Phâ:pâ: group will be fed at the B. Phâ:pâ: school.

On 4th December, 1967 the phâ:pâ: group from Bangkok will prepare and offer morning and noon meals to the monks and novices and will distribute clothes and other things to Phă:phâ: villagers, who are poverty-stricken. A khomlɔ:i will be set aloft. In the evening there will be movies and a display of music and fireworks. At 8 p.m. the Phâ:pâ:să:mákkhi: ceremony will be held.

On the 5th of December, 1967, the Bangkok Phâ:pâ: group will be fed khâ:otôm and given nice packages. At 8:00 a.m., the group will depart for Chiangmai.

All Buddhists in Mê: Sàrian are invited to welcome and join in this phâ:pâ: să:mákkhi: merit-making with the "Art Development Group" and the "Sùláka:rák Student Group" from Bangkok.

(Signed) District Abbot of Mê: Sàrian
Abbot of Wát Phă:phâ:
28 Nov., 1967

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four. In Thai they are called จตุโลกบาล (cùtù lô:k ba:n) or
ท้าวจตุโลก (Thá:o cātùlōk).

1. East:

According to Āit's rendering of the spelling this would be
(tha'lá'tha'). Nai Mé:t's dictionary lists, as the Thai name for the
Lord of the East, either ท้าวธตพรธมมกุต (Thá:o thóttārót co:m-
phā:tá') or ออมคณธรรพ (co:m khonthan). The N.T. version I obtained
is identical, although with a different spelling, with the first of
these. Using Met. dictionary, the 1st of these was the "Elephant of
Indra, Chief of Ghosts/demons" while the second, according to the same
source ~~was~~ the second could be defined as "chief of 'the heavenly
Gandharuas' of the Vesa." Met, pp. 176-7 says further, "He was a deity
who knew and revealed the secrets of heaven and divine truths in general...
His habitation is the Sky; his especial duty is to guard the Soma.
He is supposed to be a good physician because [177] the Soma is consi-
dered the best medicine. He is also regarded as one of the genii who
regulate the course of the sun's horses. He follows after women and is
desirous of intercourse with them." Alternate spellings in Thai of the
1st of these include ธตพรธมมกุต , ธตวรรษ , ธตวรรษ , ธตวรรษ , ธตวรรษ .
The color associated with this direction in the ~~is~~ was red.

2. South:

According to Āit's rendering of the spelling, this would be
('intā:). Nai Mé:t's dictionary lists, as the Thai named for the lord
of the South, either ท้าววิรุฬหกอมทวธา (Thá:o ~~xxxxx~~ Wirunhōk Co:m

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The:wáda:) or **จอมกุ่มล้นฟ้า** (co:m kumphān). The N.T. version I obtained is not identifiable with either of them. Rather, it seems to refer to Indra, Thai **อินทร์**, **อินท**, **อินทรา**, **อินท**, "King of the minor deities of the Hindu pantheon and King of the lower Deva heaven" (Met. p. 998). McF. dictionary identifies Thá:o Wirunhok (alt. spelled **วิรุณ** and **วิรุณ**) as the guardian deity of the South. Co:m The:wada means "chief of the The:wáda:" and may be the basis for the shift to Indra in the N.T. system. Again using McF. the second divinity would be definable as "the chief of the goblins." The color associated with this direction is white.

3. West:

According to Čit's rendering, this would be **อินทราชู** ('intā: tutōn). Na:i Mé:t's dictionary lists, as the Thai name for the Lord of the West, **ท้าววิรุณ** (Thá:o Wíru:pāk Co:m Nê:k). The N.T. version is not the same, and is unidentifiable (thus far) unless its components mean (using Mé:t's dict.) 'Indra-Buddhist monk- for B. monk or divinities.' As is apparent from the name, Thá:o Wíru:pāk (alt. spelled **วิรุณ** or **วิรุณ**) is 'chief of the Nagas.' No more info. from McF. The color is blue.

4. North:

According to Čit's rendering, this would be **กุวิรุณ** (ka'wí'rú'ha'). Na:i Mé:t's dict. lists, as the Thai name, **ท้าวบุตรจอมยัก** (Thá:o Ku:we:rá' co:m Yák). The N.T. is the same being. McF. (pp. 41-112)

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gives the following information (alt. กุเปรี๊น - kupe:ran):
"Kuvera, the son of ท้าวสีสุเดียน, a character in the Ramakaan, who became governor of Ceylon. He was son of Palastya, half-brother of Ravana, and Chief of the evil beings or spirits living in the realm of the sheds. He once reigned over Lanka and was expelled to Alaka in the Himalayas by Ravana. These two cities were both built by Viswakarma. Kuvera performed austerities for thousands of years and obtained the from Brahma that he should be immortal, one of the guardians deities of the world, and god of Wealth. His region is the North. Brahma also gave him the great, self-moving aerial car, Pushpaka, which was stolen from him by Ravana. Kuvera is represented by a white man, deformed in body, having three legs but with only eight teeth and waited upon by the Kinnares, but receiving no worship." The color is black.

B. Earth Goddess:

The Earth Goddess in N.T. is Mê: Thóráanii, and ~~KH~~ in Thai Mê: Thóráanii (^๑๒๒๑๑๑๑๑). No color representation.

C. Divinities

There was also an offering for the the:wada: (divinities), which had a black 'umbrella' and blue flags.

These offerings were placed on a ^{tray} ~~box~~ with a shein of cotton. Another smaller tray contained containers of flowers and incense and candles.

The offerings were taken to the SE corner of the new bldg. where there was a wooden frame of the following shape and with the following referents:

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The practitioner began by _____ and raising the tray of offerings in a wâi. Then he placed all the offerings in their proper places and then he took a candle, lit it, and placed it at the bottom of the frame. He then 'worshipped' M̂: Thórâni: by reading, in what I call the N. style of reading formal N.T. in the wâts, from a notebook written in N. Thai. He did the same thing for each of the other directions-- (2) The:wada:, (3) East, (4) South, (5) West, and (6) North.

These worshipping, or rather propitiating the spirits of the directions, was done exclusively by Lung nǎ:. No one assisted him, and none of the workcrew, who were busily preparing the cornerposts, paid him any attention. Only in the preparation of the offerings were others involved--a young married couple who work at the tobacco store were preparing _____ when lunǎ: arrived.

(2) wâi Khru: by the chief carpenter:

At the same time as the offerings mentioned above were being prepared, the chief carpenter was also preparing a tray of offerings to make his wâi Khru: obeisance prior to beginning the construction.

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On a metal tray he had placed the following; areca nuts, betel, candles, flowers, an unopened coconut, white cloth, red cloth, 1 litre of milled rice, and bananas. This was carried from the sorting shed to the curing barn. . There he also placed on the tray a number of carpenter's tools: ~~XXX~~ chisel, carpenter's square, plum line, and something called ^{ไม้} ~~ไม้~~ (lò:tmái) - lit., 'wooden tube.' This tray of things he took over by the wall of an already constructed curing barn, knelt down, facing the wall, (lit the candles?) and held the tray in a wâi position for a few minutes. I am not certain if he said anything.

[This 'ceremony' was very brief and afterwards the bananas were eaten by those present (with no ceremonial meaning) and the coconut was used in the next 'ceremony.'

(3) Preparing the 1st Post:

At this point, all of the workmen (of whom there were about 6) lifted the 1st post to be placed in the building up into a wooden 'horse.' The post chosen must be, according to Ćit, the 'eastern' one--in this case it was actually the one in the SE corner. This first part is known as săo'è:k (^{เสา} ~~เสา~~) or săo monkhon (^{เสา} ~~เสา~~) --lit. 'first post' or 'auspicious post.' To the top of this post was attached the following: banana stalk, a coconut, sugar cane stalk, the flowers of the Eugenia almini ~~or~~ Jambolan plum tree (^{ดอก} ~~ดอก~~ in N.T. and ^{หว้า} ~~หว้า~~ in Thai), bananas, Bermuda grass (^{หญ้า} ~~หญ้า~~) and a skein of cotton. When this was attached, lurnă: took a glass of ^{น้ำ} ~~น้ำ~~ (^{น้ำ} ~~น้ำ~~) or Albizzia myriophylla or repin-luo parak [see ceremony at Wât Kittiwong,

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'bathing the relic,' for use of some liquid) -- nám sôm pò:i -- and, saying some sacred words, poured it over the whole of the pole. This ended the ceremony and the pole itself was put in place. Then the workmen began in earnest to erect the building. A special lunch was held, prepared by wives and employees of the tobacco station, of lā:p.

Visit to Wát Co:m Tho:ng

After observing the above ceremony, Čit took me to visit Wát Co:m Tho:ng which overlooks the whole valley on a hill above the village just across the river from Wát Sə:n Tho:ng. The printed name of this wát on the board at the bottom of this hill is วัดคีรียอดทอง, not วัดศรียอดทอง

as I had written before. This is a misspelling--it should be วัดคีรียอดทอง. คีรี (khíri) means 'a low hill or knoll,' ยอด (co:m) means 'the highest, topmost' or 'chief' and ทอง (tho:ng) means 'gold.' The view from the top is quite spectacular and the whole atmosphere of the wát, as Čit said, is tranquility (สงบ). We talked with the abbot (and only monk in the wát).

He said that although there are no other monks, there are 5 novices. One of these novices is the son of Lua' parents, has finished P4, and is now Thai. There are also many Lua' and Karen who live in villages below who come to make merit at this wát. There was apparently another monk during 1967 in this wát.

The monk himself is a native of B. Phă:phă:. He spent 3 lents in the wát in that village, 2 lents at Wát Mē:hă:n, and 3 lents at this wát.

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He is a khonmyan.

X Important ceremonies at this wat include ตัดบวชข้าวสาร (tak
bà:t khào sǎ:n) on the 15-16th of December. At this time the
เทศน์มหาชาติ (thê:t mahă: châ:t) is presented. Other important ceremonies
include the X 'Entering of Lent' and the 'Ritual Bathing of the thâ:t'
on the 8th day of the waning of the moon in the X 8th lunar month.

Doesn't know anything of the history of the wát, but monk knows it
is over 100 years old. Cit says he thinks it is older than Wát Co:m
Cô:n, but the monk thinks they were built about the same time. However,
he says that the 2 che:di (in Burmese-or Shan-style) and a, now ruined,
brick wihă:n were here before the wát was officially established.