

May 1, 1968

BNT Villagers Working in Bangkok:

I visited Phrá' Máhă: Sĕŋ this morning at Wát Pho: Sĭ:. I talked with him about the group of ex-villagers now working in Bangkok who had sponsored a thŭtphâ:pâ: in BNT. He said that there are now ten people from the village working in Bangkok including five girls who are working as servants.

Town Shrine in Măhă:sa:ra:kha:m:

I noticed in passing the town shrine in Măhă:sa:ra:kha:m that it now has a sign in front of it which gives the name - čáo phô:lăkmuan (เจ้าพ่อผัดผวน). I noticed a number of people worshipping there this morning.

Mr. Ngào:

The story of Mr. Ngào's robbery and aftermath continues to unravel. Mr. Ho:m thinks the robbers were poor people, and Mr. Ngào agrees. Ngào says the police are asking ฿ 500 apiece to go after the thieves. Mr. Ngào says this giving of money to the police for help is a "Thai custom" (Mrs. Chuanphit later used the same phrase).

Nuan has had a third baby - another girl.

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BNT:

Spent day looking at new Kuthi under construction (using money which we gave), cataloguing collection for museum, and listening to Mr. Ngào's story of the robbery (this we put on tape).

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Ao Bun Hian / Tham Bun Ba:n For Mr. Ngào:

Because of the misfortunes Mr. Ngào has suffered, he decided to sponsor a 'house-blessing' ceremony which is called locally ao bun hian (အော့ပုဂံ) and in Thai tham bun ba:n (ทำบุญบ้าน). (PMS says that in the local language one can say either aobun or hè:tbun, but I heard ao bun used in conversation). Mr. Ngào arranged it so that we would be included in the ceremony.

During the afternoon preparations were underway for the ceremony. Mê: Ho:m, and some other women were engaged in making ba:i sí: [incidentally I questioned villagers on pronunciation of this word. Most said that it was ba:isí:, although one said it could be ba:sí:]. PMS, who had come to the village with us, was involved in making candles. He said that it was still much more popular in the villages to make the candles rather than to use store-bought candles. The components of the candles include homespun cotton thread and wax which exists in large disks (maybe 5-6" in diameter) of wax which can be purchased in the shop. The wax he let set in the sun a bit before putting it on the string - so that it would be pliable.

To make the candles, he first measured Ngào and myself around the head and from tip of shoulder blade to waist with pieces of the string. These he said measured the 'head' and the 'body' of the person for whom the ceremony was to be held. With me, he had me measure my own head, but he measured Ngào's head and both of our 'bodies'. He also made long strips of candles which he cut up into smaller candles. I asked if these were cut any special length. At first, he said no, but then said that they could be length of the principal's middle finger and used mine to measure them.

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A să:i sǐn was wrapped around the house and brought to the 'altar'.

Ná:m sǒmpò:i (น้ำจิ้ม) was also produced to be used in the ceremony.

The principals included the following: five monks - Phrá' Khru: Chə:i; a monk from Lopburí (originally from the N.E.) who is currently staying at B. Khwǎo; Phrá' Máhă: Sěŋ; another monk (friend of PMS) from Wát Pho:Sǐ:; monk from BNT; novice from BNT; a tha:yók who also was to serve as mǎ:sù:khǔan (I believe this man is father of Tamruat Piam, formerly from BNT); Mr. Ngào and Nǔan; Jane and me; and to a lesser extent Mê: Ho:m, Ngào's children, Nikhom, and a number of other villagers. [Incidentally, there are now one monk and two novices in BNT Wát.]

The setting of the ceremony was in the downstairs of Mr. Ngào's house. We removed all of the usual belongings in the room (display cases, items for sale, beds, etc.). Along the southern wall was draped plastic cloth, and in the foreground were placed mats, and for the monks, mattresses. In the Southeast corner was the altar which consisted of the following: tó'mù: (Brought from Wát Pho: Sǐ:), a Buddha image (from Wát BNT), flowers and the ba:isǐ:, and a container for incense. In front of it was a 'boat' candelabra with two ready-made candles, and a bà:t with ná:m sǒmpò:i. The sa:isǐn had passed from the doorway to the Buddha image and lay in a ball in front of the monks. Finally, there was a khǎn (khǎnsǐn ?) which was a metal tray on which there were flowers, rice, and a bowl of water on which two sticks floated (and maybe other things).

The ceremony began with Mr. Ngào lighting the candles. The ceremony was taped. The sa:isǐn was held during the ceremony. At one point, Phrá' Khru: Chə:i made ná:m phrá' phútthá'mon, using the 'body' or 'head' candles and the bà:t of ná:m sǒmpò:i. This water wasn't sprinkled at this part of the ceremony.

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The ceremony today was suaat monyen. It was held somewhat earlier than usual because we wanted to return to town before dark.

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Ao Bun Hian (cont'd):

This morning we returned to BNT for the rest of the ceremony of ao bun hian for Mr. Ngào. The setting and artifacts were the same as yesterday with the exception that the ba:isí: had been placed on a cover phan. There were also other things on this tray which I don't fully remember. The cast was the same except that many more villagers were present.

The ceremony went as follows:

- 1) wáiphra' and precepts.
- 2) presentation of food (this part not taped)

3) During the monk's eating, the old man who I think is the father of Tamruat Piam conducted the ba:isí:sù:khwǎn ceremony for Mr. Ngào, Nǎn, myself and Jane. Both Ngào and I had cloths draped over our left shoulders. The Mǎ:sù:khwǎn chanted while the four of us sat in the wái position. Then he fed me some liquor. Then we were asked to put our hands, palms upwards, on the phan. The mǎ: placed in my hand a khâ:o tôm phát (ข้าวต้มฟัด), egg (hardboiled), and banana. This was my left hand since that was how I was seated. The mǎ: chanted and then sprinkled some liquor with garlic heads (?) over my hand. Later he opened the egg to check the omens and I think it must have been favorable because no comment was made.

Following the end of the mǎ:'s chanting, the people came to tie our wrists, beginning with the mǎ: himself. Then other people came to tie our wrists, Ngào's and Nǎn's wrists, and the childrens' wrists. Interestingly, even PMS and the other monk from Wát Pho: sí: tied our wrists.

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After the wrist-binding was finished, the "Buddhist" part of the ceremony began again (Again this was tape recorded). The monks chanted and then there was the sprinkling of holy water (made the previous evening) first by Phrá' Khru: Chə:i and then by PMS. This was followed by the truat ná:m.

Following this, Mr. Ngào, I, and Nŭan were ritually bathed (hótnâ:m) by the monks in the open area behind the house. Phrá' Khru: Chə:i, Phrá' Máhă: Sěŋ, and the other monk from Wát Pho: Sǐ: bathed Ngào while Phrá' Máhă: Sěŋ and the monk from Pho: Sǐ: bathed Nŭan and myself.

The ceremony was followed by a feast.

Buddhist Amulets:

Phrá' Máhă: Sěŋ gave me a present of three phrá' or Buddhist amulets. According to the other monk from Wát Pho: Sǐ:, these are identified as follows:

- 1) The standing Buddha in Sukho³ Thai style is called "Phrá' Thŭn Sě:thí:" (พระพุทธรูปยืน).
Sě:thí: ("พระพุทธรูปยืน")
- 2) The large image is called "Phrá' Sǒmdèt" (พระสมเด็จ).
It is a copy of the amulets made by a monk of royal blood who lived in a wát in Thonburi in Chalalongko:n's time.
- 3) The last image is called "Phrá' Sǐ:wali: soŋ:lâ:p mâ:k" (พระสีวลีสงฆราช) and is an image of the monk who made number 2.

May 14, 1968

Trip to Bangkok:

In the morning of the 5th of May we left Mahasarakham and travelled to Bangkok, stopping to buy some N.E. silk in Kho at. We will leave tomorrow for the North, taking with us Janet Murray, a friend of Jane's from Tasmania and Sulak Sivarahsa.

May 17, 1968

Return Trip to Mae Sariang:

On the 15th we stopped overnight at the Yankee (Phumiphon) Dam north of Tak. We looked at the dam the next morning and then drove on towards Chiang Mai via Lampa:ŋ.

Before reaching Lampa:ŋ we stopped at Wát Che:di: Lǔaŋ Lampa:ŋ which is the most beautiful wát I have ever visited in Thailand. The abbot there mentioned that the wát was first built by Lúa' who received a visit from the Buddha. It is a fascinating wát artistically because of the vast array of styles and traditions present. There are even some very old wall paintings and inscriptions in Northern Thai are still being made in the old styles.

We spent the evening and night in Chiang Mai and today we drove on to Mae Sariang, stopping at Wát Co:m Tho:ŋ and at 3:p Lǔaŋ for a picnic lunch.

When we arrived home, we had a visitor who came to invite us to an ordination of three novices at Wát Ommára:wâ:t on the morrow.

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Ordination at Wát Ommára:wâ:t:

Three boys are to be ordained - one of whom is apparently a Karen from B. Pho:malo: while the other two are Shan. Last night we heard practicing on the percussion instruments, but didn't go to see what was going on. This morning, the procession got underway in the wát grounds. A number of Karens were in the procession. It left Wát Ommára:wâ:t and travelled to the să:n phô:čáo myaŋ and then to Wát Kittiwong where the novices-to-be "begged forgiveness" of the abbot. Apparently, they also went to other wáts as well, but we didn't observe them.

Later in the morning we returned home to find that the procession was going from house to house in order that the novices could "beg forgiveness" of their elders (friends and relatives) and then could have their wrists tied. In association with the latter was the singing of Shan songs to thank those who tied the wrists. Often liquor was provided by the hosts. Much to our pleasure, the procession came to our house. I tied the wrists and provided liquor and in turn for which we were treated to a Shan song. I also presented ₤ 10 to each novitiate.

I asked Sulah what the formula is that is repeated when one ties the wrists. He said that in the Central Plains it is:

ขวัญ้อย ขวัญมา

khwǎn 'é:i khwǎn ma:

ขวัญ้อยอยู่กับเนื้อกับตัว

khwǎn yù:kàp núa yù:kàp tua

translation: khwǎn 'é:i, khwǎn come

khwǎn stay with the flesh, stay with the body.

During the visit of the houses, the Karen relatives didn't seem to be present.

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At about noon, the ceremony of hó:ŋ khǎan was held at the wát. We missed this part of the ceremony. We went over after hence to find the Burmese orchestra playing and some men carrying the novitiates on their shoulders and dancing. There were no horses or bicycles used in this ceremony. After dancing for awhile, the procession left again for a tour of houses and the repetition of the above ceremony.

About 4:00 we returned to the wát where the ordination was to take place. Monks present included the two from Wát Ommára:wâ:t, and one each from Wát Suphanraŋsí:, Wát Uthaya:rom, and Wát Mantale:. All five of these monks are in the Burmese/Shan tradition. In addition there were Northern Thai monks present from Wát Sí:Bunryaŋ, Wát Sítthimongkhon, Wát Chaiyalâ:p and Wát Kittiwong (the CKA who was acting as 'ordainer'). Finally, there was one monk, Tú' Pan, from Mê:la:Nó:i (a Shan monk also).

While we were waiting for the ordination to get underway, Sulah and I talked to the CKA about some of the things connected with the ceremony. I had noticed at other ordinations the presence of candles stuck in coconuts. The CKA says that each novitiate must have three of these. The first is used to "request ordination" (၅၀၁၅၅); the second to "request the precepts" (၅၀၁၆၆), and the third is to "request the ordainer [to perform ?]" (၅၀၁၇၇). Formerly, there used to be four, the fourth being presented first to "worship the Buddha."

Three phan contained the robes of the novices rolled up into a cylinder with the prayer beads around it. In the Thai and Northern Thai traditions the robes are laid flat on a special container, but they are prepared this way in the Shan and Burmese tradition.

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Next to the candles and robes were three buckets of offerings. These are for the novices after they have been ordained. Also, in this collection were three 'alms' bowls. While we were watching, a man placed something in each of these ba:t. He said it was . In another part of the room, but still in front of the 'altar' were three bundles of mats, blankets and pillows (According to CKA, monks in the Shan/Burmese order now sleep on mattresses).

The ceremony (which I recorded) went as follows:

- 1) First the lûk kê:o came in and were completely stripped of their finery, including having all the make-up taken from their faces. They were left in white clothes, although these were not robes as was the case in the ordination of the group from B. Khapuaŋ. The novices then knelt in front of the CKA who was on the preaching platform.
- 2) They presented the first of the candles and coconuts to the CKA. They began a chant - requesting ordination. The CKA responded by giving a long sermon on the meaning of novice status. This sermon, strangely enough, was in Central Thai.
- 3) They received their robes from the CKA, changed into them, and then presented the second candles and coconuts. They then received the precepts.
- 4) They presented the third candles and coconuts in honor of their ordainer. The CKA gave another short talk.

This was the end of the ordination ceremony which, by law, followed the Thai way. The CKA retired to the background at the head of the Northern Thai monks (although Tú' Pan was in this group) and the Shan abbot of Wát Uthaya:rom took the preaching chair. First came the presentation of

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the khǎn thê:t and then a layman gave a long 'chant' in Shan. Then came the Okasa, namó, and precepts Burmese style. Then came the Shan sermon - a nítha:n. This was followed by the hâiphon and truat ná:m in Burmese form.

During this part of the ceremony, the novices turned to face the congregation thus signifying their membership in the clergy.

In the evening, the Shan orchestra (consisting of one long drum, two gongs, and one set of cymbals) came to our house where there was an evening of music, Shan songs, and dancing (spurred on by two bottles of Mekong from me). Sulah discovered from Tú' Pan that it is traditional for the orchestra at a Shan ordination to go to the house of the sponsor of the ceremony. (There is always one main sponsor of the ceremony even when several people are ordained.) If the sponsor be the parents, the orchestra goes to the house of the parents. In this case the abbot himself was the sponsor and sent the orchestra over to our house.

Local Clergy Studying in Bangkok:

The CKA says that Phrá' Máhă: Kê:ɔ has gone to Bangkok for an indefinite period to study. He is living at Wát Benčà'. The Karen novice from Mê: Hă:n who has been living at Wát Kittiwong has also gone to Bangkok at the behest of the abbot of Wát Benčà'.

May 19, 1968

Visit to Bâ:n Hûai Kûng:

This morning I took Jan and Sulak to Bâ:n Hûai Kûng, one of the Karen villages in which Thammáča:rík monks are living. This village is just off the Mae Sariang-Hô:t highway and thus is easily reached. I also took Tú' Pan who was returning to that village, another Thammáča:rík monk who was going to B. Mê: Phé: Lǔan and the abbot of Wát Ommára:wâ:t who went along for the thiao.

We met the monk from Wát Chaiyalâ:p who is staying at B. Hûai Kûng and the health officer sent out from the tribal welfare center at the să:la: at the head of the pathway leading to the village. They were just preparing to leave to visit another village under the jurisdiction of the Hûai Kûng station. However, they decided to stay and show us around the village.

The health officer is one of two Public Welfare Department people stationed here. The other is an agricultural officer. He is originally from Bangkok and began his career in the Public Welfare Department as a clerk. When he was to be assigned as a health officer, he was given six months training in a hospital. He has been connected with the Tribal Welfare Center in Mê: Hô' for three years and has been at B. Hûai Kûng for one year. He has learned Karen and believes himself beloved by the Karen villagers in this village. He said that other officials have been transferred in and out of this village and villagers tell him that they are afraid that he will be transferred too. He is married and his wife lives in Chiang Mai. I asked if she could live here as well. He said that she could and has visited here, but it would be too difficult for her to live here. I asked him how he liked living here and he said he liked it because it gave him an opportunity to see strange things.

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He spends part of his time teaching the children and the monks have taught too. But there is no systematic literary program. (The CKA agrees with me that it is difficult to have permanent success with hill tribes people in teaching them about Buddhism if they are illiterate.)

Sulak asked the monks if they "taught" Buddhism to the villagers. They said that they didn't, formally teach religion, but would talk with people (particularly children who came around) and tried to get villagers to follow the basic practices of feeding the monks, listening to wâiphrá, etc. Tú' Pan speaks Karen, but the monk from Wát Chaiyalâ:p does not. (I noticed that the abbot from Wát Ommárawâ:t was speaking to villagers and asked him if he could speak S'kaw Karen as well as P'wo and he said he could.)

In wandering around the village, we noticed a potter.

On the wall of the official's house was the following information about the villages covered by those working in Húai Kûn:

<u>Village</u>	<u>No. of Households</u>	<u>Population</u>	<u>No. of Children between ages of 7-12</u>
Húai Kûn (<u>ห้วยคู่น</u>)	42	165	84
Mê: Hô'kla:ŋ (<u>แม่หอกลางนา</u>)	54	274	108
Mê: La:i (<u>แม่ลาว</u>)	56	236	112
Mê:lítpà:po:ŋ (<u>แม่ริตป่าโป่ง</u>)	<u>53</u>	<u>263</u>	<u>106</u>
Total	205	938	450

All of these villages are S'kaw Karen. The health officer says that Mê: Hô'kla:ŋ has seven Christian (Baptist ?) households, but Tú' Pan says that they are all Christian save one.

May 25, 1968

Talk with Khru: Prasà:t, BPP Teacher:

Today Khru: Prasà:t, one of the BPP teachers in B. Dong visited here. He said that the other BPP teacher in B. Dong has been transferred to Mê:Sàlá:p. Prasà:t himself gets bored in the village. He says he teaches each month more than 20 days. There are now two teachers in this school - he and chə:dè:t, a Karen Christian. There is a desire to have more teachers in both B. Dong and B. Châ:ŋ Mō: and to open a school in B. La:up, but the Amphə: lacks the budget and there are not enough teachers. One teacher is now in training in Mae Həng Səŋ to be posted to Châ:ŋ Mō:. The headman of La:up, incidently, wants an Amphə:, not a BPP, school in his village. Prasà:t thinks that this may be because he doesn't want BPP interfering with the village. The BPP is in the process of opening a new school in B. Hūai Pho: (a Karen village). Khru: Prasà:t would like to be posted to this school because it isn't so far away from B. Hūai Wō:h where his wife lives.

He was one of the BPP people who visited Mē:Tho:, the Meo village, to forbid them to plant opium in this district. He said that the villagers from Mē:Tho: planted opium in this ampho: last year (thus was probably what caused the protests from Karen and Lúa' since the Meo moved in at the heads of the streams running down to Karen and Lúa' villages). He said that the BPP told the Meo that they were forbidden to plant opium in Mae Sariang this year (the orders for this apparently emanated from the Governor and Head of BPP in the North). If they do, it would be cut down. Khru: Prasà:t says that it was difficult to convince the Meo because in Amphə: Mē: Chə:in and Amphə: Hō:t, the BPP permit the Meo to plant opium if they pay a "tax". They offered to pay a "tax" in Mae Sariang, but the BPP wouldn't (probably couldn't) accept it.

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Karen Monk:

Today, I picked up the second monk from Wát Mantale: and gave him a ride back to his wát. He says that he is from Mê: Sò:t, is a Karen, lived in Lampa:ŋ before coming here, and has been here for a year.

May 26, 1968

Ceremony at Local Phráphútthábà:t:

Today a 'bathing' ceremony was held at a local shrine called by most people phráphútthábà:t, but which is in fact supposed to be a phráphútthá^hbà:t (พราหมณ์ or พราหมณ์) - a hand impression left by the Buddha (in this case the left hand). The shrine is located on a hill and in the forest southwest of B. Thûn Phrá:o. I went with Cit, Khè:k, Cit's mother-in-law, and several monks, novices, and temple boys including the abbot of Wát Sítthímongkhon who was the chief monk present (the other monks present were, so far as I could learn, from wáts to the south of the Amphə: office - Wát Sě:n Tho:ŋ, Wát Ná:m Díp, Wát Húi Wô:h, etc.). It took us about 45 minutes to reach the shrine, walking from the Phanasit's tobacco drying station.

The shrine consists of the 'impression' of the hand in rock covered by a cement să:la:. This să:la: has an inscription (really not 'inscribed' but written) in Northern Thai, which states that a Mr. Inta:ŋ built this să:la: in C.S. 1299 - i.e. 1937. Old style bricks around the shrine suggest that it is much older than that.

There were five monks and five novices at the ceremony and two a:ca:n's (one of whom was the one who had been at the building of a new structure at the tobacco station). There was not a large crowd of lay people present and of those, only a few were from town proper.

The opening of the shrine was towards the north and the monks sat on the east. Opposite them, lay leaders spread out leaves on which people presented food. Also, most people, when they first arrived, would present offerings (candles, incense, flowers and sometimes food) in front of the sacred impression. For example, one woman did the following things:

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- 1) She had a large leaf spread before her on which she placed flowers, a small leaf container of food, and candles.
- 2) She held lighted candles and flowers and 'worshipped' the shrine.
- 3) She gave the lighted candles, flowers, and small container of food to a young boy (probably a relative) to go and place in front of the shrine. (She may have felt that, as a woman, she shouldn't go up on the platform on which the să:la: was built and where the monks now sat. However, earlier other women had done so - but before the monks were seated.)
- 4) She then took a basket of foodstuffs and distributed them amongst the leaf containers (sài bà:t).
- 5) She kept in her basket other flowers, candles, some food and also had a container of ná:m sǎmpò:i. These used later during the ceremony.

The ceremony proper included the following parts:

- 1) One a:ca:n led the congregation in the arahan ..., chanted something else, requested precepts. The abbot of Wát Sítthimongkhon led the congregation in Namo... and precepts.
- 2) Long chant by second a:ca:n. Then he gave another chant during which the first a:ca:n raised a tray of offerings.
- 3) Food on the leaf containers was presented to the monks, the abbot chanted.
- 4) Chanting of monks - first facing congregation and then turning to face the altar.
- 5) Truat ná:m by abbot, followed by chant of all the monks.

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At the end of this chant, the formal ceremony ended - about 9 A.M. Then monks and people ate. Interestingly, the food on the leaves, which was mostly Khanóm, was not kept to be eaten by the monks but distributed to the children present. The monks ate food which had been brought in pintos and the same was true of other people.

After the meal, lay people took ná:m sǒmpò:i, which had been collected into two large buckets and then scooped into smaller containers by individuals, and poured it over the sacred impression. Some people then collected the liquid from the phráphútthábà:t into bottles since it was now sacred itself. In pouring the water, people would first hold the container in a wái position.

After this, some of us including the monks, went to visit a nearby cave which we couldn't enter because the entrances were too deep. On our way down, two bò:ɣfai were set off.

May 27, 1968

Talk with BPP Teacher:

Khru: Prasà:t came again today.

He said that some of the people in the BPP are part Karen. I asked about Sgt. Thawàt. He said that he was part Burmese (father) and part Khonmỳaṅ (mother) (Pete and Bob Coats think he is part Karen). He speaks Karen, Burmese, Shan, Khammỳaṅ, and Thai.

Prasà:t says that Tho:ṅ-in, the teacher at B. Húi Phỳṅ (Shwe lo:khi:) is part Karen - his father being a Karen from Burma (he himself claims his father is Burmese).

A few years ago, the BPP here had a six-month training session in Karen for all members. Taught by a Karen who was living in B. Dong who spoke poor Central Thai but good Northern Thai.

He says that there exists the possibility of sending some tribal children who have passed through a BPP school on for further schooling at the BPP school in Mê:Rim, Chiang Mai. Sà:t is now preparing 4-5 students in B. Dong, but their parents don't want them to go until they are older (16-17).

One student from the B. Dong school is now studying at the B. Dong school and is living at the Baptist hostel. He is a Christian from La:up.

He said that refugees are still coming in from Burma. They are usually free Karens. When they arrive, they must report first to the BPP station at Thâ:ta:fàṅ, then when they reach Mae Sariang they must report to both the Immigration Department and to BPP Headquarters. At Thâ:ta:fàṅ they must get a laissez passer (bai phà:n).

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Before a BPP is established, there must be a nearby BPP post and the village must have over 30 households.

He has been in Mae Sariang for two years and in the BPP for three years.

Khru: Chə:dè:t's parents are both Karen, Christian, school teachers. His father is originally from B. Húai Phŭn; his mother, from Thā:ta:fàn. They have one daughter studying in Chiang Mai, one son in Bangkok, and two children in the Bòríphát Sŭksă: school.

June 1, 1968

Talk with Ed Hudspith, O.M.F. Missionary:

Today we visited the Hudspith's who are O.M.F. missionaries working with the P'wo Karen. They formerly lived in Hò:t and have only recently moved to Mae Sariang.

Ed estimates that there are 13,00 P'wo Karen between Hò:t and Mae Sariang and south of the road in Amphè: Hò:t, Omkò:i, and Mae Sariang. He doesn't know how many of these are in B. Mae Sariang, but it looks from a rough map that he has made that about 1/3 of the villages are in Mae Sariang - maybe more - i.e. about 4,500 or more.

I asked him if there were any P'wo Karens living in Mae Sariang town. He said that there were two households near the telegraph office and one behind the Catholic mission (but not Catholic). They work as laborers and may be opium addicts. Seven to eight households live in B. Thún Phrá:o where they have been steadily forced to higher ground by more recent (Thai) migrants. These people come from the first mountain corridor as one travels on the road towards Hò:t.

A few P'wo Karen do own elephants which they hire out. One man hires out to a teacher in Mae Sariang and to the Phanasit Company, but he claims it is difficult to get paid. Some P'wo from this side have worked in the mines, but the employers say that they are not good workers because they don't work steadily. However, he confirmed the rumor that most of the employees of the mines are P'wo Karen from Burma. Actually, he also says that the mines here are mainly a cover for the one brought in from Burma (by P'wo).

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I asked him about the history of the P'wo. He says that in all his years here, ca. 13, he has met only one P'wo villager who claims his village was founded by Karen from Burma. All the rest claim to have been founded by P'wo on this side. He says that P'wo on this side are linguistically and culturally quite different from the P'wo on the other side. The P'wo on this side refer to those on the other side as 'lesser'.

He said that he once met a man in Chiang Mai, who, though now a Northern Thai (Christian), said his village was originally P'wo Karen. The story was that his village was filled with slaves. The Reverend McGilvary purchased the village from their owner (the Uparât ?) and converted them to Christianity.

He said that most P'wo speak S'kaw, but the reverse is not true. He also says that many P'wo know enough of the S'kaw script to record S'kaw songs.

June 3, 1968

Talk with Cáo Kháná' Amphə:

Today, in talking with CKA, I discovered that there is a site at the confluence of the Mə:i and Yuam Rivers where remains of an old wát were found. A Buddha image found there suggests that there was once a Northern Thai village there.

P'wo Karen:

I met Peter Hinton's Thai assistant today at Wát Kítítwong. In the course of conversation, he said that P'wo Karen do sometimes come down to make merit - usually at Wát Cə:ŋ Sŭ:ŋ. The CKA said that once a very rich P'wo who was seriously ill held a thambun at Wát Kítítwong in which he presented each monk with 10 silver Rupiahs.

Bob Coats:

This evening the Coats' came to a farewell dinner as they will be leaving for home within a week. I took this opportunity to ask Bob a few questions about the work of the mission here.

There have been foreign missionaries here for about 11 years (the Coats' have been here for 8). The hospital was founded less than three years ago. However, Karen evangelists from Burma have been working for about 75 years.

The official number of Baptist Karens in Mae Sariang and as far north as Khŭn Yuam is 869, but Bob thinks it is probably close to 900. Most of the Baptist Karens are concentrated in Mae Sariang on both sides of the river.

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There are ten 'mother' churches including one at Bâ:n Hûai Ho:m (chə:ti), M̂:Tò:p N̂ya (he says the formation of two villages here was due to a break between Christian and non-Christian), M̂:tĩa, Bâ:n Hûai Pĥn (Shwelə:khi:), and M̂:la:ya:. There are some 35 churches in total, including 'daughter' churches. Some of the pastors have some Bible training.

Bob told about a recent 'incident' at the Bòríp̂hăt Ŝksă: school. It seems that the headmaster insisted that the Christian (and Moslem) students wâi the Buddha in the morning ceremonies, although he explained that they could continue to be worshipping their own God. One Karen adamantly refused to do so, saying that it would be against his religion. The headmaster pinched his hands very hard, but the student still refused. He was thus sent home to the hostel to inform Benny.

Benny wouldn't go to see the official (Bob thinks that his reluctance was partially due to his lack of ability in the language). Bob and Don Schlatter finally paid a visit on the assistant Nai Amphə: who said that the incident was illegal and that he would go to talk to the headmaster.

Apparently, this infuriated the headmaster who called a school assembly and had the Christians get up in front and tell why they were Christians and what was wrong with the Buddha. Students and faculty jeered at the students for their accents. Pat says that the Karen Christians are extremely unhappy and may pull their children out of school. Bob is disappointed with the Karens because they won't fight their own battles.

Bob thinks that if the Thai Government ever treats the Karen like the Meo, they will turn for training and support in revolutionary warfare to the (the Karen Independence Army).

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Bob thinks that the Karens contact with Thai Education has been of little help to the Karen:

- 1) He thinks the schools in hill tribe villages (especially BPP schools) are not very effective because the teachers are not consistently around to teach.
- 2) Although he can understand why many Thais are reluctant to stay for prolonged periods in the hills, he feels that the Government has been very reluctant to recruit Karen teachers, even when they are qualified candidates. For example, this year none of the Karen Christians who had graduated from M.S. 3 in Mae Sariang were accepted as teachers even after having taken exams in Mae Hong Son. Yet, they were taken on in Bô: Kê:O in B. Mê: Cê:m, C. Chiang Mai. Moreover, the one Karen Christian who was given a post in Mae Sariang (after having completed teachers' training college in Chiang Mai) was assigned to the Tho:η Sowàt school because "he was too good for a hill school" (this is Ban Eη).

June 5, 1968

Ceremony at Wát Sǐ:Bunryan:

Today there is a ceremony at Wát Sǐ: Bunryan to raise money for repairs.
A few days ago we received the following invitation:

INVITATION TO JOIN IN THE ALMS-GIVING FOR REPAIRS

Wát Sǐ:Bunryan

Tambon Mae Sariang

Amphø: Mae Sariang

Wát Sǐ:Bunryan is the wát to which the government gave pennies in for the establishment of a Dharmic school (โรงเรียนปริยัติธรรม - literally, 'school [for] Buddhist scriptures) in order that the monks, novices, and laity can study and learn the Tripitaka, the Dharma, and Dharmic studies. [it was begun] in the time of the late Cáo Kháná' Amphø:. It is the wát where novices from the outlying areas of the district come to stay both during lent and at other times. There are high status monks from other provinces who come to stay here and each year without exception there are foreign tourists who come to admire structures in the wát. There are structures within the wát which have long been in a state of collapse, as, for example, the crown of the Pra:sà:t Khúti. The drain pipes and roof of the prasà:t khúti are leaky. These are things which are very suitable for all of us to help keep beautiful because they are in ancient Thai style. In order to carry out the intentions of program and in order to keep in line with the development policy of the government, it is necessary to of the strength of all pious Buddhists to the repairs. For this reason, the wát committee of Wát Sǐ:Bunryan has thus organized the merit-making festival of "thê:tmahã:chã:t" (Tân tham lúan). The income which is created from the worship of this Dharma, the wát committee will take to make permanent repairs on those

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structures which have deteriorated. The schedule of events is as follows:

Wednesday, 5 June, 2511 (10th day of the waxing moon of the 9th month, northern reckoning) is the first day. The opening sermon chapter of Thátsaphon will begin at 9:00 P.M. [The ceremony will continue] until 6 June, 2511 (11th day of the waxing of the 9th lunar month, northern reckoning) and will end with the Nakhon sermon chapter.

Besides this those whose hearts are so inclined may worship the Dharma in order to make merit for someone who has died.

Thus, as a Buddhist who desires merit, you are invited to sponsor the (Chu:chók) chapter, to be delivered by a monk from Wát (Ná:m Díp) at 2:00 P.M. and to come join in the merit-making by listening to the Thê:tmáhă:châ:t at Wát Sĭ:Bunryaŋ in the days mentioned.

For another thing, sponsors may, if they wish, bring fireworks to light.

Phrá' Khru: Anúsà:tpunŋa:tho:n, Chairman

Sgt. To:mo:n Pó:ŋsuwăn, Member

Mr. Lá' Mani:tho:n, Member

Mr. Thăwĭt Să:ikham, Member

Mr. Mă:t Ta:násê:t, Member

Mr. Pradĭt Damrontham, Member

Sgt. Bunphon Wonghŋai, Member

Permission granted by

Phrá' Khru: Anúsò:nsà:tsànákiat

Cáo Kháná' Amphə:

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I didn't attend this ceremony because I was on my way to Bâ:n Pâ: Mâ:k
(see below) to attend a ceremony there. Jane, Wan, and NAK did go, however,
at the appointed time.

อนุสาวรีย์
เชิญชวนร่วมบำเพ็ญกุศลปฏิสังขรณ์
วัดศรีบุญเรือง ตำบลแม่สะเรียง อำเภอแม่สะเรียง

วัดศรีบุญเรืองเป็นวัดที่ทางราชการอนุญาตให้จัดตั้งโรงเรียนปริยัติธรรมขึ้น เพื่อให้พระภิกษุสามเณร คฤหัสถ์อำเภอแม่สะเรียง ได้ศึกษาเรียนรู้ปริยัติธรรม พระวินัย พระธรรม ธรรมศึกษา มาแต่สมัยเจ้าคณะอำเภอองคกอนและเป็นวัดที่พระภิกษุสามเณรต่างวัดรอบนอกภายในอำเภอมารักษาอาศัยทั้งในและนอกพรรษาเป็นประจำ มีพระเถระผู้ใหญ่ที่มาจากต่างจังหวัดมาพักกันและทั้งชาวต่างประเทศที่ศานาจรมาแวะชมสิ่งปลูกสร้างไม่เว้นแต่ละปี สิ่งปลูกสร้างภายในวัดชำรุดทรุดโทรมยุพังไปตามกาลเวลา เช่นยอดปราสาทกุฎี รางน้ำหลังคารั่วไหลสิ่งปลูกสร้างยอดปราสาทสมควรอย่างยิ่งที่เราท่านควรช่วยกันรักษาความสวยงามซึ่งเป็นวัตถุโบราณของไทยเรา เพื่อความมั่นคงเจริญรุ่งเรือง และเพื่อให้สอดคล้องกับการพัฒนาตามนโยบายของรัฐบาล การปฏิสังขรณ์ซ่อมแซม จำต้องอาศัยแรงศรัทธาพุทธศาสนิกชนผู้ใญ่บุญทั้งหลายร่วมกันจึงจะสำเร็จลงได้โดยเหตุนี้คณะศรัทธาคณะกรรมการวัดศรีบุญเรือง จึงได้กำหนดงานทำบุญบำเพ็ญกุศล " เทศมหาชาติ " (ตั้งธรรมหลวง) ขึ้น บัจจุบันรายได้อันเกิดจากการบูชาพระธรรมนิคณะกรรมการจะได้นำไปปฏิสังขรณ์ซ่อมแซมสิ่งปลูกสร้างที่ชำรุดทรุดโทรมดังกล่าวให้คงทนถาวรสืบไป โดยมีกำหนดการดังนี้

วันพุธที่ ๕ มิถุนายน พ.ศ. ๒๕๑๑ ตรงกับวันขึ้น ๑๐ ค่ำ เดือน ๘ เหนือ เป็นวันเริ่มแรกเทศน์กัณฑ์ ทศพร เริ่มเวลา ๐๘.๐๐ น. ถึงวันที่ ๖ มิถุนายน พ.ศ. ๒๕๑๑ ตรงกับวันขึ้น ๑๑ ค่ำ เดือน ๘ เหนือ เทศน์กัณฑ์ นคร เป็นกัณฑ์สุดท้าย

นอกจากนี้ท่านที่ประสงค์จะบูชาพระธรรมอันเกี่ยวกับการอุทิศถวายแด่ผู้ล่วงลับไปแล้วแล้วแต่จิตศรัทธา

จึงได้บอกบุญมายังท่านพุทธศาสนิกชนผู้ใญ่บุญทั้งหลายร่วมเป็นเจ้าภาพกัณฑ์ ๕ กัณฑ์ ๑ กัณฑ์ เทศน์โดยพระคุณเจ้าวัด เวลา ๒๒:๐๐ น. และขอได้โปรดไปร่วมบำเพ็ญกุศลฟังพระธรรมเทศนามหาชาติ ณ วัดศรีบุญเรือง ตามวันเวลาที่ได้ออกบุญมานี้โดยพร้อมเพรียงกัน

อนึ่งเจ้าภาพกัณฑ์เทศน์จะมีดอกไม้เพลิงจุดเป็นพุทธบูชาด้วยก็แล้วแต่จิตศรัทธา.



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|------------------------|---------------|
| พระครูอนุสรณ์บุญญาทร | ประธานกรรมการ |
| จ.ส. ทอมร ปองสุวรรณ | กรรมการ |
| นายละ มณีธร | กรรมการ |
| นายถวิล สายคำ | กรรมการ |
| นายมาก ตานะเศรษฐ์ | กรรมการ |
| นายประคิษฐ์ คำรงธรรม | กรรมการ |
| อ. ศ.ศ. บุญงน วงศ์เชอช | กรรมการ |

June 6, 1968

Ordination of Karen Novices in Village of Bâ:n Pà: Mâ:k:

Yesterday, I went with the CKA and several Karens from B. Pà: Mâ:k to that village where three Karen boys were to be ordained as novices. We went in the afternoon, arriving at B. Pà: Mâ:k about 3:30.

This is the first time that Karens in this village have been ordained as novices. B. Pà: Mâ:k is a suburb village of B. Mê: Hă:n, but, the ceremonies were not held in Wát Mê: Hă:n, but in the sǎ:la: which is on the hill below the Bâ:n Pà: Mâ:k Će:di: (thâ:t). At this sǎ:la:, the Shan monk whom I met at B. Mê: Tò:p (and whose name is Phrá sà:i) has been living for over a year. He has living with him one novice from B. Pà: Mâ:k who was ordained at Mê: Tò:p.

The three boys who were to be ordained all have Thai as well as Karen names, the former having been given to them in school.

- 1) Adun Wannáphò:ŋ (อุดุน วรณพอง) - Tàdu: (ทาดู) -
23 years old and graduate of P4 at Mê: Hă:n school.
- 2) Dan:ŋ Thawi:pho:n (ดำรง ทวีพร) - Dò'cà'he: (ดอจคะเฮ) -
13 years old and graduate of P4 at Mê: Hă:n.
- 3) Ma:nóp caidi: (มาสอน ไคดี) - kò:nà'pho: (โคนะหนะพอ) -
12 years old - completed P3 at Mê: Hă:n school - received permission of his teacher to leave school to become novice.

Although this is the first ordination to take place in B. Pà: Mâ:k, these three are not the first from the village to be ordained as novices. One villager was ordained with four from B. Pà: Mâ:k in Chiang Mai at Wát Ph ' Sǐŋ and another was ordained at Mê: Tò:p. This latter, who is now living at the sǎ:la:, had passed on P1 at Mê: Hă:n school - this explains why I had such difficulty in talking with him at Mê: Tò:p.

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When we arrived in the village, we were first met by villagers who came carrying containers of popped rice and flowers. These were presented to the CKA by people on their knees. He referred to them as khǎn nímón. From, each he would take a handful of rice and sprinkle it - preferably on the lú:k:kê:o who came out to greet the CKA as well. People also sprinkled popped rice on the CKA himself.

The procession wound through the village and up the hill to the sá:la:. Here, the lú:k kê:o were brought (they were riding on the shoulders of various people) to khó:sǔ:ma: (^{วอฮัน}) from the CKA. This short ceremony involved the novices bowing before the CKA and then the CKA chanting something.

Then the procession sans the CKA (but with me in tow) went up and circled the thâ:t (in the wrong direction - going to the right instead of to the left) and then returned back down to the village where it continued to go to every house where the novices had their wrists tied by heads of household. The procession included an orchestra of one long drum, a pair of cymbals, and a gong.

In the houses, the lú:k kê:o would seat themselves below the hín phrá'. I am not sure whether they prostrated beforehand as I always entered the house afterwards, but I suspect they did. (I was rather surprised to find every house I went to having a hín phrá' with a Burmese-style Buddha image - not all Northern Thai houses have images. There was an explanation - see below.)

The head of household would then come out with a khǎn containing popped rice, three baht in coin, three pieces of string and sometimes flowers. The person with the khǎn would sometimes prostrate himself in

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front of the lû:k kê:o and sometimes not. Then he (or she) would take a handful of rice and $\text{฿} 1$ and place it in the upturned palm of each lû:k kê:o (beginning with the eldest). This could be either hand. Then he (or she) would tie the string (the eldest novice used the Northern Thai expressions mátmy and hó:ŋ khũan to refer to this ceremony). Some people would brush the string on top of the wrist first and sometimes mumble something (I could never hear what language), but most just tied it; all wrapped the string around several times. Some people would break off the remaining long bit and toss it onto the shoulder of the lû:k kê:o. This ended, the lû:k kê:o would place the rice and coin in a phan in front of them. This phan was carried from house to house by an older man who collected the money after each house. The person doing the tying would tie a wrist of each of the lû:k kê:o. Some would then prostrate themselves three times. This ended the ceremony, but in nearly every house, a bottle of liquor was brought out (sometimes home brew, sometimes "salwin") and a cup was passed from person to person (except for members of the household, in which the ceremony was held, no women seemed to be present in the procession). Once the liquor was finished, the procession would move on to a new house. But before leaving, the lû:k kê:o would bow three times before the household shrine.

At dusk, the procession returned to the să:la: and the guests were fed. (I didn't see what happened to the lû:k kê:o at this time, but they said they would be sleeping at the să:la: or thâ:t). One man sang a so: connected with the Buddha and thâ:t.

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This morning, events connected with the ceremony started with the bringing of food and offerings to present to (1) the monks, (2) the Buddha images in the să:la:, (3) a 'spirit' shrine outside the să:la:, and (4) the thâ:t. Not everyone made offerings to all four but a good proportion made offerings to the first three.

People would bring food to present to the monks in pinto and on metal trays. These were taken, sometimes after the donor wai-ed and sometimes before, and the food placed in containers possessed by the să:la: (at least temporarily). The emptied pinto and trays were then given back to the donors who returned below.

Those who made offerings to the Buddha and the 'spirit' shrine (and, I think, the thâ:t) usually did so before presenting food to the monks. These offerings included candles and small leaf containers of food. In front of the altar of Buddha images had been placed a stand for candles on which both food and candles were placed.

When the food had all been brought in - at sometime after 7:00 A.M., the monks, then the novices and the guests ate breakfast. Afterwards, there was about two hours delay, during which guests from other villages arrived, and preparations of the lû:k kê:o and procession took place. (It was during this time that I interviewed people about local history.) About 9:00 A.M. the (khonmyan) monk from Wát Mă:n Hă:n arrived. He took his place between the CKA and Phrá' Să:i. Then the procession arrived and went directly to the thâ:t where it began processing around it to the right. The CKA sent word that the movement should be to the left. The procession circled more than three times while its members sang Karen so: connected

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with worshipping the thâ:t. For this procession one bicycle had been brought up for the eldest novice-to-be to ride. (The fact that it has been raining constantly for the last few days made movements up and down the hill somewhat difficult).

After processing around the thâ:t, the procession moved down to the să:la: which the novices and a large group of males (adolescent and older) entered. No females or children entered the să:la: at this time although they had done so at other times while we were there.

The first thing that happened was that the novices-to-be removed their 'decorations' (jewelry, fancy clothing, cosmetics) leaving them dressed in basic (albeit dirty) white. This done the three took their places in front of the CKA and the two other monks.

Then they turned around and received their robes from their sponsors.

They chanted something and presented their robes to the CKA.

The CKA gave a talk (one of his usual long-winded variety) to the novices-to-be. In this talk, which was basically in fancy Northern Thai with an occasional word of Karen, he explained the meaning of being a novice and then launched into (what has now become familiar to me) a short description of the history and meaning of Buddhism. (This speech was obviously directed towards the villagers whom he considers to know little about Buddhism. However, despite the fact that they said afterwards, in response to his questions, that they would understand his Northern Thai, it was obvious that he had lost most of his audience during the talk.)

This was followed by the formal presentation of robes to the novices (CKA placing one garment over the heads of each one). They then changed

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into the robes in an inner room and returned to receive the precepts (10) from the monk from Mê: Hă:n. During this they received some prompting from the resident monk.

This was followed by formal initiation (statement and response) given by CKA. This finished, the novices took their places on the raised platform.

Then there was the hâiphon/truat ná:m in which each of the monks and new novices were given water to pour. Each of the three monks gave separate blessings.

This ended the formal ceremony, after which monks, novices, and guests were given their noon meal. Shortly thereafter we all departed.

It is worthwhile noting that the Karen have taken over the word lû:k kê:o to use in Karen to refer to the novitiates-to-be.

Bâ:n Pâ: Mâ:k and Bâ:n Mê: Hă:n:

During my stay in the village, I asked about the characteristics of B. Pâ: Mâ:k and its neighbouring, superior village, of B. Mê: Hă:n. The two villages, along with a third much smaller village, B. Mê: Cò:k (? sp.) are included within the single administrative village of mù:thí:4 (*วชิระ 4*). Each has its Karen name as well.

B. Mê: Hă:n has, according to its headman, 80+ households (probably closer to 90). Its Karen name is Sùhò:kla:.

B. Pâ: Mâ:k according to several informants has 40+ households. Its Karen name is Sípò:khlo:.

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Finally, B. Mê:Cò:k has, according to the headman of Mê: Hă:n, 7 households. Its Karen name is Mê:čò:kla:.

One villager says that there are over 40 elephants in B. Pà: Mă:k.

The che:di:, according to an inscription, was built in 2504 and the să:la: in 2508. However, both from the evidence of brick remains and villagers' stories, there must have been some edifice at the che:di: before this time.

One man I talked to is from Mê: Tò:p (several men from Mê: have moved into this village at marriage). He said that his father is dead and his mother has embraced Christianity.

Buddhism and B. Pà: Mă:k:

I talked at some length to Phrá' Să:i this morning about himself and about his relation to B. Pà: Mă:k.

According to the CKA, Phrá' Să:i is not a Thú'doṅ (? sp.) monk, although he has lived at the Chiangdao (Yet, I thought I heard the CKA refer to him as a thú'doṅ monk in his talk to the novices). He is a Chiangtuṅ Shan and has, according to the CKA, lived in Thailand 21 years.

He himself says he has lived here in B. Pà: Mă:k more than a year.

He has made the considerable number of Buddha images in the să:la: - out of cement. These include Burmese, Shan, and Thai style images (the biggest one struck both me and the CKA as a selfportrait). His work in this regard explains why there are so many images in village houses (Every house I was in had a hīṅ phrá' which contained a Burmese-style image, the usual long leaves, and usually a Northern Thai style yan). Last year, according to the CKA, a ceremony was held dedicating the variety of images made by

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this monk, after which they were distributed, by lottery, to people in the village.

I asked him about food. He says that people bring food every morning. Sometimes, he does send the novice to collect alms.

He says that he is invited by people for ceremonies associated with entering a new house and weddings.

I asked him about the novices. He says that the older one will stay in only for 15 - 20 days because his relatives need his help in the fields. The other two will remain indefinitely. I asked what the previous novice and the new novices will do. He said he will teach them to read (he said Karens who have passed P.4 still cannot read well) and to sùat. I asked if he would teach them to sùat in Burmese or Thai style. He said that he will teach Thai style because they live in Thailand (อาศัยอยู่ในประเทศไทย เพราะฉะนั้น
จึงสอนแบบไทย).

In addition to influencing people in the village as to the adoption of house shrines, the influence of this monk on the general lay populace is undoubtedly a major factor in why the people know how to act in the să:la:, in front of monks, and in front of the thâ:t.

The CKA is obviously developing a reputation among hill people as a Khu:ba: interested in them.

Local Karen History:

With the CKA's help, I interviewed Kè: Wong, the headman of B. Mê: Hă:n (aged 66), and an old man, Luke: (aged 75) resident of B. Pà: Mă:k since aged 20, but born in Mê: Hă:n. They answered my questions about local Karen history.

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The Headman says former (Khonm̄yaŋ) name of M̄ê: Hǎ:n was B. Hǎ:n lǔaŋ or B. lǔaŋ. He doesn't know when it was founded, but said that it was at the same time as Mae Sariang. He said that there is an old wát, called wát haŋ (haŋ - Thai raŋ - ' ' ?), remains of which can still be seen in the bricks at the confluence of the M̄ê: Hǎ:n and M̄ê: Cò:k streams. Thinks it may be Lúa'.

The Old man says that his parents were born in M̄ê: Hǎ:n, but that he doesn't know where grandparents were born since they died when he was very young.

The two informants gave me information which is relevant to reconstructing the ethnohistory of the valley of the Yuam above Mae Sariang.

M̄ê: Hǎ:n, together with its satellite villages, is the oldest Karen village in the area (Kè: Wong). (Incidentally Phekho: or Bâ:n Phé' is the only village in Mù:thí: 3).

Luke: said that when he was a small boy there were no khonm̄yaŋ living north of Sòphǎ:n and Thâ:khâ:m.

The two main informants plus several other people said that B. M̄ê:Tò:p (today a Khonm̄yaŋ village) was founded by Taungsu, the names of some of whom were k̄yò:ŋ Ti, Twò:k woŋ, and Či'tà'. There are still descendants of these people living in the village.

About 30-40 years ago, Khonm̄yaŋ went to live in M̄ê:Tò:p. The Taungsu built the wát at M̄ê: Tò:p.

Bâ:n Thâ:phǎ:pûm, a Shan village, had Shan living in it when Luke: was young. Today, there are a few Khonm̄yaŋ living in that village, but it is still mainly Shan.

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I asked if any ya:ndɛ:ŋ had ever come to live in this area. Both Kè: Wong and Luke: answered that none ever came to live here, but they did come to raid (มาปล้นเอาของ) and some brought children (Ya:ndɛ:ŋ children) to sell. Some were bought and their descendants still live in the Karen villages. I asked what the Sgaw word for Ya:ndɛ:ŋ was and the answer was something that sounds like B'ghe.

The wát in Mê: Hă:n was built in C.S. 1297 (A.D. 1935). It was built by Kè: Wong's uncle.

Both Kè: Wong and Luke: had worked for Bombay-Burmah along with many other Karen. I asked if the Englishmen who worked for the company could speak Karen. No, they spoke Burmese.

I asked about the tribute system under the old regime. The Karens paid tribute to both the King/Prince of Chiang Mai and the ruler of Myaŋ Yuam (they didn't send tribute through Lúa').

- 1) To the prince of Chiang Mai, cotton thread and Karen clothes were sent. Representatives of the prince came annually to collect it. (Both male and female clothes were sent).
- 2) Paddy rice (ข้าวเปลือก) was sent to the ruler of Myaŋ Yuam. The rice 'tax' was calculated by representatives of the ruler (called khwê:n - แคว่น). The unit of measurement was the taŋ (? - ถัง) which is about 1 1/2 times today's thăŋ (20 litres). Depending on the size of one's fields, one had to pay an annual tax of between 1 and 4 taŋ. This tax was collected by the headmen (แก้วบ้าน - Kè:ba:n) and sent via his assistants (ลู:k bâ:n - ลูกบ้าน) to the ruler of Myaŋ Yuam.

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The ruler of M̄yaŋ Yuam who came to mind when I asked was one Khwê:npía
(^{คเว่นเปี้ยะ}) who is the same as Thá:ɔ Să:m A:ŋ: (^{ท่าสามอาง}).
(The CKA could remember the names of two rulers of M̄yaŋ Yuam - ^{พระยาสลิ}
- Phráya: Sáli: and Thá:ɔ Să:m A:ŋ and one assistant ruler - Thá:ɔ
Chaiyawong - ^{ท่าไชยวงศ์}).

When Luke: was 10+ years he saw the men who came to assess the rice
taxes.

Mae Sariang History:

In the context of discussing local history, I asked the CKA about
Saŋuan's story that Cáo Fá: Ko:la:n was originally from Mae Sariang. He
said that he thought the story was true and the Ko:la:n was a Khonm̄yaŋ
not a Shan (^{เงี้ยว}). He said that in M̄yaŋ Mò:hmài they use Yuan
script [this is supported by the existence of two manuscripts in Yuan
script - written in Chiang Mai - which were found in Mò:hmài and which
came to Donna Markham. One of these manuscripts is now in my possession.]

Talk with Benny:

This evening Benny came over to talk because he is worried that Pete's
efforts on behalf of upland people might alienate local officials and
have repercussions affecting himself. The specific incident that stimulated
this fear was the upset of the Thai doctor about Pete's reporting of Cholera
(I don't know the full story).

Benny also talked about the recent 'school incident' (see above talk
with Bob Coats on June 3, 1968).

When it first occurred, Benny was quite distressed and wrote Pete that
such things should be "nipped in the bud" because of their possible future

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implications, That is, he feels that unless Thai officials desist from such actions they will end alienating the Karen completely.

On the other hand, Benny feels his own powerlessness and vulnerability. He advised the students to act according to their own consciences and was reluctant to attempt to put any measure on the Thai officials. He feels that the officials won't listen to Karens. Even when they do listen to people acting on the Karens behalf (i.e. the missionaries), the consequences may be worse.

He believes that Karens on this side need to work within the Thai system, but he fears that incidents such as this may strongly discourage Karens from doing so.

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Relic Bathing and Bò:k Fai (Bó:η Fai) Ceremonies:

Today preparations are underway for 'relic bathing' (สรงน้ำพระ
- sōη ná:m phrá' thâ:t) and bò:k fai (บอกลงไฟ) [the equivalent of
bó:η fai, บ่อไฟ , in the N.E.] ceremonies at Wát Sě:n Tho:η
and Wát Thâ:khâ:m. Although, many wáts have 'relic bathing' ceremonies,
only these two wáts have bò:k fai ceremonies. According to the Čáo Kháná'
Amphə:, both of these wáts have the bò:k fai ceremony on the same day
each year.

Today, I received an invitation to the ceremony at Wát Sě:n Tho:η.
As translated, it goes as follows:

SCHEDULE OF EVENTS

Festival of Bathing Phrá Phét and Phrá Sě:n Tho:η [two
Buddha Images] [at] Wát Sě:n Thǒ:η Amphə:
Mae Sariang , Čangwát, Mae Hōη sōη
9 - 10 June, 2511 [1968]

As it has again reached the time to hold ancient and popular festival
of ritually bathing [the two Buddha images of] Phrá Phét and Phrá Sě:n Tho:η
at Wát Sě:n Tho:η, the wát has arranged the following events for this
year's festival:

Sunday, 9 June 2511 [1968] (14th day of the waxing of the moon [9th
lunar month Northern reckoning]):

9:00 A.M. Procession of the faithful taking Phrá Phét through the town
and returning to Wát Sě:n Tho:η.

7:00 P.M. Nine monks will chant phráphútthámon. When this is over,
there will be a movie.

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10 June, 2511 [1968] (15th day of the waxing of the moon):

- 7:00 A.M. Making merit through filling of the monks' alms bowls.
- 9:00 A.M. The faithful of this and other wáts will bring bò:k Fai in procession to present at this wát.
- 11:00 A.M. Presentation of the mid-day meal to approximately 100 monks and novices.
- 12:00 Noon Ritual bathing of the Phrá Phét and Phrá Sě:n Thó:ŋ.
- 2:00 P.M. Procession of faithful and wát leaders taking the bò:k fai from the wát to the place where they will be lit as Buddha worship (๑๗๖๒๕๖) and in competition for prizes.
- 7:00 P.M. Procession of faithful and wát leaders taking bò:k fai dɔ:k to Wát Sě:n Thó:ŋ to be lit as Buddha worship and in competition for prizes (then the winner of the bò:k fai contest will be announced) together with distribution of prizes.
- 8:00 P.M. Phatthaphisê:k sermon.
- 10:00 P.M. Two sets of chanting and a movie.

Therefore, all you Buddhists are invited to go to make merit by bathing the Phrá Phét and Phrá Sě:n according to the schedule of events given here.

[Signed] Festival Committee and Wát Sě:n Thó:ŋ Committee

Sponsors

Approval given by

Phrá Khru: Sà:tsànákiat

Čáo Khána' Amphə: Mae Sariang

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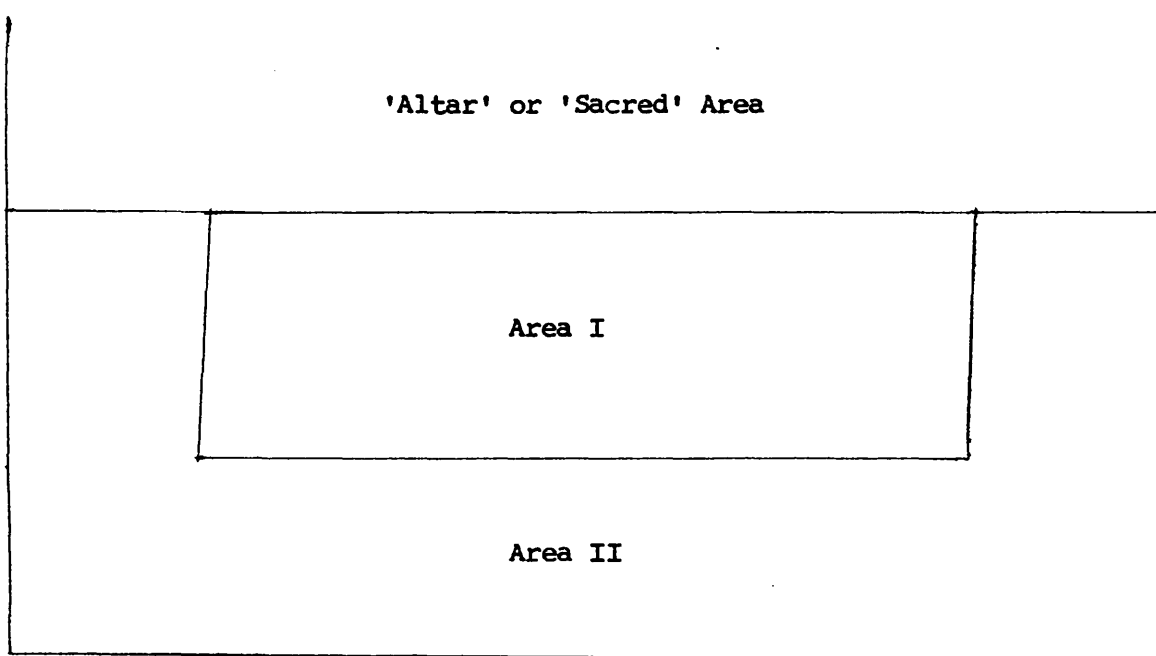
Relic Bathing and Bò:k Fai Ceremonies (Cont'd):

I didn't attend any of the events connected with the ceremonies at Wát Sě:n Tho:η, but I did go with the CKA today to attend similar ceremonies at Wát Thâ: Khâ:m. Last night at this wát, a performance was held as part of the entertainment.

Today, we arrived sometime shortly after 10:00. Nothing much happened until about 11:30 when the monks were fed. People were milling around in the wát courtyard where there were small stalls and where the apparatus for the bathing was also set up. During the time we were waiting and during the ceremony itself, processions bringing the bò:k fai arrived. These processions consisted primarily of young men, usually quite drunk and some of them in ragged costume (but nothing of the obscene costuming that occurs in the N.E.). There was a percussion orchestra which joined these processions.

During the time that we were waiting, the CKA helped me interview some old men with regard to local history (see below).

There is one main building in this wát. Its interior is interesting because there are three tiers of flooring:



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I noticed when I first arrived that only men were seated on the raised area marked "area I". I asked an old man if women were allowed to sit here, and he answered no. This symbolic division of the interior, the CKA says, is in Burmese style even though this is a khonmyan village. Later, I noticed women sitting on the very edges of Area I.

As people arrived, they would usually deposit khryan bu:cha: in a container near the 'bathing' apparatus in the courtyard, although some brought items into the building to be placed by men (or selves if men) in containers near the relic on the 'sacred' area. People also brought containers (often silver khän) of nam sōmpò:i, small amounts of which were poured into buckets which were later moved to stage center where they were used by the clergy. People all retained na:m sōmpò:i in their containers to use for themselves. Some men also went up and lit candles and placed them on _____ in either side of a fenced area in the 'sacred' area where the relic was placed.

The monks were given food a little after 11:00. They were not fed in front of everyone, but at a low table to one side (the right) of the altar. Novices were also fed, in another place. There was not, however, a general feeding of the guests.

After the presentation of food was over, the monks seated themselves in front of the altar, but leaving a gap so that the container with the relic showed there were 6 monks. About 20 novices sat behind the monks and to the right of the 'sacred' area. An a:ca:Ø took his place in front of the monks and relic.

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The a:ca:n first led the congregation in the wâiphrá' and request for precepts. This was followed by the CKA giving the precepts. The a:ca:n then gave a long 'chant' followed by the monks chanting while facing the relic. The CKA then gave an extemporaneous and informal talk on the meaning of the relic (I really couldn't understand the talk because there was too much noise going on outside - orchestra playing and dancing. By the bò:kfai). This was followed by a chant by the monks.

Then the a:ca:n led the people in preparing to bathe the relic by dedicating their containers of ná:m sōmpò:i which people lifted in a wâi position.

The relic was then removed by the CKA and placed in the 'bathing container'. Each of the monks and novices then bathed it. It was then taken out and placed in the bathing apparatus outside. It was carried by one layman, while another layman carried an umbrella over it. There was a large crowd of people who came to bathe the relic. The 'run-off' was collected by people to damhûa one another, to drink, or take home (for others at home?). When everyone had bathed it, the relic was returned to the wat, again with the two laymen carrying it and protecting it with an umbrella. It was taken out of the bathing container by the CKA, and after allowing people to examine it, it was placed back in its original container. This was the end of the bathing ceremony.

People drifted off after the bathing ceremony to an area on the main highway where the bò:kfai were set off. Each of the 16 or so bò:kfai according to the care of lighting, the height they reached, the sound they made (each were fitted out with bamboo pipes which 'played' as the moved through the air), the , etc. This contest

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of bò:kfai brought to Wát Thâ:Khâ:m was held almost simultaneously, but on another part of the road, with the contest of bò:kfai from Wát Sě:n Tho:η. There was no ceremony connected with the setting-off of bò:kfai.

Karens at Ceremony:

The CKA had said before we arrived that their would probably be a large number of Karen at Wát Thâ:Khâ:m, but not at Wát Sě:n Tho:η. There were actually very few Karen, at least conspicuously present. However, among those who did come and who joined in bathing the relic was the headman and his wife from B. Phé'. The CKA says that they came every year.

Nature of Relics in Mae Sariang:

The CKA lent me a book concerning relics (ตำราหนังสือพระธาตุ) [Tamra: Phrá' Thâ:t], พระพุทธ : พระธาตุพระศรีสุทโธ . 2445 [Bangkok: Ka:nsù:tsàna: Press, 1952]. He said that the name of the relic in Wát Kittiwongis Phrá' Bòrom Să:ri:rikthâ:t (พระบรมสารีริกธาตุ) . [บรม - bòrom - according to McFarland (p. 468) means 'highest, ... most excellent' an บรมธาตุ - bòrom(má) thâ:t means 'most precious' . สารีริก - să:ri:rik - (McFarland, p. 859) means 'corporal; bodily; physical' and สารีริกธาตุ - să:ri:rik thâ:t means 'relics of the Buddha'.] In the book lent by the CKA (op cit, pp. 4-5) it says that this relic "sometimes has the characteristics of a broken bean (or pea), sometimes of broken husk rice, and sometimes of cabbage seeds. Its complexion is [either] the color of pure gold, of quartz, of pearls, or of _____ flowers. Those of pure gold color are sometimes _____ with perforations."

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The relic at Wát Thâ Khâ:m is called Thâ:t Phrá' Chô:ttiyá'thě:rá'
(ธาตุพระโศภิตะเสว) . [according to McFarland (p. 303)
chô:t (โศ) means 'light, brightness'; the other part, I can't
find a definition of it.] According to the CKA this relic was found in a
cave near Sòphă:n. It was kept in a private home, but one day it began
to glow and the owner then took it and gave it to the wát. According to
the book (p. 13), it has the character of a nutmeg fruit.

Local History: Thâ:Khâ:m, etc.:

While we were waiting for the ceremony to begin at Wát Thâ:Khâ:m the
CKA helped me interview some people (old men) in reference to local history.

First we talked to a 60 year old man. He said that people in
Thâ:Khâ:m originally came from Chiang Mai. The people first lived in Mae
Sariang and then moved out to settle here. There were 3-4 households here
when people arrived - they were also khonmyan.

This wát was built a long time ago - before the birth of the informant.
The CKA says, however, that the relic has only been in the wát 28 years
(see above for story of finding of thâ:t.)

We then interviewed an old man, ลุงลำ ทาคำ - Lung Lâ:
Ta:kham - who claims to be 78 years old.

He was born in Mae Sariang and moved here when he was 16 years old.
His mother moved here but his father died in Mae Sariang. There were then
five households here.

His parents and grandparents were both born in Mae Sariang.

In his early youth, the Mae Sariang police station was located where
the house of the police chief now is.

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His parents cut (made) paddys near Mê: Hă:n, but they didn't buy land from Karens who were already established there.

He is a descendant of Thá:ɔ Chaiyáwong (เจ้าไชยวงศ์), the last assistant čáo myaŋ of Myaŋ Yuam. Chaiyáwong (whose original name was Cai Kham - ไคคัม) was still in power (or ended his power) when the informant was 20 years old. [This would be 1920 - the date when the changeover came in government.]

He doesn't know the names of the rulers of Myaŋ Yuam prior to the last one, but he did give information on the rule of this last čáo myaŋ:

- 1) The ruler or čáo myaŋ (called locally, pô:myaŋ - พ่อเมือง) was Pháya: Săli: (พระยาสุลี). He was a Khonmyaŋ, native of Myaŋ Yuam.
- 2) His assistant (called phū:cúai - ผู้ช่วย) was Thá:ɔ Chaiyáwong (เจ้าไชยวงศ์) who was also a KM from Myaŋ Yuam. He was not a relative of Phaya: Săli:.
- 3) Thá:ɔ Sa:m A:ŋ (เจ้าสามอาน) or Thá:ɔ Píá (เจ้าเปี้ย) whom the Karens in B. Pă:Mă:k had said collected their rice tax was a son of Phaya: Săli:.. He, of course, was a Myaŋ Yuam Khonmyaŋ.

The tribute from B. Thâ:Khâ:m to the Prince of Chiang Mai was for most Khonmyaŋ villages in Mae Sariang, orchids known as 'uāŋ sé: (เหืองเสะ). These were collected by the people in the forests and on the hills. Each year, the phô:myaŋ of Myaŋ Yuam would appoint some villager(s) to take this tribute to Chiang Mai.

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Villagers have also paid a rice 'tax' to the Phô:myan of Myan Yuam. People were supposed to pay according to their rice holdings, but the informant said that Phaya: Sâli: had no records of paddy land holdings. The official who made the assessments and collected the rice was known as Sě:n Phíthák (หะยงพิทักษ์). The rice was stored in a granary around by Phaya: Sâli:.. people could come and take rice from this granary. The measure of tă:ŋ (ถัง) was also mentioned. Hill villagers have said it was worth 2 1/2 times the thăŋ of today.

The informant said that B. Sôphă:n is older than B. Thâ:Khâ:m. There is an old man in Sôphă:n by the name of Luŋ Pě:ŋ (ลุงเป้ง) who has taken on the white robes who is said to be 120 years old.

This informant has the surname Ta:kham (ทาคำ) because that was his father's given name and he adopted it when surnames were introduced.

This building was built in B.E. 2493 (1950).

กำหนดการ

งานสงฆ์พระเพชรและพระแสนทอง วัดแสนทอง อำเภอแม่สะเรียง จังหวัดแม่ฮ่องสอน
วันที่ ๙ - ๑๐ มิถุนายน พ.ศ. ๒๕๑๑

ควางงานสงฆ์พระเพชรและพระแสนทอง วัดแสนทองอันเป็นประเพณีนิยมที่กระทำกันมาแต่โบราณกาลจะได้เวียนมาบรรจบอีกวาระหนึ่งในวันที่ ๑๐ มิถุนายน ๒๕๑๑ ซึ่งตรงกับวันขึ้น ๑๕ ค่ำ เดือน ๙ เหนือ ทางวัดจึงจัดงานมาเพื่อบุคคลสงฆ์พระเพชรและพระแสนทอง เช่นทุกปี สำหรับปีนี้ ได้กำหนดการไว้ ดังนี้

วันอาทิตย์ที่ ๙ มิถุนายน ๒๕๑๑ ขึ้น ๑๕ ค่ำ

เวลา ๑๕.๐๐ น. คณะศรัทธาจัดขบวนแห่พระเพชรไปตามถนนสายต่างๆแล้วแห่เข้ามาวัดแสนทอง

เวลา ๑๘.๐๐ น. พระสงฆ์ ๙ รูป เจริญพระพุทธมนต์ เสร็จแล้วฉายภาพยนตร์

วันที่ ๑๐ มิถุนายน ๒๕๑๑ ขึ้น ๑๕ ค่ำ

เวลา ๐๗.๐๐ น. ทำบุญตักบาตร

เวลา ๐๘.๐๐ น. คณะศรัทธาและวัดต่างๆแห่บอไฟขึ้นนำเข้าวัดเพื่อถวาย

เวลา ๑๑.๐๐ น. ถวายภัตตาหารเพลแด่พระภิกษุสามเณรที่มาในงานประมาณ ๑๐๐ รูป

เวลา ๑๒.๐๐ น. ทำพิธีสงฆ์พระเพชร และพระแสนทอง

เวลา ๑๔.๐๐ น. คณะศรัทธาและหัววัดต่างๆ แห่ขบวนบอไฟออกจากวัดเพื่อไปทำการ
จุดเป็นพุทธบูชาและประภาคารชิงรางวัล

เวลา ๑๘.๐๐ น. คณะศรัทธาวัดแสนทองและหัววัดต่างๆแห่ขบวนบอไฟคอกเข้ามาใน
วัดแสนทองเพื่อจุดเป็นพุทธบูชาและประภาคารชิงรางวัล (แล้วประกาศ
ผลการประภาคารบอไฟ) พร้อมกับแจกรางวัล

เวลา ๒๐.๐๐ น. เทศน์ธรรมพุทธาภิเศก

เวลา ๒๒.๐๐ น. สวดเบิก ๒ วาน และฉายภาพยนตร์

อนั้น จึงขอประกาศเชิญชวนท่านพุทธศาสนิกชนทั้งหลาย ไปบำเพ็ญกุศลสงฆ์พระเพชร
และพระแสนทอง ตามกำหนดการดังกล่าวครั้งนี้โดยทั่วกัน.

คณะกรรมการจัดงาน และคณะศรัทธาวัดแสนทอง เจ้าภาพ



June 14, 1968

[474]
Pò:i Khǎo Sǎŋ:

Today we received an invitation to another pò:i khǎo sǎŋ ceremony.

This was a printed invitation (mimeographed) and reads as follows:

Schedule of Events in the Dedication of Merit
For Mè: Úi Lá: Bùttham (แม่อุ้ย น้า บุตรธรรม)
at House No. 243, Wai Sùksǎ: Road, A. Mae Sariang

16 June 2511

10:00 A.M. Nine monks will chant Phrá phutthamon and then
there will be one sermon.

11:00 A.M. Presentation of noonday meal to monks.

Thus, we would like to invite you to join in the rejoicing and to eat
once the ceremony is finished.

[Signed] Na:i Thamrong -

Na:ŋ Hyankham Sùríyá and relatives

[475]

June 15, 1968

Local History:

Today I talked with Mr. Insuan about local history.

A most important figure is obviously Thá:ɔ Chaiyáwong () whom Insuan thinks was born in B. Sòphǎ:n. He apparently built Wát Sòphǎ:n (nǎ) - the Wát in Sòphǎ:n village, and then Wát sòphǎ:n (nai) - the wát which is now Wát Kittiwong. He also apparently invited Khru:ba: Kittí to come from Chiang Mai to Wát Kittiwong (which changed its name to honor him).

The Red Karen (๑๗๓๖๖๑๓) invasion is an important point in local history. Insuan thinks that the hǎ:n in Mē: Hǎ:n has something to do with this invasion. When the Red Karen came, people (Khonmyaŋ) fled from Mae Sariang and neighboring villages and went to Chiang Mai and Lamphun. They took their monks with them and apparently built wáts in one or both of these cities. They returned to this area when the Red Karens had been driven off.

In 2472 (1929) the Prince of Nakhɔ:n Sarvan, after whom the Boriphát Sùksǎ: school is named, visited Mae Sariang.

The CKA says that B.S. 121 (1903) was when there was a major revision of Sangha organization and the national hierarchy came into existence. Prior to that time, each local group of monks had its own organization attached to some Khru:ba:.. The original title of the Čáo Kháná' Amphe: was Čáo Kháná' Khwés:n (๑๗๓๖๖๑๓). The CKA before the one who lived at Wát Sí:Bunryaŋ lived in Wát Kittiwong.

June 16, 1968

[133]
In Search of some Ancient Manuscripts:

Today I am supposed to leave with a party including the CKA to go to a cave near Mê: Ngê' or Mê: Tê' to look for some ancient manuscripts that are supposed to be there. We will be travelling, in part, by elephant, provided by Karens from Mê: To:p and Mê: Hă:n and the Khonm̄yaŋ Kamnan of T. Mê: Khong. This morning I received word that the Karens who will be riding the elephants haven't yet come, so it is not certain that we will leave today.

Pò:i Khăo Săŋ:

At 10:00 this morning Jane and I went to the house of Mr. Thamrong Sùriyá to attend a pò:i khăo săŋ ceremony. We were unable to see the ceremony because we were placed with the guests in a make-shift pavillion across the street from the house while the ceremony was held upstairs in the house. The guests included some very high status people including the District Officer.

We could hear the monks chanting and the a:ca:n chanting. We also knew that the monks were given their mid-day meal. Shortly thereafter, the monks gave the blessing and then, with the exception of the CKA, departed. The CKA came downstairs and entered the 'small house' where he delivered a traditional Northern Thai sermon. While he was doing this, all but the immediate family were served food.

The 'small house' contained a wider selection of things than we had seen in other such ceremonies - such things as books, a large variety of medicines (the sponsor owns a shop which sells a variety of medicines), etc. The CKA later kidded about the fact the house was built like a 'bungalo'. [134] (134)

June 16, 1968

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Trip to the Salwin:

Despite our earlier fears today (see above) I did begin the trip with the CKA to the Salwin in search of some ancient manuscripts. Our party, as we started out from Mae Sariang included the CKA, Tu: nǎ' Mǎe Hǒng Sǒn, a sort of lackey for the CKA, the CKA's father (a man of over 60), Police Sgt. Sǐ:quan, a man by the name of Saquan who is garden farmer and a representative of the Yonok newspaper whom the CKA invited to come along because he is a fairly good cook. We were driven from Mae Sariang to B. Mǎe: Tǒ:p Nǎ in the Tribal Welfare Center jeep which the CKA had commandeered (it had come down yesterday to bring the remaining Thammacarik monks, to Mae Sariang). The car also carried Khru: Ke:so;n, the teacher at B. Mǎe: Tǒ:p Nǎ school.

In B. Mǎe: Tǒ:p we stopped to pick up one of the Karen novices who had been ordained at B. Pǎ: Mǎ:k on June 6, 1968 and another Karen boy, an ex-novice, also from B. Pǎ: Mǎ:k. The first whose Thai name is Adun Wannaphò:ṅ and Karen name is Tǎdu:, is the eldest of the novices. He plans to leave the novicehood as soon as we return from the trip. The other boy whose Thai name is Chum Wǎrdi: and Karen name is Se:mo:, had spent a lenten period in Wát Kittiwong after being ordained in Wát Phrá: Sǐṅ Chiang Mai. He considers himself a lú:ksít of the CKA.

When we arrived at B. Mǎe:Tǒ:p Nǎ (whose Karen name is something like Mǎe:Tǒ:klo:), we discovered that the elephants which were supposed to meet us had not arrived. For a while, it seemed as though we wouldn't be going, but the CKA persuaded some villagers to provide us with two elephants who would take us to B. Mǎe: Ngé' where we hoped to find more elephants. The elephants from B. Mǎe:Tǒ:p Nǎ had to leave us so shortly in order to go to work for the Phanasit Company.

ไท แม่อุบลลา บุตรกรรม
ถ บ้านเลขที่ ๒๔๓ ถนนวิทยนิเทศ อ.แม่สะเรียง

วันที่ ๑๖ มิถุนายน ๒๕๑๑

เวลา ๑๐.๐๐ น. พระสงฆ์ ๘ รูปเจริญพระพุทธมนต์
และแสดงพระธรรมเทศนา ๑ กัณฑ์
เวลา ๑๑.๐๐ น. ถวายอาหาร เพื่อแก่พระสงฆ์

จึงเชิญและเรียนเชิญมาเพื่อร่วมอนุโมทนา เสร็จพิธีเชิญรับประทาน

อาหาร

นายท่ารง - นางเอือนคำ สุริยะ
และญาติ

June 17, 1968

Bâ:n Khũn Mê: Tó:p or Bâ:n Tè' Pràkhi:

Today we travelled from B. Mê: Tó:p Nũa to B. Khũn Mê: Tó:p (
บ้านจนพม่า) another S'kaw village which in Karen is called
B. Tè' Pràkhi: (บ้านปะทะปะระคี). Administratively, the village,
along with the Karen villages of Mê: Tó:p Nũa and Mê: Tó:p Kla:η is part of
B. Mê: Tó:p.

Yesterday we had travelled about 10 - 12 miles or 16 - 19 kilometers
by car from Mae Sariang to Mê: Tó:p Nũa. Today, we travelled about 7 - 8
miles or 11 - 13 kilometers, leaving about 9:30 in the morning and arriving
about 3:30 in the afternoon (the elephants came about half an hour later).
Yesterday we moved in an ENE direction and today, after lunch, we moved NE.
The CKA travelled by elephant today while the rest of us walked. Our party
has been augmented by the two Karen elephant riders from B. Mê: Tó:p.

Both the walkers and the elephants followed the Phanasiit lumber road
until about 11:30. Then we stopped at some houses, administratively a part
of B. Mê: Tó:p Nũa, where we ate our lunch. Here the party split into two
groups. The elephants, followed by Tu: and Se:mo:, followed the stream while
the rest of the walkers took the much longer but easier route provided by the
lumber road.

We are staying in the house of the headman of B. Khũn Mê: Tó:p - one
chidi (ชิดิ). Administratively, this man is really a phâ: chûai phû:yaibâ:n
(ผู้ช่วยผู้ใหญ่บ้าน). The CKA and I asked this man (who speaks
quite good Northern Thai) about his village. There are some twenty-five
households (or families) in the village. All are animists or Buddhists and
none are Christian. The village was established about nine years ago. Before
that, there was an abandoned village. There is no school in the village, and
none of the villagers had been to school. Reportedly, the BPP has been thinking
of establishing a school here.

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We were told that there was a man in the village who had come from a neighboring village to perform a ceremony similar to sòṅkhó' which is called in S'gaw, se:tà: (เซต๋า). This man, whose name is something like Kê:nú', is the headman of the nearby village of Mê:lə: [same as the village of B. ang Khǔn - บ้านบางขุน - as marked on the map?]. He performed the ceremony, for a cost of B 60, in a household which has been plagued by ill fortune. No outsider was allowed to enter this house whose doorway was marked with a tàlè:o. Occasionally, a northern Thai from B. Mê: Tó:p - one Na:n Kham - comes here to perform a sòṅ khó' ceremony. He last came two years ago. We were told that if someone entered a household which was closed during this ceremony, they would have to pay a fine of 25 satang. Tàlè:o is said to be the same word in S'gaw.

I asked about 'medicine tatooin' and several informants including the headman said that a Karen from Mê:la:Nó:i has come here to perform this work, called chokkhasi:. He tatoos neither pictures or words, but dots. It is said that once he does this tatooin, it is not necessary to feed the household spirits anymore. However, the headman said that many people do, in fact, continue to feed the household spirits and gave an example of a man who had to feed his wife's household spirits.

From the appearance of the villagers, I would say that this is a very poor village. No paddy is grown here and there is only one elephant (?). Many cannot speak Northern Thai - men as well as women. During the evening there has been a steady stream of people coming to request medicine from the CKA - often for quite serious ailments.

Noted headman's house had Christian literature in Thai hung up in conspicuous spot. But is neither Christian nor literate.

June 18, 1968

Bâ:n Mê: Ngé':

Today we travelled to the S'gaw Karen village of B. Mê:Ngé' (บ้านแม่เงี้ยว) which is almost due west of B. Khũn Mê: Tó:p, although our route wasn't direct. First, we climbed the rest of the mountain upon which Khũn Mê:Tó:p is located. Then we followed the Phanasit Road until about 11:15 or thereabouts. After lunch, we descended the mountain, which travelling on elephant took over two hours, and then followed the Mê:Té' Nô:i (แม่น้ำแม่เต๋อ) river to its confluence with the Mê:Ngé' River. We crossed this river and climbed over a small ridge and came down into this village which is on the banks of the Mê: Ngé'.

Today's trip has been very tortuous and difficult. I rode a small male elephant of six years age which was owned and controlled by Chĩdĩ', the headman of B. Khũn Mê: Tó:p. Travelling up and down mountains by elephant was very slow and painful and the elephants are not built for passengers. Chĩdĩ' had to dismount and lead the elephant I was on because together we were too heavy for a small elephant going up and down mountains. Compounding our difficulties was a heavy rain storm which began in late afternoon (it had been raining all day, on and off, thus making the trail very slippery, but the storm was even worse). The Mê:Té' Nô:i River became a raging flood which couldn't be forded by the walkers. Thus, for the last couple of hours, the elephants had crossed every ford several times, bringing each of the party in turn.

Just as we were nearing the village, the elephant without a passenger (we had three elephants - a female from B. Mê: Tó:p Nũa carrying baggage and the CKA, another female from the same village carrying only baggage, and the small male from B. Khũn Mê: Tó:p carrying me and some baggage), suddenly broke and ran down the mountain towards the river, carrying baggage and mahout with him. Both the CKA and I immediately got down from our elephants for fear that they would

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follow the elephant-gone-wild. Fortunately, they didn't. We walked on into the village, while Chídi' went in search of the wild elephant and its mahout. About three hours later, the two men arrived on the elephant which had a very bloody head. Our gear, although somewhat wet, was all in tact.

It took us eleven hours to travel 23-24 kilometers (about 14-15 miles). [We noticed that at the confluence of the Mê:Ngé' and Mê: Té'Nó:i River there was a marker, put up by Phanasit, indicating that this point was 50 kilometers along the lumber road from Mae Sariang.]

On the route, while still following the Phanasit Road along the ridge of the mountains, Chídi' had pointed out an area near the headwaters of the Mê: Há:n where he said Lúa' used to live and indicated a dirt 'ridge' which he said had been built by them.

We are staying in Mê: Ngé' at the house of the headman, one Pho:Só: (โปซอ) whose name the maps have given to the village (โปซอ). The headman is currently away in Burma trading goods (he has been gone about a month). Pho: Só: is a major contractor for Phanasit and has a large number of elephants. He is originally from B. Phé' and was a monk in Mê: Há:n for more than one Lent. He married into this village.

June 19, 1968

Bâ:n Mê: Ngé' (Cont'd):

We spent the day in B. Mê: Ngé' recuperating and attempting to find elephants and guides to take us to the Salwin since the elephants from B. Mê: Tó:p Nya and B. Khun Mê: Tó:p returned home this morning. One of the elephants - a huge bull belonging to Pho: So: - which was supposed to have been sent to meet us in Mê: Tó:p Nya had proved so unmanageable, that it had thrown its rider, a younger brother of the headman, several times. This morning it again threw this same man, right before our eyes in the middle of the village. Late this evening, the CKA finally got three elephants promised (a large male, a small male, and a medium-sized female).

I spent part of the day, with the CKA's help, trying to find out some things about this S'Gaw Karen village.

One middle-aged informant (male) said that Mê: Ngé' has seventeen households, of which five have paddy fields. Only 2-3 households have elephants and these are the only ones who work for the Phanasit Company. This man said that his parents moved here from B. Phé', but there were already some households here (it turned out after interviewing another man, that this informant had in mind the predecessor village of B. Mê: Ngé' from which people came to settle here). This man has four children, including three daughters.

We then talked to an old man who didn't know his age, but said his eldest child is thirty. Although, he himself is from Burma, he gave the history of his wife's family to help us in tracing the history of the village. He said his wife's grandfather lived in a village called Mê: Sè' (whose location I cannot find, but which seems to be on this side of the border). They moved (or their children moved) to a site near the confluence of the Mê:Té:Nó:i and the Mê:Ngé'. The site of this village was transferred to the present location

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about eighteen years ago. He can't remember when he moved to the predecessor village on the Mê: Tê'Nô:i, but it must have been about 35 years ago since he says he lived in the village for five years before marrying.

He came across from Burma to work in lumbering for a Burmese (now dead), by the name of Teŋ Phê: (^{၆၇၅၆၈}) who lived in Mae Sariang. He can't speak Burmese. He came from a village with a name something like Pho:khô:da: in Burma. His name is Kla:cha:.

He says that there are a number of people in the village who were born in Burma.

He and another younger informant told us that about seven years ago there was a BPP school here. It had been here for three years, but was closed because no teachers were sent.

There are no Christians in this village. In fact, every household we went into (maybe every household) has a Buddhist altar. This Buddhist accretion has been stimulated partially by the headman who was once a monk and partially by a monk who once lived in the village at the invitation of the villagers. This monk was half-Burmese (father) and half-Khonmyan (mother). The villages have requested, from the CKA, to build a che:di: next year. At the moment there is only a Che:di: Sa:i.

I learned that there was a man in the village from the village of Mê: Ce: (^{၆၇၅၆၈}). This village of only six households is Shan. It is practically due north of this village, near the confluence of the Mê: Ce: and Mê: Ngê' Rivers. It is in Tambon Mê: Khong and is, I believe, under the headmanship of Pho: So:. Several people from this village have been lû:ksit of the CKA. This village is due West of Mê:la:Nô:i so doesn't represent a more southern extension of Shans than I had thought. There is no wât in the

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village. I estimate that the village is about 7-8 kilometers north of B. Mê:Ngê'. Considerably further north (about 30 kilometers from Mê: Ngê'), but also on the Mê: Ngê' River is another Shan village known in Shan as Sala: Cə:ŋ To:ŋ (สาล่าเขมทอง) and on the map as salà: Ciaŋ Tho:ŋ (สาล่าเชียงทอง). It has about fifteen households but no wát. From this information, it would appear that the Mê: Ngê' is the most important river west of the Yuam and east of the Salwin in the area north of Mâe Sariang. B. Salà: Cə:ŋ (Ciaŋ) To:ŋ is also in T. Mê: Khoŋ.

North of the village and nearby on the Thai-Burmese border is the village of U. Sǎo Hǐn (อ. ส่าหิ้น) which itself is populated by provincial police and their families since it is a police post. However, some of the villages under it are Karen.

B. Mê: Ngê' is the seat of a mù:bâ:n headman, but I haven't found out what villages are included in this mù:bâ:n.

This evening I had a long talk with Sǐ:ŋuan, the policeman travelling with us, and Saŋuan, the man the CKA invited along. Sǐ:ŋuan was born in Mae Sariang and was first in the BPP there. He later moved to Mê: Sò:t where he joined the Provincial police. A few months ago he returned to Mae Sariang where he is still in the provincial police.

Sǐ:ŋuan says that there are three provincial police posts in the Amphə: Bâ:n Sǎohǐn, Bâ:n Thâ:trafàŋ, and Bâ:n Mê: Khu tuan. He says that Thâ:trafàŋ was built as a police post by the Dane who governed Mae Sariang for a short time. Mê: Khú tuan was opened as a post just last year. He says that the BPP has no permanent post outside of their headquarters in Mae Sariang.

The CKA says that there is also a cave near B. Thâ:trafàŋ which has old things and there is a village opposite on the banks of the Salwin which was built by Khonmŋaŋ.

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Saṅuan is originally from Chiang Mai. His father had a school which was destroyed by bombs during the war. He never finished his agricultural course at M̂: Ce: and has spent most of his adult life as a garden farmer in Mae Sariang. He seems rather disgruntled with his lot.

Se:M̂:, the young Karen from B. P̂: M̂:k expressed his disapproval of Ŝ:ṅuan, Saṅuan, and the CKA's father for drinking so much. Indeed, this evening they were all quite drunk.

The composition of the household of Pĥ:ŝ: is as follows:

Pĥ:ŝ:

both these men (in their late teens or early 20's) are present to help with elephants - called l̂:kcĥ:

This child is younger than her eldest sister's children.

Pĥ:ŝ:'s one son will go this year to live with the Kamnan at B. Tĥn̂ l̂:ṅ in order to go to school.

I asked Se:m̂: the words for some ethnic groups in S'gaw. Although my transliteration is unquestionably incorrect (no tones are indicated), the following list may be useful:

Yu:	-	Khonmyan
ñio	-	Shan
cĥ:te:	-	Thai
b'ŷ:	-	Burmese
ko:la:	-	European
ĥka:wa:	-	Lawa

June 20, 1968

Near the Salwin:

Today we followed the Mê: Ngê' River for about 8-10 kilometers until we reached a point some 1-1 1/2 kilometers from the Salwin where we made a forest camp. We left at about 9:30-10:00 in the morning and reached our destination at about 3:00 in the afternoon. Again the trail was difficult because of the rains. Our camp was made at a place where the elephants could be let loose to forage. A lean-to was made of bamboo, leaves, and rain coats (it hasn't proved to be too rainproof). Tomorrow we will go in search of the caves where the manuscripts are supposed to be.

June 21, 1968

Mê: Ngé' Cave:

Today, our entire party save one of the mahouts walked to the Salwin. There we waited while the Karens traced down one Cò: Mui (), an elder brother of Phò: Sò:, who knew the way to the cave where the manuscripts were supposedly located. The cave was located on a mountain about 2-3 kilometers from the confluence of the Mê: Ngé' and Salwin Rivers (and about 3 kilometers from our base camp). Our guide is an opium addict, but he and the other Karens had relatively little difficulty in reaching the cave, but the rest of us were completely exhausted. We arrived at the cave about 11:30.

The find was beyond any of our expectations - six large teak boxes, decorated and with tight fitting lids, each filled with baila:n. Unfortunately, disasters had hit the collection: the first was some sort of termite-like insect which had eaten into many of the manuscripts; the second had been created by men. According to Cò:mui, some men from the Phanasit Company had come to the cave two years ago and had taken several Buddha images away (including some bronze ones). Apparently, they had rifled the boxes, looking for more images. As a consequence, many of the phù:k had been broken up and the remainder left as separate pages. Nonetheless, there still appears to be a large number of complete manuscripts. The CKA asked Cò:mui why Karens had never taken anything from the cave - he answered that they were afraid of the spirits.

After lunch, the CKA led the group to wâi the tham, saying that it had been a long time since this doctrine had 'eaten incense' (kin thû:p). We also explored the cave, but could not penetrate very deeply since the way was blocked by a deep chasm. There was a growing stalagmite/stalagmite in the

June 21, 1968

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interior, but nothing man-made (at least so far as we could see). The boxes were in front of the cave, and although protected from rain, probably benefited by wind which helped keep them dry.

Along with the boxes was a decorated wooden structure in which a Buddha image had once been kept. There was also a badly eaten small stand for an image and a headless stone image. Inside the boxes, we found mainly manuscripts, but there were also pieces of white cloth which had been used to wrap the manuscripts. One box contained two bamboo pieces with a list of the contents of the box written on it.

The manuscripts we looked at were all ones 200 years old. We couldn't find any clue in the cave as to why the manuscripts (and other things) had been placed there. Co: Mui said that on the brow of another mountain, closer to the confluence of the two rivers, there is the remnants of an old che:di:, and another cave with more manuscripts and Buddha images (later the CKA commissioned Co: Mui to bring these manuscripts to us in Mae Sariang, offering him money to buy opium).

We couldn't carry all the manuscripts or the boxes down the hill with the labor force we had. Thus, we decided to bring out only those manuscripts which still looked as being complete. We carried nine large plastic sacks down the mountain with us. The CKA left a written message claiming the remaining things. He plans to have the remainder of the manuscripts and the boxes brought out by car next dry season when the Phanasit Road goes through.

We returned to our camp, very exhausted, but very pleased.

Today, we met two Karens, from the Thai side, who had just crossed the Salwin by means of a small bamboo raft. The raft was still moored on the Salwin. We also met yesterday several Burmese Karens who had crossed over to work in the lumbering trade.

June 22, 1968

Bâ:n Mê: Kǒ:n Tâi:

This morning we left our forest camp, and followed the Mê: Ngê' to its confluence with the Mê: Kǒ:n, and thence along the stream until we reached the S'gaw Karen village of B. Mê: Kǒ:n Tâi (บ้านแม่ก่อใหม่). The CKA rode, while the rest of us walked. The walk was boring and difficult. We travelled about 19-21 kilometers, taking eight hours to do it. This route is shorter than the one we came by.

This village was just built this year, and was moved from its former site at the headwaters of the Mê: Kǒ:n. The village is entirely upland rice cultivating. It has twelve households and the name of the headman is Phô:Hò:Hítha: (พ่อห่อหิน). We stayed at the headman's house where I noticed there was a Buddhist altar with a picture of the Khru:ba: Khă:o pasted over it. Very few villagers speak Northern Thai. This village is noteworthy because of the use of bamboo for roofs of houses.

On the trail today, we met a convoy of fourteen elephants, heavily loaded. The Karen novice said that their drivers, all Thai Karen, were taking various things to the border to be sold in Burma while the elephants themselves would go to work for Phanasit.

June 23, 1968

Return to Mae Sariang:

Today we got a late start because the elephants had wandered far. We finally left the village at about 8:30. We followed the Mê: Kǒ:n until it branched and then followed its southern branch. Before we reached the source, we began climbing a mountain. We ate lunch while climbing the mountain. I then went ahead of the rest of the party, and travelled with the Karen novice and Se:mo:. We crossed the mountain, then descended to the Mê: Hǎ:n side, and followed the Mê: Hǎ:n to B. Pà: Mâ:k. We reached there about 3:30. Although the rest of the group planned to stay in B. Pà: Mâ:k for the night, I went ahead to Mae Sariang, Se:Mo: travelling with me as far as Thâ: Khâ:m. I reached home about 5:30 after having travelled some 25-26 kilometers in nine hours.

On the trail today, about an hour outside of B. Mê: Kǒ:n Tâi, we met two elephants with Karen drivers on their way to B. Mê: Ngé' to work for Phanasit. The supplies they were carrying were not destined for Burma but would be used by the workers during the course of lumbering.

June 24, 1968

End of Trip:

Today I took the car out to Thâ:Khâ:m to meet the rest of the party. They arrived after 11:00 due to the fact that the elephants had wandered very far and weren't ready to go until 9:30. The CKA thus returned to the wât by the same mode of transport as he left it - i.e. by car.

June 25, 1968

A Karen Teacher:

Bun: Eng, the adopted son of Benny and Lahsay, had done so well on the teacher's examination that he was given first choice of positions in the districts. Since there were no Karen schools available, he opted for the Tho:η Sawat school - a more lucrative position in that it is a town school and because he could specialize in English teaching. Today, we learned from Lahsay that orders had been signed, transferring Bun:En to Mê: HĀ:n. He didn't like this because he would prefer the better position and also because he suspects that influence had been brought to bear on the District Officer. He will be seeing the District Officer tomorrow and feels that if he doesn't get satisfaction, he may quit and go to work teaching in a Karen Christian school.

June 28, 1968

Work on the Mâ: Ngê' Cave Manuscripts:

Several monks and laymen have been working at Wát Kittiwong on classifying the Mâ: Ngê' cave manuscripts. Most of the manuscripts are identifiable by subject, author, temple in which they were written, and date (Cùlá sàkkàwâ:t) written. Thus far, the oldest manuscript was written in CS 1000 - i.e. A.D. 1638) and none are less than 200 years old. None of the wáts mentioned now exist, but the names, similar in some cases to existing rivers, suggests that Northern Thai communities once existed where there is now no one or Karens. This is interesting since we didn't see anything like old paddy fields on our trip or even any areas , which could have been or could be cultivated in paddy.

โรงเรียนแมะเรียง "บริพัตรศึกษา"

วันที่ 28 มิถุนายน พ.ศ. 2511

เรียน ท่านพุทธศาสนิกชนที่เคารพ

เนื่องด้วยทางโรงเรียนแมะเรียง "บริพัตรศึกษา" จะได้มีการจัดทำ การ
หล่อเทียนเข้าพรรษาตามประเพณีนิยมที่เราเคยได้กระทำกันมา เช่นทุกๆปี เพื่อจะได้อถวายเป็นพุทธบูชา
ตามวัดต่าง ๆ ในระหว่างเข้าพรรษา โดยโรงเรียนตั้งใจไว้ว่าจะหล่อเทียนประมาณ 3 เล่ม
สำหรับถวายวัดกิตติวงศ์ วัดศรีบุญเรือง และวัดสิทธิมงคล ตามกำลังภายในโรงเรียนจะทำได้
จึงขอเรียนเชิญบรรดาท่านพุทธศาสนิกชนทั้งหลายใคร่รวมใจกันบริจาคปัจจัยเพื่อหล่อเทียนดังกล่าว
โดยนำปัจจัยไปมอบให้ที่วัดใดวัดหนึ่ง หรือที่โรงเรียนแมะเรียง "บริพัตรศึกษา" (คุณครูกิติ ประณะวิทย์)
ก็ได้ สำหรับท่านหรือคณะของท่านที่ประสงค์จะหล่อเทียนเพื่อนำถวายแก่วัดอื่นที่ไม่ได้กล่าวชื่อนี้แล้วนั้น
ต้องการที่จะให้ทางโรงเรียนหล่อให้ก็กรุณาไปติดต่อโดยตรงภายในวันที่ 3 กรกฎาคม 2511
ฉะนั้นจึงเรียนมาเพื่อทราบโดยทั่วกัน.

โรงเรียนแมะเรียง "บริพัตรศึกษา"

เขียนที่.....

วันที่.....เดือน.....พ.ศ.....

ข้าพเจ้า.....บ้านเลขที่.....ถนน.....

คำบด.....ขอส่งปัจจัยเป็นมูลค่า.....บาท เพื่อร่วมในการทำบุญหล่อเทียน
เข้าพรรษา ที่โรงเรียนแมะเรียง "บริพัตรศึกษา" จักชื่อนี้ด้วย.

ลงชื่อ.....

June 29, 1968

Visit to Wát of Khru:Ba:Inthǎ:, Sandato:ng:

Today I drove to Chiang Mai, taking with me the CKA (who has a meeting tomorrow in Lamphun) and Khru:Bun Yú:n. On the way we stopped at the wát of a famous Khru: Ba: - Khru: Ba: Inthǎ:. He has built the largest Buddha image (using) in North Thailand. (I was not impressed aesthetically). Unfortunately, the Khru: Ba: was away. He is the only monk in this wat, but there are several novices.

Khru: Ba: Inthǎ: has a very large reputation, despite the fact that he is only 29 or 30. People from Pǎ: Mǎ:k told me that they and other Karens in the Mae Sariang area have been to Wái him. Ratana, the Kunstatter's servant in Chiang Mai, told me of many miraculous things ascribed to the Khru: Ba: (at least one story was also told me by the CKA with no miraculous overtones). The mother of Thanat Khoman has presented a car to the Khru: Ba: and thinking himself provided the name for the Buddha image (however, the royal family have not been to worship at the temple).

Khru: Ba: Inthǎ: is a native of the area and spent his novicehood in a nearby wát. He was ordained into the monkhood at Wát Do:i Sùthēp.

He combines some of the same qualities of Khru: Ba: Sǐ: Wíchai and the Khru: Ba: Khǎ: - namely, ability to attract money for the construction of major monuments, buildings, etc. and , reported to help others. On sale at the wát were yanhas incorporating his picture, ph:á', photos of himself and of the image, and a book of Northern Thai lore.

I sensed that the CKA was a little skeptical of the whole thing, but he didn't say anything outright.

