

1 January 1964

Bangkok: Biff's family left.

2 Jan.

Bangkok

3 Jan.

Bangkok: Dinner w/ Di. Abner Hurray, FAO advisor.

4 Jan.

Pataya - with Jill & John Hale.

5 Jan.

Pataya

6 Jan.

Pataya

7 Jan

Return to Mahasarakham via Bangkok.

8 Jan.

MK.

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[491] Economics:

While I was in Bangkok, I had a talk with Mr. Hans Platenius, the World Bank Adviser to the Northeast Development Comm. Among other things, we discussed a couple of things which bear directly on the economic activities of the village. This year the<sup>[491/2]</sup> government has been encouraging the growing of watermelons in the N.E. and distributed free seed to many villagers. As a result, according to Platenius, the price has dropped tremendously. It will be interesting to see if the amount of watermelon production drops next year as a result of the low market.

I have often wondered why since there is a tobacco station in Ba:n Khwāw which purchases Turkish tobacco, why no one (except the school last year) produces tobacco for sale to the station. I mentioned this to Mr. Platenius and he suggested that the following might be the reason for lack of tobacco production in BNT. Tobacco bought by the Government Tobacco Monopoly is purchased on a quota system. If the farmers are not in the quota, then anything which they produce may or may not be purchased depending on the demands of the station and the quality of the tobacco produced. Thus, Platenius suggested, BNT villagers may have thought that the production without the quota was too risky.

I also discussed the tobacco situation today with Mr. Wichian. He suggested two reasons why BNT does not grow tobacco commercially:

(1) No one from the tobacco station has ever gone to show the people how to grow the tobacco.

(2) When a few years ago the station was buying Virginia tobacco instead of the Turkish variety, the villagers did grow it. However, they <sup>[492]</sup>

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[452] were often unable to sell their tobacco because it was usually adjudged to be of an inferior quality. Thus, they became discouraged and ceased growing tobacco. Mr. W. also said that people (i.e., villagers) weren't getting their proper share of the money paid. <sup>[452/3]</sup> This arose because there is no competition in tobacco purchasing and the Government Monopoly decides on the price it will pay. But, I wonder if this isn't Mr. W.'s own feelings.

Mr. Ngaw says that he thinks villagers don't grow tobacco because "They don't have enough land." When I queried this saying that they have enough land for kenaf and watermelon he elaborated by saying that tobacco requires much water which these other crops do not. It is necessary, he said, for a person growing tobacco to make certain that the plants get water every day. [453]

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Some objectives of final survey, "Economic Survey of Households in Bâ:n Nq:ng Ty:n" to be administered in January-February, 1964

I. Income

The first questions concern total income for the past year and income from the various sources from which income could be obtained. This, it should be pointed out, only concerns cash income. I do not expect that I shall be able to get fully satisfactory answers from this section of questions because it will be difficult for people to recall in such detail. However, I am hoping that because the sources of income are few enough that I will be able to obtain some general estimate against which I can get some idea of percentages of income derived from the various sources. This information should be compared with the Long's study in Khonkaen and the study being made by the National Statistics Office on Income and Expenditure in the Northeast.

II. Investments

I had originally intended to include a section on household expenditures for a year, but decided that it simply would be too difficult for the respondents to remember and thus make the data (if any could be obtained).

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[493] Mr. Ngaw's Investments:

Mr. Ngaw has bought six pigs at B450/each from the village of Bâ:n Pâ: Kung near Sarakham. He says that though he has had them only for two days, he could already sell them for B500 each. However, he wants to wait until he can sell them for B600 each. Nonetheless, when some men from another village came visiting today with an interest in buying some pigs, he said that he would be willing to sell them if he could have sold a large number. He now has 38 pigs and that is too many to take care of he claims. He says that he would rather invest his money this way than by placing it in the Government Savings bank where he would only get a low rate of interest.

Child Training:

Mr. Ngaw says that when he was a child, his parents used to frighten him into being good by threatening him with sayings such as "we'll let the cat come and eat<sup>[463/4]</sup> you;" "we'll throw you away in the forest;" "We'll give you to the elephant." He also admitted that they would sometimes strike him if he were not good.

Attitudes Towards National Government:

I tried to get Mr. Ngaw, Mr. Săw, and the son of the headman involved in a discussion about the merits of the new P.M. They were non-committal because "he hasn't been in long enough." The son of the H.M. thought that Thanom was from Ubon (he's not). All three agreed that if Thanom were to go, General Praphat would take over. [464]

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[454] Division of Labour by Sex:

Threshing is strictly man's work--i.e., the beating of the sheaves to loosen the rice from it is such "hard work" that only men can do it. However, women "beat the straw" ( ตีฟาง ti: fã:ng ) after the rice has been thrashed. The pair of sticks used in threshing is called

ไม้จอบตีฟาง (Mâj kɔ:n ti: khâ:w - ).

Forthcoming Ceremonies:

On วันศุกร์ที่ ๑๗ มกราคม ๒๕๐๗ (wan sùk khÿn 3 khâm dyan 3), i.e., Friday, 17 January, Mr. Phon will sponsor a ceremony of tham bun bâ:n/sù:khwãn khâ:w.

Also in the 3rd month will be the ceremony of บุญข้าวडी (Bunkhâ:w cí:) which is also called บุญสังคทา (Bun sǎng khāthā:n).

In the 4th month will be the ceremony of Bun phrā wê:t ( บุญพระเวส ).

Attitudes Towards the Introduction of Christianity:

Today a young man, สุก เศรษฐบุตร (sùk sê:tráksǎ:) also known as ก๊วก (khâe:k) [454/5] began talking about Jesus. I asked him where he had heard about Jesus and he said he had read a book which a friend gave him. As he was talking about "respecting Jesus" and learning about "sin" and "Good deeds", I gathered that the book was one of those pamphlets which the local C and MA missionaries distribute.

In actual fact we have found that the missionaries in this area have had very little success. One reason why this may be so is due to a lack of curiosity about foreign ways and manners among the Thai-Lao. When I [455]

[455] have tried explaining about customs and ceremonies of Westerners, I find very little interest (this does not hold for Western economic patterns). There would seem to be two reasons for this lack of interest (and similarly for lack of interest in news of the "outer world"): (1) the existence of a self-contained social world which needs very little from without it; (2) a contentment with the system as it now exists. In other words, the world in which the Thai-Lao villager finds himself is satisfying and there seems to be little (other than material things) which the villager desires from the outside.

Birth Customs:

Today Jane went to visit the 2nd daughter of Mr. Hǒ: who had just had her first baby. She had had considerable trouble in having the baby, and thus had had to be taken to the hospital by taxi at a cost of B90.00. Mr. Hǒ:, her husband, and one other male relative accompanied her. She was, she claims, in labor for 3 days, but fortunately she did not have to have a Caesarian. She spent a little over 3 days in the hospital at a cost of B300 (Mr. Ng. says B100; one woman said B500; but Mr. Hǒ: says B300 and [456] was concurred in by others.).

Jane observed Na:ng Khing (the new mother) "lying by the fire" ( *əy ɲɲ* - *jù: faj*) and the following are her edited observations:

"She ... said that altogether she would "lay by the fire" for 11 days. About 6 other people (all women except one small boy) came along too. The headman's wife explained to me that the girl was "lying by the fire" in order to dry her insides thoroughly. [486]

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[486] "Mr. Hǒ:'s daughter was lying on a plank of wood propped up by green coconut logs at each end. The whole was fixed to a couple of bamboo walls attached to the roof to prevent the under logs from rolling about. Mr. Hǒ:'s daughter was sitting up with her legs stretched out flat before her. She had her phâ: sin pulled way down below her tummy button, and right up her thighs forming a sort of pair of briefs. Her hair was wet from perspiration and the water was running down her back. She had been burnt slightly on one hip from being close to the fire. She had strings round her wrists and ankles, and fastened around her neck, over the breasts, and passing around to the back (see diagrams).



These had been put around her to protect her against the phǐ: by Na:j Phommalin (  $\text{ကၵၢၵ်း$  ), a mǒ:kanphǐ: (  $\text{မၵၢၵ်း$  ) from KNKN. [In the ceremony of <sup>[486/7]</sup> tying these strings he reads from a book called (phăe:n thǒ:ng)] Nang Khing complained bitterly several times of "crank" from having to sit on the hard wood plank. [487]

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[467] To her right lay the fire, on which stood a clay pot used for cooking a special medicine which Nang Khing had to drink frequently. This medicine called kâe:n khă:m ( ໜ້ນໜ້ນ ) consists of the inner wood of the tamarind tree boiled with plain water. The resulting tiscene is scooped out with a china bowl and is drunk boiling hot. The old women explained that this was to help the mother produce plenty of milk. The rest of the mother's food consisted of rice (2 khâ:w nĭaw basketsfull being placed beside her on her left), salt and pepper, but no regular kâpkhâ:w. She was also allowed to chew betel, and in addition I saw a paper twist of a brownish-yellow powder which looked and smelled like khamin but may have been some kind of medicine (Mr. Ngaw said he thought it might be a medicine called wă:n ( ໜ້ນ ) which is used to help coagulate the blood.).

"The baby lay to the left and foot of the mother in a cloth sling tied to the bed post. I was also shown a special collapsible mosquito net for the baby though this wasn't in use at the time.

#### A Fishing Expedition:

Went fishing with Mr. Ngaw in the pond in the fields of Mother Ho:m - Mr. Phon. This pond is called ໜ້ນໜ້ນ (Nǒ:ngna:tyk) or nǒ:ng nă:tũk in Lao. Here Mr. Ngaw worked in conjunction with his brothers-in-law Muan, Bunthom, and Suphom with little That and the little son of Mr. Phon, Thø:ng Dăe:ng joining in more in play than in earnest. <sup>[467/c]</sup> This outing illustrates two interesting social facts:

- (1) Children learning behaviour by being present during an activity. [468]

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[455] In other words, though the outing was an occasion for swimming and splashing about in the water for That and Thq:ng Dae:ng, they were also learning how to fish and were given responsibilities (particularly That was) such as placing captured fish in the basket. Small boys are always to be seen on the fishing (and other) expeditions of adult males.

(2) Economic cooperation between matrilineally related males. More specifically, joint economic endeavors between males of a parent-in-law and son-in-law household. The fact that son-in-law Mr. Ngaw was the leader of this group follows from his being the older male (his father-in-law being dead). In a sense he is often the father surrogate for the Ngaw-Ho:m households.

The methods for catching fish were 3:

(1) simply burrowing in the mud with one's hands and catching what fish one could

(2) using a hãe: (L. 114 )

(3) using a sáwǐng ( 234 )

The latter was used by one person making sweeping motions with his hands in the water towards another person scooping with the sáwǐng. The fish caught consisted mainly of minnow-sized fish which will be used whole to make a 11207 (mò:k). Some larger fish were also caught.

#### Lack of Food in Village:

Mr. Ngaw was again bemoaning the fact that the market (Sarakham) was too far away, and so<sub>^</sub> [456/9] "people lack food" in BNT. This certainly illustrates that though the market is only 15 km. away, it is not seen as source of food for the daily diet. [459]

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[489] Threshing Floors:

At the place where Mr. Phon has his threshing floor, two other households also have theirs. Mother Ho:m and someone from KNKN. These floors are all separate and distinct. The determining factor seems to be proximity of fields.

Out Migration From Neighbouring Village:

Mr. Ngaw says that about 10 families have recently migrated away from B. Dq:n Dù: because of the great trouble and damage that floods have caused. They have gone to such changwats as Kamphae:ngphet, Nokhq:n Phanom, Nakhq:n Sawan. [489]

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[489] Economic Innovation:

This past rice season Mr. Wichian was able to get a new type of glutinous rice seed called ดงงาหนวน (dɔːngɑːnnuan) from the Agric. Stn. in Sarakham. He distributed this seed to selected people in the Tambon, in BNT. Seven people each planted one ไร่ each:

Mr. Phon ( ฟง ) the Headman

Mr. Cha:j ( ชาจ ) Assistant Headman

Mr. Ho:m ( โฮม ) Acting Assistant Headman

Mr. Læe: ( แล ) which one I'm not certain (think canthaiyag -KW)

Mr. Phan ( ฟัน ) KL [489/90]

Mr. Phim ( ฟิม ) KL

Mr. Säng ( ซัง ) KPH

Today as the rice harvest is over Mr. W. came to arrange to get seed from these people in order to be able to distribute it again next year in the Tambon. The results in BNT were:

(1) Higher yield: The headman and Mr. Ho:m thought that the yield was about 30 thang (300 kg.)/rai as compared with 12 thang; (120 kg)/rai average that Mr. W. says is normal in the Amphoe.

(2) Satisfaction: Mr. Phon and others said the new rice "has a good smell."

(3) Decision to plant again: Those who planted this year want to plant next year on a more extensive scale and are willing to help spread the use of the seed.

This was the first year that the seed had been planted in BNT. [490]

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[495] Another innovation which has been made this year is the raising of watermelon. The government distributed free seed to a large number of interested people (but ~~by no means~~ ~~not~~ to everyone) in the villages throughout the area. Most of the watermelons raised have been for home consumption and not for sale. However, at least 2 people in BNT, Ho:m Thapsuri and Bunsùk Sê:tráksǎ:, have grown them for sale. Mr. W. said that Bunsùk has received ฿3000 for his work which he has done on government land. One of the results of the government's program of encouraging increased watermelon production has been a decrease in the price of watermelon-- naturally!

#### Linguistic Determinants of Status:

In observing teenage boys looking at the pictures which we have taken, [496/1] I have heard them use the following linguistic determinants of status for identifying people in the pictures:

(1) prefix māk - or bák - ( ม้าก / บ้าก ) for male children and male members of peer group

(2) prefix 'i: ( อี ) for female children and female members of peer group.

Other forms, I have already described: thít, sfang, lūng, māe:.

#### Cooperative Labour:

This morning Mr. Som who lives in KW opp. to the headman had neighbours, friends, and relations help in bringing in the threshed rice from his fields to place in his granary. Mr. Ho:m explained that he wanted to get [497]

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Add.

/mäk-/ /bäk-/ - actually bäk - (ʔn) (see Rainhorn); I was hearing  
an allophone which rounded like /m/.

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[491] the rice into the granary with all due speed. This activity was called by one person long khàe:k hà:pkhâ:w ( כרף טרט הקוואב ), though Mr. Ho:m said that it wasn't a true long khàe:k.

For their work, those who carried the rice, usually in their own baskets, received a midday meal of kâe:ng kòp ("frog stew") which was made with phâ:k chi: and frogs and kâe:ng nò: má:j sàj pla: ("bamboo shoot stew with fish") and, of course, rice. They were also given tobacco and plenty of rice wine.

#### Economics:

Bunsùk was over and said now that he was finished with his watermelon growing, he was going to Bangkok to "find work." I asked him how he had done on watermelon and he answered noncommittally. [491/2]

Went over to buy a watermelon from Mr. Phon in KL. He has quite a small commerical operation in watermelons, onion and kenaf and his house is full of these things. He and the group of young men who live with him certainly form one of the most active agro-economic groups in the village. It was interesting to hear that they "inject" sugar into their watermelon. [492]

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[492] Trip to Roi Et:

Went to Roi-et today with Mr. Ngaw who was going on one of his regular buying trips for stocks for his shop. He always buys from the same store in Roi-et--a Chinese store which seems to specialize in large orders from village shopkeepers. I asked Mr. Ngaw how he first found this store and he replied that he just went looking around until he found a store which was doing a large trade. He gets a discount for buying in quantity and then resells his goods in the village for not much more than the retail price in Roi-et (which is sometimes less than the retail price in Sarakham). Nearly all business of this sort, both in towns and in villages, seems to operate on the principle of large rapid turnover of stock with small mark-ups.

One item which Mr. Ngaw always buys in quantity is salt. The salt he gets from Roi-et is from Bangkok and probably ultimately from the salt fields of the Choburi-Na Klya Southeast Coast Area. I asked Mr. Ngaw what people did before salt was able to be transported from great distances and he said that people used to make their own salt. They had methods for distilling it from the saline N.E. soil.

The headman--Mr. Phon--also went to R.E. with us. It seems that his main purpose was to buy a gold necklace and pendant for  $\text{฿}140$  from one of the most reputable shops in the area. He bought these for his daughter

$\text{ng} \text{ } \text{ng} \text{ } \text{ng}$  (thq:ng jù:), but there was no special occasion why he bought it at this time. Mr. Ngaw said that he wanted to buy some jewelry for his wife and younger sister but was short of cash at the moment. [493]

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[493] Today has been my bad day. The only day that I have ever got drunk on the local rice wine and the village has visits from two sets of important guests. At about 2:00 this afternoon a land rover full of Ministry of Health officials including a Norwegian WHO nurse arrived. Their purpose was to investigate the results of injections given to children for small pox and T.B. (BCG shots) last September. (We missed their coming). There is a real attempt to get all the children in the country injected before they are too old (preferably before 6)--but this usually means while they are school aged.

After this group left, I came back to take a nap. About an hour later I was awakened by someone calling me. This someone happened to be Mr. Chuenchaj, the Changwat Primary Education officer, and a few other officials. Fortunately, I was sober by this time. They had just come from making a visit to the "Friendship School". The governor did show an interest in Mr. Ngaw's milling, but the Changwat education official asked us how we could stand the noise of the rice mill and the smell of the pigs. [493/4]

Long Khâ:k Hà:p Khâ:w:

The occasion of my getting slightly high was a long khâ:k hà:p khâ:w (  $\text{כָּרֵךְ טַרְטָר וְכַּוְכָוִי}$  ) for carrying Mr. Hô:'s rice from the field and placing it in his granary. We joined those who were bringing in the rice in a meal of lâ:p kâj and liquor. In contrast to the long khâ:k we observed yesterday at this one the rice was brought in in khwian.

I asked how much rice there was, and the answer was that they didn't know [494]

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[494] the amount but the granary would be completely filled (and indeed it was).

These occasions are certainly ones of great jollity and merrymaking on the part of the men (only men participate) who join in.

#### A Salt Salesman:

A man selling salt came to the village today. He comes from Wapi Pathum. His salt costs 10/thang.

#### Phu:kKhæ:n:

Jane observed an impromptu Phu:kKhæ:n ceremony in the middle of the road today. Nang Khe:n, who lives opposite, has a baby who is not well at the moment. She was walking along the road with her child when she encountered a young man (whose name was perhaps lae: or le:) who is a mǒ:. She stopped him to get him to perform the "tying of the string" ceremony. He did this by chanting some ritual words, blowing over the child's head a few times, and then tying the string.

#### Kin Relations:

Mother Ho:m apparently had only two siblings--an older sister and a younger brother. The house that the headman lives in was Mr. Ho:m's parents' house. Mr. Ngaw says that Mother Ho:m's father had been phû:jâj <sup>[494/5]</sup> bâ:n. I had originally understood that Mr. Phon's own father had been headman, but it was really his father-in-law who had been. This error should be noted. [495]

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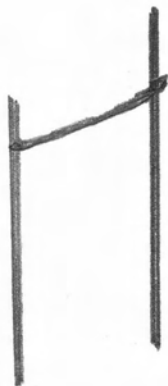
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[495] Observance of Wan Phrá:

This morning as it is wan phrá Jane went to the wat with Nuan to feed the priest and novice. The pattern was as usual except that she noticed that some people (women) had brought little bottles of water with them. Their purpose was for "spreading the merit" to the ancestors during the truat ná:m part of the ceremony. Some people pour the water through the cracks in the floor while others pour it into a dish.

Rice Threshing:

About 6:00 we went over to the fields of Na:j Di: to help thresh rice. I asked why threshing was done at such an hour and Mr. Ngaw replied that it was because it was cooler than in the morning and that threshing was never done during the heat of the day. The method of threshing is as follows: one has a pair of sticks which are joined at the top by a rope with the right-hand stick protruding further beyond the rope than the left one:



threshing sticks

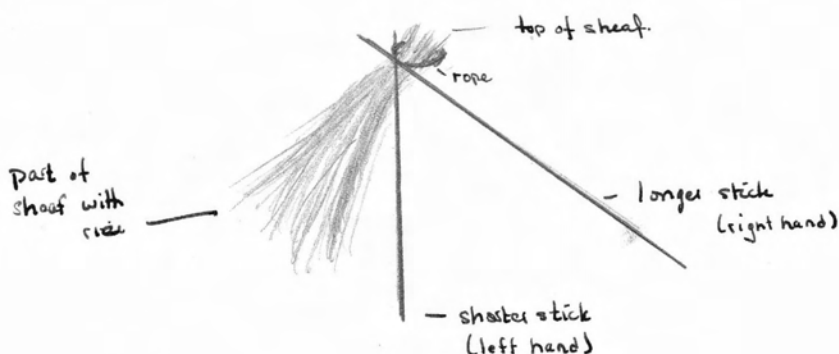
ไม้ตัก

(máj ti: khâ:w) [495]

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[495] Then one takes a sheaf of rice and places the end with the rice on the ground. Then one grips the top of the sheaf by laying the rope of the threshing sticks on top of the sheaf, taking the right hand stick and twisting it so that the top goes behind the sheaf and ends <sup>up [495/b]</sup> on top of the second stick (see diagram):



One now has a vise which will hold the sheaf of rice. To thresh one stands holding the sheaf in the vise on top of a pile of already threshed rice, on the threshing floor. Then one lifts the vise-and-sheaf above one's head and then brings it down striking it hard against the pile of rice. This process is repeated until all the rice has been loosened from the sheaf.

#### Frog Gathering:

This morning Jane went on a frog gathering expedition with Nuan. [496]

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[496] The following are her notes: "Went out hunting frogs (hă: khiat) with Nuan. (I get the impression that the difference between khiat and kòp is that khiat are land frogs, while kòp live in water/check). We each took a siam,<sup>[130a]</sup> and that came along with a fish basket of this shape to put the frogs in.



siam : a long  
narrow  
shovel



- fish basket

[496/7]

"We went out to nô:ng tỳ:n [the pond], which was just about dry and started hunting in the fields round there. The frogs live in holes in the hard clay surrounding the old rice stubble, or in the dykes dividing up the fields, or in the still slightly wet and marshy land where the kenaf had been laid out to soak. They often dig holes 2-3 feet deep, so that chipping out the clay to get down to them can be quite hard work. We caught 10 frogs, 1 mouse, and several crabs. I asked Nuan if she wasn't afraid of the mouse biting, but she said she had pulled its teeth out to prevent this. Similarly she broke the legs of the frogs to prevent them jumping away. All these beasts were caught by hand, Nuan placing her hand over them as they tried to run. [497]

[497] Water Conditions in Village:

Mr. Ngaw this morning was saying that he would like to request that the Naj Amphoe give BNT enough of the circular cement frames used in building a well to build a well about 10 m. in depth in Khum wat. He says that as it is now, people from Khum wat have to walk great distances to reach a well in the dry season. This is not true of the other khums (each khum has its own well(s)) because they are on lower ground than is khum wat. He says that he figures it would take about 15 of the cement frames at 30/frame to build a proper well. [497/k]

Fear of the Police:

This afternoon Mr. Ngaw had a visitor--a friend whom he knew in Bangkok and who is making a visit to his native N.E. As a result Mr. Ngaw broke out the local rice wine. While they were drinking, a policeman in civies but carrying a rifle came along. Fortunately, Mr. Ngaw concealed the wine, but was fearful lest he should be discovered. He said that he thought it wouldn't matter because he knew the policeman--the younger brother of the wife of khru: sànit, but he wasn't about to take any chances. The policeman was investigating villages to search out the making of local liquor, gambling, participating in the local lottery, or killing animals without paying the tax.

Ceremony of Liang Phǐ: Nǎ:

In the 10th month, each farmer prepares an offering to the field spirits ( ผิง , phǐ: nǎ:) in order to propitiate them for their [498]

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[446] help in protecting the rice, making the rice grow tall, and bringing in a full harvest. The offering must be as Mr. Ngaw had described before for a liang phǎ: ceremony--i.e., lâwhǎj kǎj to: (น้าจก้น โขม ) which is literally translatable as one 'pot' (hǎj=pot or container) of liquor and one chicken. Those two ingredients are essential to the offering. However, charcoal ash mixed with bran is a legitimate substitute for the liquor, though "liquor is better". In previous ceremonies which I have seen, the ash-bran mixture is placed in bamboo containers. In actual fact the offering consists of more than these two things, including other things to eat like rice, sweets, fish, etc., and tobacco and betel. [498k]

Also, included in the offering will be a chain made from bamboo. Mr. Ngaw didn't know the reason for this, but said that it is always included.

The offering is taken to the "house of the phǎ:" in the fields which I have briefly described before. This house is called ตาแฮก (ta: hâe:k - lit. "first eyes"). The offering is presented in a worshipful position and the propitiant asks that the phǎ: partake fully of the offering and grant that the rice will grow tall, the heads will be full, and the fields will be protected from damage and danger.

Types of Spirits Recognized in BNT:

Mr. Ngaw gave me the following list of types of spirits/ghosts recognized by villagers: [499]

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[499] (1) ผี (phǐ:):

(a) phǐ: nǎ: ( ผี น )

) - field spirits.

(b) phǐ: pǒng ( ผี ป )

) - also a field spirit which, however,  
lives in big trees [499]

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- [499] (c) phǐ: sǎ ( ผีเสื้อ ) - ancestral spirits; ghosts of dead relatives
- (d) phǐ: l̥ɔ:k ( ผีเขมร ) - general word for spirits/ghosts
- (e) phǐ: kɔ:ng k̥ɔ:j ( ผีเขมร ) - mountain spirits
- (f) (phǐ:) p̥u: ta: ( ผีเจ้า ) - patron spirit (single spirit-- not plural as name might indicate) of village; arrives in village when village first settled.
- (g) phǐ:p̥ɔ:p ( ผีป่อง ) - The Thai dictionary (Modern pp. 767-8) defines this spirit as "a spirit believed to dwell in the body and eat the bowels." Mr. Ngaw says that this spirit possesses the individual<sup>[499/500]</sup> and eats blood and follows other ghoulish habits. This type of spirit is especially feared in this area. Villagers think that Na:ng Beng died of possession and destruction by a phǐ:p̥ɔ:p because she died so suddenly. Now a person in B. Nók Kràdòk is also possesses and it is thought that this is the same one who possessed Na:ng Beng. This phǐ: may be multiple spirits which appear in multiples of 3: i.e 3, 6, 9, 12 (12 being the highest). When a m̥ɔ: is employed to kill the phǐ:p̥ɔ:p, it is necessary to [500]

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[500]

pay him ฿100 for each of the multiple phī: that he kills. Thus if there are 12 phī:, it is necessary to pay the mǒ: ฿1,200.

(h) phī: phē:t (ผี เปรต)

) - the ghost of a person who has committed much bà:p and who lives in the precincts of the wát. Apparently, is not a malevolent spirit (other than frightening people by its gigantic and grotesque features). Its only desire is to gain merit so that it can be reborn again.

(i) phī: phā:j (ผี ทารุ)

) - spirit of woman who dies in pregnancy. Becomes a large bird and "eats" pregnant women.

(j) phī: fā: (ผี ฟาว)

) - Mr. Ngaw is not certain what this spirit is though he has often heard the word. Thinks may be same as the:wáda:. Lit. translated "sky spirits".

(2) Other spiritual beings:

(a) nā:ng khō: sōk (นางโคตร)

) - The rice goddess. Equivalent to Thai Māe: kho: sōk (แม่โคตร) is a Thewada. Not the same as Nā:ng thō:tānī: (นางธำมณี) who is the Goddess of the Earth. During the ceremony of sù: khūan khā:w (สู้อัญเชิญข้าว), this is the spirit who is propitiated. [501]

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6.

[๕๐๑] (b) Nā:ng thōfānī: (นาง ธรณี ) - Goddess of the Earth.

A Legend:

Mr. Ngaw says that the Isan people believe that the Khǒ:m people who inhabited the land before the Lao came were a race of giants 8 sòk high (one sòk is equivalent to the length between the end of one's fingers to one's elbow; thus 8 sòk would be about 10-12' in height). One reason why they were so conceived was because they were thought able to carry the large laterite stones as formed at the ku: on their shoulders. [๕๐๑]

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[501] A Birth:

Jane's observations: "This afternoon went over to the house of Nin's mother-in-law (Nang Bua) where his wife, Nang S<sup>u</sup>a, had just had a baby. Mr. Ngaw says that women always like to return to their mother's house to have babies. The child was lying in a heap on the floor yelling, still tied to the afterbirth, and covered in a yellow-green film. The mother was wet and shivering, having just been bathed by having had a bucket of water tipped over her. A number of women and children were sitting around watching. Nin's mother-in-law was acting as midwife. Also ordering people to things was Mr. Suan's wife [also a relative and next door neighbour<sup>[5a/2]</sup> to Nin]. The child was left on the floor for some 15-20 minutes while the fire was built by Nin. He brought up 4 boards and formed these into a square, laid a piece of old matting down in the square and then covered this with a couple of buckets full of earth. He then went and got 3 clay pot stands, set these well into the earth, placed a clay pot over them and then filled the pot with water to boil.

"While the fire was being build, Nin's mother-in-law tied the cord joining the baby (a boy) to the afterbirth in 4 places and then cut the cord between two of these ties. (Checked whether it was a bamboo knife, but it wasn't. It was a regular metal one.). The afterbirth was left lying on the floor.

The baby was then picked up by the mother, who washed away some of the yellow-green substance coating it as the mother-in-law and Mr. Suan's wife tipped water from a kh<sup>v</sup>an over it. The mother then took an old cloth [5.2]

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2.

[๕๕๒] and wiped away some more. The baby was then taken by the mother-in-law and wrapped in an old phasin <sup>phā:sin (ฟาสิน)</sup> and laid on a kradong <sup>(คราดอง)</sup> or wicker tray used for winnowing rice. (Nuan told me that the baby must always be put on a kradong for the first couple of days of its life). The child was then put out in the front room while the mother was put by the fire.

"The afterbirth was wrapped in a piece of banana leaf, tied with string and later buried by Nin.

"New vocabulary: hām = penis

hāe: = afterbirth". [๕๕๒/๓]

[๕๕๓] Burning the Afterbirth:

After Nin's baby was born today, he took the afterbirth (hāe:, ฟา ) and went to bury it in a white ant hill (puak, ปุาก ) in the woods near his house. Mr. Ngaw says that some people bury them at the foot of the stairs while others place them in an ant hill. Why the latter, he didn't know. Nin pointed out that this ant hill had been used before for the same purpose. He dug a hole with a long small shovel (siam) and then he took a premade cigarette and a chew of betel and placed them near the hole. Then he requested permission (of the local spirits) to bury the afterbirth in this place. Then he buried the afterbirth--without actually touching it with his hands--covered the place with sticks and logs "to prevent dogs from digging it up" and placed the tobacco and betel on the top of the hill.

Tham Bun Bâ:n:

Tomorrow, Mr. Phon is sponsoring a thambun bâ:n. Today he did three things in conjunction with the ceremony: [๕๕๓]

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- [53] (1) Special food: the household prepared khà:w phū:n (ก๋วยเตี๋ยว )  
and a special chicken kae:ng to go with it. A meal  
of this was served to selected guests for the noon  
meal.
- (2) suat mon jen: the priest came to the house at about 6:00-6:30 and  
chanted the suatmonjen. This seems always to precede  
(the evening before) any thambun. [53/4]
- (3) Sponsored a mō:lām troupe: in this case it was a troupe made up  
of local people primarily from KW and some from KY.  
The leading woman was Mr. Phon's daughter Thō:ng jū:  
and the leading man-Quan. Many of the actors had  
costumes and they own their own backdrops. The  
troupe is under the supervision of Mr. Saw, and the  
performance was held on the stage in front of Mr. Phon's  
home. [54]

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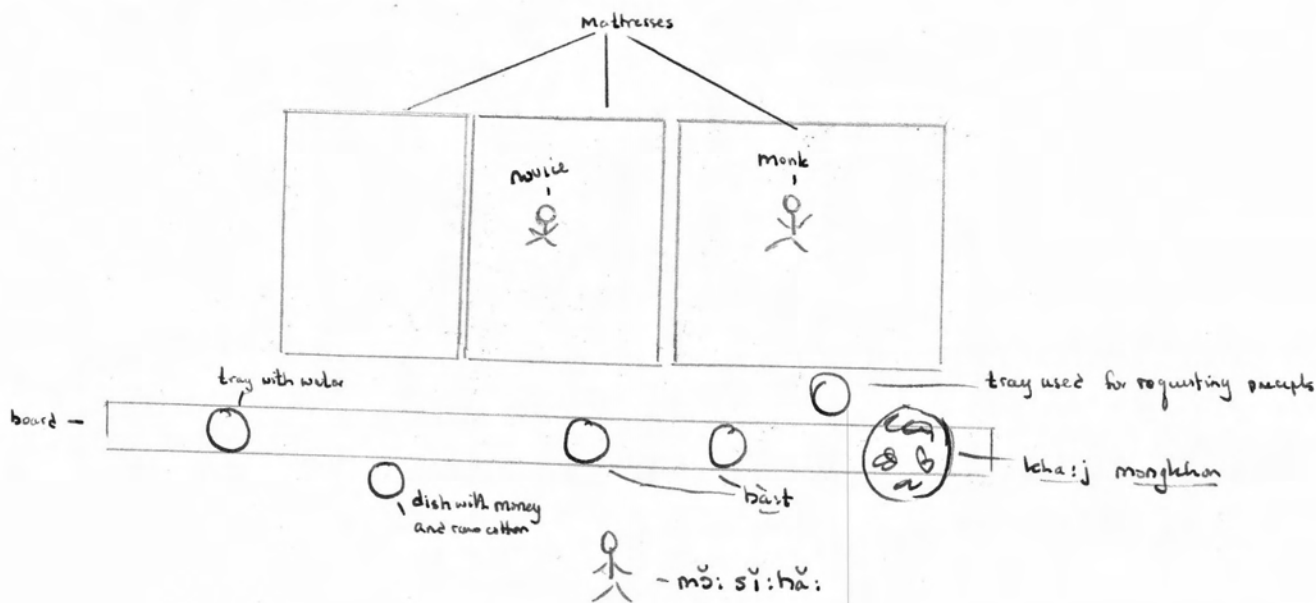
[504] Tham Bun Bâ:n:

This morning a tham bun bâ:n ceremony was held at the house of Mr. Phon. The physical properties of this ceremony include the following:

- (1) fâ:j phôm macāi: ( ฟ้าย โผม มาค้าย ): This is a thread which passed from the house of Mr. Phon's son-in-law, Na:j Khǎj, to Mr. Phon's granary, to the rafters of Mr. Phon and down to the tray known as kha:j mongkhon. It is over this string that the merit made in the ceremony passes to the elements of the "household" for which the ceremony is being held. Note the integration of a matrilineal extended family. Mr. Saw says that phrā phôm ( พร โผม ) is the supernatural being who intrudes in the ceremony and transfers the merit from place to place. I was somewhat uncertain as to my understanding<sup>[504/5]</sup> of this explanation, but I would guess that the term used should be in Thai fâ:j phrom maca:ri: ( ฟ้าย โพรหม มาคาริ ) where fâ:j ( ฟ้าย ) is 'string', phrom ( โพรหม ) refers to the "God Brahma:", and ca:ri: ( มาคาริ ) means "doer". Thus, the meaning would be something like "the string which Brahma uses." The Hindu/Brahmic implications are obvious. Mr. Saw also used the word phrom ma: cá'ro:kha: ( โพรหม มาคาโรคา ), the meaning of which escapes me. The thread is also known as fâ:j mongkhon ( ฟ้าย มงกค ).
- (2) kha:j mongkhon: ( คาบ มงกค ): The above described [505]

[555] string ends in a tray which is placed in front of the priest.  
This tray and its contents are known as kha:j mongkhon. In  
this case the tray included 5 candles, raw cotton, a baht  
note, 5 flowers, a bowl of water in which were placed the  
crossed sticks (floating on top of the water), 2 pre-made  
cigarettes, cotton thread.

At the beginning of the ceremony, there was the following arrangement  
of major participants and artifacts: [555/07]



The ceremony was begun by mō:sī:hǎ: as the leader of the laymen, leading [556]

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[56] a chant by the laity. He then took a small tray on which were placed two lighted candles and leaves and presented this to the priest (in the diagram, the tray in front of the priest). This was the tray which accompanies the "request for the priests" ( ๒๐๙๑ - khǒ:sǐn). Then began the namo... repeated in response form with the priest leading.

When the "precepts" were finished, the priest blew out the candles and then mǒ:sǐ:hǎ: chanted something. Then the priest and novice chanted, which is called ๒๐๙๑ ๒๐๙๑ ๒๐๙๑ (sùat phrá hǔng). While this chanting was going on, the bà:t were filled with rice and a woman (the wife of Mr. Phomma, KNKN, whom Jane says often arranges the monk's food on trays on wan phrá) prepared two trays of food.

The food was presented to the priests when they had finished chanting [567] the sùat phrá hǔng. This ritual presentation of food is called (tháwǎ:j sǎngkhátha:n) by Mr. Sǎw. During this presentation, laymen (not women) kneel in front of the priest and raise the bà:t and the trays of food.

After the priests had finished eating, a meal was given to all the guests present.

When the people had finished eating the priest and novice chanted the truat ná:m ( ๒๐๙๑ ๒๐๙๑ ) which Mr. Sǎw also calls ๒๐๙๑ ๒๐๙๑ ๒๐๙๑ (ka:nsùat párit mongkhon). This finished, and the water poured into a special container which had been brought in during the meal and set in front of the priest. This container, which was triangular (see diagram) and made from banana tree "bark" was a special offering to the Earth [507]

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4.

[50] Goddess - phrá na:ng thórání: ( พรา=นางธรณี ).



This offering is called in Lao โถงน้ำจืด (thō:ng nà:wǐa) and included the following items: glutinous rice (cooked), yellow rice, black rice, khà:w phū:n, 1 cig., and 1 chew of betel. [50/8]

When the truat ná:m was finished, a small bowl on which cotton was placed (the money having been removed) was taken by Mr. Sǎw who attached two lighted candles to it. This was the kha:j thê:t which mǒ:sǐ:hǎ: took and presented to the priest while chanting a formal request for a "sermon." The "sermon" in Thai and Pali was read/chanted by the priest.

Then when this was finished a water basket filled with water and in which was placed a leafed branch was placed in front of the priest. He took two long lighted tapers which he held over the basket and while chanting let the molten wax fall into the water. This was the preparation of the "sprinkling water". This is called สาดน้ำจืด (sùt chaj rótná:m). When the chanting was nearly finished, he began sprinkling the water on the inhabitants of the room. When he had completed chanting he took the basket and sprinkled water in other parts of the house.

N.B.: I may have confused the order of rótná:m and truatná:m in my accounting. Check on this. [50/9]

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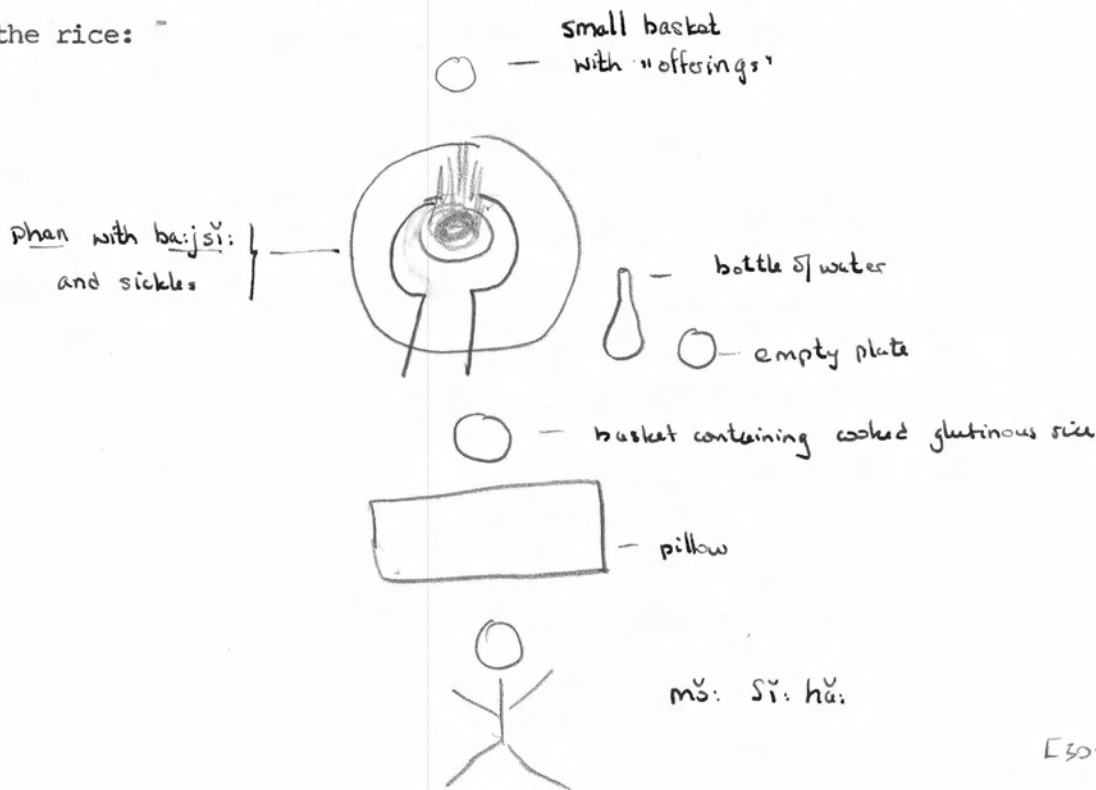
5.

[508] Other observations at ceremony. Priest provided with premade cigarettes. Ceremony held in inner room of the house. Khâ:w phũ:n, the chicken dish, and a fish dish served at the meal. Fish purchased previous day at Mahasarakham market.

Sù: Khwǎn Khâ:w:

On the 3rd day of the waning of the moon in the 3rd month (i.e. today) in <sup>[508/9]</sup> every granary in the village the ceremony of sù:khwǎn khâ:w ( สุ่ ขว้น ข่า่ว ) is held. Prior to this all the rice has been harvested (or rather the major rice harvest is complete), the rice has been threshed and transported to the granary. Thus, this ceremony marks the official end of the rice cycle. I observed two incidents of this ceremony--one in the granary of Mr. Phon and one in the new granary of Mother Ho:m.

In Mr. Phon's granary, the following arrangement was observed on top of the rice:



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[510] The first object, the small basket, had placed in it khâ:w tòm dq: (glutinous rice in banana leaf), khâ:wtôm, phỳak ( <sup>๖</sup>๖๐๓ - taro), 2 chews of betel, 2 premade cigarettes, and glutinous rice (cooked).

On the large phan ( <sup>๖</sup>๖๐๓ ) which was an old-fashioned bronze tray with pedestal was placed two sickles each with a ball of glutinous rice at the end and a water scoop in which was placed a ba:jsĩ:, khâ:wtôm, 5 candles (called khan 5), phỳakman, a hard-boiled chicken's egg, 1 baht, cotton, flowers, bottle of nâ:mhõ:m, string, fâ:j mongkhon.

The ceremony is held as an offering to the rice goddess <sup>นางใน</sup> (Nã:ng khõ:sók). The participants include mõ:sĩ:hã: as the major officiant, Mr. Săw, and Mr. Phon on the outside of the granary (observing only).

The ceremony began by the lighting of two candles and attaching them to the phan. The mõ:sĩ:hã: began by chanting the namo: and then continuing in a ritual request to the rice goddess to accept the offering and to look after the fortunes of rice for this family. During the chanting, Mr. Săw would occasionally break out by repeating phrases of the chants and in a manner seconding the requests of mõ:sĩ:hã:. When the chanting was over, the candles were blown out, the egg was taken and broken. If the egg was good, then fortune would be good. Then Mr. Sĩ:hã: took the baht note, the string, and some of the khâ:w tòm as recompense. Finally, a basket was filled with rice (paddy). This would be taken to the wát and given there. [510/11]

One more note: 2 pieces of glutinous rice placed on the cross beam above phan.

The ceremony in Mother Ho:m's granary was nearly the same also with [511]

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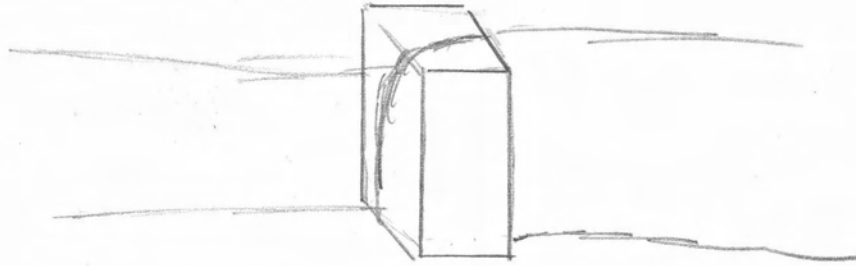
7.

[54] Mr. Sǐ:hǎ: officiating. Started ceremony with namo:. Then went in to chant about the rice and propitiating the rice mother. In this case there was a sheaf of rice (already threshed) next to the other objects, and 4 sickles on the phan. No small basket of offerings. Again Mr. Sǎw acted in role of seconder to imp. points. Also, in this case there was a banana leaf container placed in lip of bottle of ná:m hǒ:m. Phô:sǐ:hǎ: sprinkled ná:mhǒ:m with flowers taken from this container. Also did this in other case at end of ceremony by pouring ná:mhǒ:m in the empty dish and using flowers to sprinkle ná:mhǒ:m around the granary. Then the egg business-- this time it was a very good egg. In banana leaf container in the mouth of bottle of ná:mhǒ:m were 2 flowers, 2 candles, 1 cig., 1 chew of betel.

#### A Cooperative Fish Hunt:

After the sù:khwǎn khâ:w ceremonies, we went out to the fields of Mr. Phon and Mother Ho:m. In the fields of both there are small ponds which are the exclusive property of the Phon and Ho:m families respectively. Today as these ponds are nearly dried up, it was decided to drain them in order to get all the fish in them. Thus, relatives of the two families were called in to help. Working on Mother Ho:m's pond were Nuan, Duan, and the boys, Mr. Ngaw and 3 other men. There was another group working in Mr. Phon's pond. [511/12]

The first thing that needed to be done was to drain the ponds of remaining water. This was done in the following manner. To a kerosene tin which was completely open at one end ropes were attached so that there were two ropes attached top and bottom to two sides of the tin (see diagram): [512]



Two men standing on the edge of the pond would swing this time into the water, fill it, and lift it out, emptying it on the bank.

When the pond was nearly empty, dikes were built so that small pockets of water could be caught and emptied through sàwng. Also, when the pond was finally emptied, the people would dig in the very soft mud to catch fish that burrowed into it.

After both ponds had been nearly cleaned out of their fish, a meal was held in the field house of Mr. Phon. This was a very large group for whom was provided liquor (rice wine) samtan, eaten with raw minnows, and a fish kæ:ng. The atmosphere was extremely festive. [512]

18 January 1964

Add

To Mahasarakham.

January 19, 1964

[512] A C.D. Outing in Ban Khwaw:

Today, in return for the visit which people from Ban Khwaw made <sup>[512/2]</sup> a few months ago to Ban Po: Phan in Roi-et, villagers from that Tambon came to Ban Khwaw for an explanation and view of the development projects in Tambon Khwaw. In actual fact, the event boiled down basically to a sanùk event for all concerned as a huge feast and entertainment was held in School. For an explanation of events and a history of C.D. in B. Khwaw, B. Khwaw, see sheet which Mr. Wichian prepared.

A Legal Incident:

Mr. Ngaw was trying to explain to me today about a legal incident which occurred in BNT. It seems that Mr. Cha:j, the assistant headman, "stole", killed, and ate a cow. I am not quite certain as to whom the cow belonged, but at any rate, Mr. Làe: made a complaint. The incident was referred to the Kamnam who today made his mediation. He mediated the dispute and an indemnity of B200 was decided upon. Mr. Ngaw says that if relatives had not been involved the indemnity would have been much higher. [513 end Book III]

รายงานกิจกรรมกลุ่มพัฒนาการคำบลเขาว  
เขตพัฒนาการอำเภอเมืองมหาสารคาม  
จังหวัดมหาสารคาม

สภาพและภูมิประเทศ กลุ่มพัฒนาการคำบลเขาว ตั้งอยู่ทางทิศตะวันออกของเทศบาลเมืองมหาสารคาม ภูมิประเทศ เป็นที่ลุ่มและที่ดอน โดยแบ่งเป็นสองส่วน ด้านทิศเหนือของถนนสายที่ ๑๖ (แจ้งสนิท) เป็นที่ลุ่ม บางปีน้ำท่วมเสียหาย ด้านทิศใต้เป็นที่ดอน การทำนามักประสบปัญหาเรื่องขาดน้ำ เพราะอาศัยน้ำฝน กลุ่มคำบลเขาว ปิยามาเขตติดต่อตั้งต่อไปนี้

ทิศเหนือ ติดต่อกับเขตคำบลแก้ง อ. เมืองมหาสารคาม

ทิศใต้ ติดต่อกับเขตคำบลแวงนาง คำบลหนองกง อำเภอเมืองมหาสารคาม

ทิศตะวันออก ติดต่อกับเขตคำบลท่าชุม อำเภอเมืองมหาสารคาม

ทิศตะวันตก ติดต่อกับเขตเทศบาลเมืองมหาสารคาม

สภาพความเป็นอยู่ของประชาชน เด็ดและเทียบเคียงกับคำบลที่ใกล้เคียงแล้ว นับว่ามีความเป็นอยู่พอปานกลาง นิสัยใจคอก็พร้อมที่จะปรับปรุงตัวพอสมควร มีความโอบอ้อมอารีเป็นอย่างดีค่อนข้างทั่ว ๆ ไป

เนื้อที่ของเขตคำบลเขาว จำนวน ๑๕๐๐๐ ไร่กว่า จำนวนประชากร ๑๖,๕๕๕ คน มีหลังคาเรือนจำนวน ๑๕๔๖ หลังคา แบ่งการปกครองออกเป็น ๑๒ หมู่บ้าน สำนักงานกำนัน ตั้งอยู่ที่คำบลเขาว

การอาชีพของประชาชน ส่วนใหญ่ ทำนา ทำไร่ ทำสวน เลี้ยงสัตว์ และทำเครื่องปั้นดินเผา

การศึกษา คำบลนี้มี ร.ร.ประชาบาล เปิดสอน ตั้งแต่ ป. ๑ - ๔ รวม ๔ โรงเรียน มีครู ๕๒ คน

นักเรียน ๑๓๕๐ คน  
การศาสนา มีวัดพุทธศาสนา ๑๑ วัด พระภิกษุ ๒๕ รูป สามเณร ๔๔ รูป สำนักเจ้าคณะตำบลอยู่ที่วัด

เหมขุนเขาว อ. บ้านเขาว  
การอนามัย มีสถานีอนามัย ๑ สถานี พนักงานอนามัย ๑ คน ผดุงครรภ์ ๑ คน

ประเพณีสถานที่ควรที่เคารพและศึกษา ไคภูมิหารากุ สร้างขึ้นมาแล้วประมาณ ๓ - ๔ ร้อยปี (กำหนดโดยนักศึกษานิเทศศาสตร์ชาวอเมริกัน) สร้างขึ้นเป็นแบบเวทาลัย มีเทวรูปประจำที่สำคัญ ๒ องค์ ซึ่งกรมศิลปากรเห็นว่า เป็นวัตถุโบราณที่ไม่เข้ากับแบบใด ๆ และไม่มีในแห่งอื่น ใน ประเทศไทย และยังไม่อาจชี้ชัดว่า สร้างขึ้นในสมัยใด เห็นว่าเป็นของสำคัญ จึงได้สั่งให้จังหวัดนำไปเก็บไว้ที่ศาลากลางจังหวัดมหาสารคาม ภูมิตั้งอยู่ริมอ่างเก็บน้ำหนองกระทุ่ม ในเขตหมู่บ้านสงเป็ล้อย มีถนนรถเขตรสามารถเข้าออกได้ทุกฤดูกาล

การคมนาคม ทางหลวงแผ่นดินสายที่ ๑๖ (แจ้งสนิท) ผ่านกลางคำบลเขาวพอดี การคมนาคมนี้ว่า อยู่ในช่วงสะดวกสบายตลอดทุกฤดูกาล

สินค้าสำคัญมี ข้าว สุกกร วัว ควาย ไม้ใหม่ ไม้โคก และพืชผักต่าง ๆ

ประเพณีวัฒนธรรม ประเพณีที่นับว่าดั้งเดิมของคำบลนี้ ได้แก่ การบายศรี หรือสูขวัญ การจำศีล เป็นแบบฉบับอีกแบบหนึ่งโดยเฉพาะ ส่วนด้านวัฒนธรรมอื่น ๆ รู้สึกว่าคล้ายคลึงกับประชาชนชาวไทยทั่ว ๆ ไป

งานประจำปี มีงานนมัสการพระปรางกฐ หรืองานสงกรานต์เขาว ถึงกำหนด วันขึ้น ๑๓, ๑๔, และ ๑๕ ค่ำเดือน ๕ ทุก ๆ ปี จะมีประชาชนในท้องถิ่นต่าง ๆ ที่ใกล้เคียงพากันมาร่วมทำพิธีนมัสการกฐและสงกรานต์ทุกปี นับเป็นประเพณีรองท้องถิ่นเป็นเวลาหลายร้อยปีมาแล้ว และในงานนี้มีการสาธิตนำของสนุกสนาน เป็นงานที่สนุกสนาน

หน่วยงานอื่น ๆ ที่ตั้งอยู่ในคำบลเขาว มี โรงเรียนโฆษาสุข, กองการทางซึ่งขณะนั้นหน่วยประจำกลางหลวง

แผนกนี้ตั้งสำนักงานอยู่ นอกนี้ก็มี สถานีอนามัย ๑ แห่ง ร.ร. ๕ แห่ง

การพัฒนาการท้องถิ่น สำหรับงานพัฒนาการท้องถิ่นนี้ จะขอรายงานให้ทราบเพียงย่อ ๆ ครั้งแรก ทางกระทรวงมหาดไทยได้ตั้งขึ้นเป็นเขตทดลองเพียง หมู่ที่ ๑ บ้านเขวาแห่งเดียว ซึ่งได้ดำเนินงานในปี พ.ศ. ๒๕๐๔ ครั้งต่อมา พ.ศ. ๒๕๐๕ จึงได้ประกาศตั้งเป็นเขตพื้นที่อำเภอเมืองมหาสารคาม ทุกตำบลและหมู่บ้าน ตำบลเขวา เป็นกลุ่มหนึ่งในเขตพัฒนาการอำเภอเมืองมหาสารคาม เรียกว่า "กลุ่มที่ ๑๓ ตำบลเขวา" เป็นกลุ่มสุดท้าย เพราะแบ่งกลุ่มพัฒนาการเป็น ๑๓ กลุ่มพอดี กลุ่มพัฒนาการตำบลเขวานี้ นายพุทธา ศิริวิทย์ เป็นประธานกรรมการ ซึ่งดำรงตำแหน่งกำนันตำบลเขวามาแต่ก่อนด้วย นายทองคง วงศ์กุด เป็นเลขานุการ คณะกรรมการพัฒนาการตำบลเขวา และคณะกรรมการตำบล คณะกรรมการพัฒนาการหมู่บ้านได้ร่วมมือกับประชาชนดำเนินการพัฒนาการท้องถิ่นสำเร็จมาแล้วหลายด้าน ซึ่งจะขอรายงานเพียงย่อคงต่อไปนี้

๑. งานที่ดำเนินการโดยการได้รับอนุมัติจากคณะกรรมการพัฒนาการ หมู่บ้าน, ตำบล, อำเภอและจังหวัดซึ่งได้ดำเนินการมาแล้ว คือ

๑.๑ โครงการเลขที่ ๑/๒๕๐๔ สร้างสถานีอนามัยชั้นสอง ตามแบบ ๓๐๐๓ ของกรมอนามัย โดยใช้เงินก่อสร้างทั้งหมด จำนวน ๒๕,๐๐๐ บาท ค่าแรงงานเป็นของชาวบ้านช่วยกันดำเนินการเอง ไม่คิดค่าบริการ ได้รับเงินอุดหนุนจากงบพัฒนาการท้องถิ่น ๕๐๐๐ บาท นอกนั้น เป็นเงินที่คณะกรรมการจัดงานการกุศลและประชาชนนำมามอบให้ทั้งนั้น

๑.๒ โครงการเลขที่ ๓/๒๕๐๔ ส่งเสริมการเลี้ยงโค ได้ตั้งกลุ่มผู้เลี้ยงโคขึ้น ๑ กลุ่ม โดยมีนายสุนทร รักษาภักดิ์ เป็นหัวหน้ากลุ่ม โดยจัดซื้อโคพันธุ์ดี (ผู้) จากสถานีบำรุงพันธุ์ควายเงินสวนแก้ว และยืมมาบ้างเป็นศูนย์เพื่อบริการผสมแกนางโคให้เกษตรกรในวงกลุ่ม และของประชาชน ขณะนี้ ทำการผสมโคลูกวัว ๒๕๕ ตัวแล้ว ประชาชนสนใจดี

๑.๓ โครงการเลขที่ ๕/๒๕๐๔ ส่งเสริมการเลี้ยงสุกรพันธุ์ดี ตั้งกลุ่มขึ้นโดยนายสอน พลธานี เป็นประธานกรรมการ ดำเนินการส่งเสริมการเลี้ยงให้อาหาร การจัดหาพันธุ์ดีมาเผยแพร่ และจัดตั้งศูนย์กลางการส่งสุกรเพื่อจำหน่ายยังบริษัท ต่าง ๆ ที่กรุงเทพฯ

๑.๔ โครงการเลขที่ ๔/๒๕๐๔ เสริมกันดินทำนบหนองกระหม่ ประชาชนช่วยสละแรงงาน คิดเป็นมูลค่าประมาณ ๑๐,๐๐๐ บาท

๑.๕ โครงการเลขที่ ๖/๒๕๐๔ ส่งเสริมการเลี้ยงไก่ คณะกรรมการตำบล หมู่บ้าน ไทพยายามแก้ไขเฉพาะการตายของไก่ด้วยโรคระบาด โดยการเร็ว คั้น นิดและหยอดป้องกัน ปรากฏว่าโคบาลดี มีผู้สนใจมากขึ้น

๑.๖ โครงการเลขที่ ๗/๒๕๐๔ ส่งเสริมการปลูกหมอนเลี้ยงไหม ทอผ้าไหม ได้จัดตั้งกลุ่มขึ้นโดยมีนายเหรียญ คำแสงจันทร์ เป็นหัวหน้า หรือประธานกลุ่ม ได้สนับสนุนให้ประชาชน ปลูกหมอนพันธุ์ดี เลี้ยงไหมพันธุ์ดี ซึ่งพนักงานกิจกรรมได้รวมมือส่งเสริมโดยใกล้ชิด ประชาชนกระตือรือร้นมาก เมื่อปลูกและเลี้ยงพันธุ์ดีแล้ว หากปลูกหมอนพันธุ์ดีตามวิธีการที่ถูกต้องตามหลักวิชาแล้ว เมื่อปลูกหมอน ๑ ไร่ จะได้ ไหม คิดเฉลี่ย ๓ ก.ก. คิดราคาขาย ก.ก.ละ ๓๕๐ บาท เป็นที่เพียง ๑ ไร่ จะได้เงิน ๑๐๕๐ บาท นับว่าเป็นรายได้ที่ประชาชนพอใจและสนใจมาก

๑.๗ โครงการเลขที่ ๗ / ๒๕๐๔ ส่งเสริมการปลูกพืช ทำการปลูกพืชต่าง ๆ หลังฤดูการทำนา มีนายพุทธา ศิริวิทย์ เป็นประธานกลุ่ม มีผู้ปลูกพืชต่าง ๆ ดังนี้ พืชผักต่าง ๆ ๕๔ ไร่ แดงโม ๑๐ ไร่ ปลูกฝรั่งพันธุ์ดี ๕ ไร่ มะม่วงอกร่อง ๕ ไร่ สุนทรพันธุ์ดี ๕ ไร่ กิจกรรมที่นับว่าประชาชนสนใจและขยายมากขึ้นนี้ การปลูกแดงโม พืชผักต่าง ๆ แต่ก็น่าเสียดาย ที่มีปัญหาเกี่ยวกับโรคจากกลางเอง ๆ

๑.๘ โครงการเลขที่ ๑/๒๕๐๕ สร้างหมประชุมชนหรือศาลาประชาคม ไว้ที่ ร.ร.บ้านเขวา เพื่อใช้กิจกรรมต่าง ๆ ของชาวบ้านและเพื่อเป็นที่ประชุมของคณะกรรมการพัฒนาการ องค์ตำบลหมู่บ้าน และใช้เป็นที่ประชุมของสภาตำบล

และในโอกาสเดียวกัน ก็มอบให้ทาง ร.ร. ได้ใช้ค่าเงินกิจกรรมของร.ร.ไปด้วย และจะจัดให้เป็นห้องสมุด สำหรับประชาชนต่อไปด้วย ซึ่งขณะนี้ห้องสมุดประชาชนคงอาศัยสำนักงานพัฒนากรไปก่อน ในการสร้างนี้ ได้รับความช่วยเหลือด้านการเงินจากงบประมาณท้องถิ่น ๒๐๐๐ บาท ประชาชนบริจาคสมทบอีก ๑๑,๐๐๐ บาท ราษฎรงานประชาชนทุกคนในหมู่บ้านเอทิศ พอสร้างสวนบนและมุ่งหลังคาเสร็จ ก็ถูกวาตภัยเสียหายต้องดำเนินการซ่อมแซมใน

๑.๙ โครงการเลขที่ ๑/๒๕๐๖ สร้างร.ร.บ้านหนองต้น มีคณะกรรมการพัฒนาทำการจัดหางหาเงินและ ประชาชนบริจาค ๔๘๗๑ บาท ประชาชนบริจาคตินอีก ๑๒ ไร่ คิดเป็นเงิน ๑๒,๒๐๐ บาท และสมาชิกจังหวัดจะ ให้สมทบอีก ๑๐,๐๐๐ บาท ขณะนี้อยู่ในระหว่างดำเนินการ

๑.๑๐ โครงการเลขที่ ๒ / ๒๕๐๖ สานักการช่าและขยายพันธุ์พืชแก่ประชาชน ทำเรือนเพาะชำที่ ร.ร. บ้านหมี่ โดยนายทองถ่าง วงทองบุตร ครูใหญ่บ้านหมี่ เป็นผู้นำในการดำเนินงาน เพื่อให้ความรู้แก่ประชาชนและนักเรียนไปพร้อม ๆ กันด้วย

๑.๑๑ โครงการเลขที่ ๓/๒๕๐๖ ส่งเสริมการเลี้ยงสุกร ดำเนินการต่อจากโครงการ พ.ศ. ๒๕๐๔ และ นายสอน พลธานี ได้ดำเนินการจำหน่ายที่บริษัท จ.พระนคร เกือบหนึ่งสามารถ จำหน่ายสุกรได้ ๒ คันรถยนต์ คิดเฉลี่ยราคา เกือบหนึ่งสามารถนำเงินเข้าสู่เขตพัฒนาหรือท้องถิ่นได้ ๒ หมื่นกว่าบาท นับว่าเป็นรายได้อันสำคัญ ของประชาชนตำบลอีกทางหนึ่ง ซึ่งกลุ่มผู้เลี้ยงสุกรนี้ได้ดำเนินการด้วยดีเสมอมา

๑.๑๒ โครงการเลขที่ ๔/๒๕๐๖ ส่งเสริมการปลูกหมอน เลี้ยงไหม โดยกลุ่มผู้เลี้ยงโคได้จัดทำสวนหมอน สาธิตไว้ เนื้อที่ ๒ ไร่ ปลูกหมอนพันธุ์ดี มีประชาชนสนใจมาก และจะขยายพันธุ์ต่อไป

๑.๑๓ โครงการที่ ๕/๒๕๐๖ ส่งเสริมการเลี้ยงวัว ดำเนินการต่อจากโครงการปี พ.ศ. ๒๕๐๔ มีผู้สนใจ ในการผสมมากขึ้น

๑.๑๔ โครงการเลขที่ ๖/๒๕๐๖ การทำนาครั้งที่ ๒ (ทดลอง) ไร่ปักดำแต่เดือนเมษายน และเกี่ยวเกี่ยว เดือนกรกฎาคม โดยนายเกื้อน โห้ศิริ ประธานกลุ่มและประธานกรรมการพัฒนาหมู่บ้านคอนคู้เป็นผู้ดำเนินการ มีผู้ทำนา ๕๐ ราย รวม ๕๐ ไร่ ปรากฏผลว่า โคนคู้เกี่ยวกับการทำนาในฤดูกาลปกติ แต่ล่าช้ากว่าเวลาเก็บเกี่ยว เพราะฝนตกชุกมาก และมีพวกรักกลาง ๆ คอยรบ กวนมาก

๑.๑๕ โครงการที่ ๗/๒๕๐๖ จัดงานสงกรานต์บ้านหมี่ จัดขึ้นเมื่อวันพฤหัสบดี และการสังฆนาการ โดยคณะกรรมการหรือกลุ่มปฏิบัติงานเพื่อการกุศลของตำบลเขา และในการจัดงานคราวนี้ มีเงินเหลือจากกา ไรจ่ายต่าง ๆ ๓๐๐๐ กว่าบาท คณะกรรมการจัดงานลงมติใหม่บไว้แก่ ร.ร.บ้านหมี่เป็นเงินการศึกษา

๑.๑๖ โครงการเลขที่ ๘/๒๕๐๖ จัดงานนมัสการพระพรางคู้หรืองานประเพณีสงกรานต์ ดำเนินการโดย กลุ่มพัฒนาการการกุศลหรือกลุ่มจัดงานการกุศล เมื่อเสร็จงานแล้ว เหลือเงินจากกาไรจ่าย ๒๕๐๐ บาท ได้ มอบให้เป็นสมบัติของ ร.ร.บ้านเขา ไว้เพื่อปรับปรุงโรงเรียน

๑.๑๗ โครงการที่ ๙/๒๕๐๖ ส่งเสริมการทำนา ได้กระจายข้าวพันธุ์ดีชนิดต่าง ๒๕๐๐ ก.ก. ไปให้ประชาชน ปลูกเพื่อขยายพันธุ์ ปรากฏว่า ชาวบ้านใจออกงามดี เป็นที่นิยมแก่ประชาชน ตามปกติ นา ๑ ไร่สามารถปลูกข้าว ได้ ๑๒ ถึง ๑๕ ตัน แต่เมื่อไรข้าวพันธุ์ดีและมีการเพิ่มปุ๋ย เนื้อที่ ๑ ไร่ จะปลูกข้าวได้ ๓๐ ถึง ๔๐ ตัน เชื่อว่าการขยายพันธุ์จะเป็น ไปโดยทั่วถึงในปี พ.ศ. ๒๕๐๘

๑.๑๘ โครงการเลขที่ ๑๐/๒๕๐๖ ส่งเสริมการทำสวน โคสนับสนุนให้ประชาชนสร้างสวนแบบภาคบ้านใหม่ ใช้ แคนส่วนหลุม ปรากฏว่ามีการทำเสร็จแล้ว ๕๕ ไร่รวมกร้า

๑.๑๙ โครงการเลขที่ ๑๑/๒๕๐๖ จัดทำบ่อน้ำที่กลุ่มผู้ถักตะ ๒/๖๐ กว้างสุดเป็นงบพัฒนาการอเนกัย ประชาชนบริจาคแรงงาน

- ๔ -

๑.๒๐ โครงการที่ ๑๒/๒๕๐๖ ส่งเสริมการปลูกปอ ปรากฏว่าคานคุณภาพดีขึ้น แต่ราคาปอ มีการเปลี่ยนแปลง  
เรื่อย ๆ อันอาจเป็นอุปสรรคที่จะทำให้กลีกรชาค่างังใจ

๑.๒๑ โครงการที่ ๑๕/๒๕๐๖ สร้างบ่อน้ำที่ถูกต้องลักษณะอีก ๒ บ่อ โดยใช้เงินค่าวัสดุงบประมาณท้องถิ่น  
แรงงานเป็นของชาวบ้าน

๑.๒๒.โครงการเลขที่ ๑๖/๒๕๐๖ ทำสะพานไม้บ้านหนองคันทัน คำเนินการโดยนายพร ทับสุริ ผู้ใหญ่บ้าน  
และประธานกรรมการพัฒนาการบ้านหนองคันทัน ดิ้นเงิน ๓๐๐๐บาท แรงงานเป็นของประชาชน การสัญจรไปมาสควมมากขึ้น

๑.๒๓ โครงการเลขที่ ๑๘/๒๕๐๖ ทกรองเลี้ยงปลาในข้าว ทำขึ้นเป็นตัวอย่างในเนื้อที่ ๑ ไร่ โดยนาย  
พรมา พลเสน ผู้ใหญ่บ้านหัน และมีพนักงานชาวจังหวัดเป็นฝ่ายเจ้าหน้าที่วิชาการ ปรากฏว่า ผลผลิตเพิ่มมากขึ้น

๑.๒๔ โครงการเลขที่ ๑๘/๒๕๐๖ สาธิตการปลูกหญ้าเนื้อที่ ๒ ไร่ ให้นำหญ้าพันธุ์จากสถานีบำรุงพันธุ์สัตว์มา  
ปลูกและขยายพันธุ์

๑.๒๕ โครงการเลขที่ ๒๐/๒๕๐๖ ทำแปลงฝึก, สาธิตและขยายพันธุ์หม่อน จำนวน ๕๐ ไร่ ใช้เงินซื้อลวด  
หนาม เสาค้ำรั้ว ในวงเงิน ๑๘,๘๖๔ บาท ใช้เงิน เ.อ.ไอ.คี. กำลังจะดำเนินการ จะตั้ง  
เป็นศูนย์ขยายพันธุ์หม่อนให้ทั่วถึงในเขต ตำบลเขวาสินรินทร์ ภายใน พ.ศ. ๒๕๐๘ และจะให้ประชาชนปลูกหม่อน เลี้ยงไหมตาม  
หลักวิชาการต่อไป

๒.การพัฒนาการที่ดำเนินการจัดทำขึ้นนอกเหนือจากโครงการที่ได้รับอนุมัติซึ่งได้กล่าวมาแล้ว อันรวบรวม  
โดยนายทองคาง วงศ์กุกูล ครูใหญ่ โรงเรียนบ้านใหม่ เลขาธิการคณะกรรมการพัฒนาการท้องถิ่นตำบลเขวาสินรินทร์ ดังนี้

ได้จัดทำให้คณะกรรมการจัดงานการกุศลขึ้น ๑ กลุ่ม ประกอบด้วยนายพุทธา ศิริมี ประธานกรรมการพัฒนา  
การกลุ่มตำบลเขวาสินรินทร์ กับบุคคลอื่นหลายประเภท หลายอาชีพ เช่น พระภิกษุ ผู้นำท้องถิ่น กำนัน ผู้ใหญ่บ้าน และบุคคลใน  
หน่วยงานต่าง ๆ จัดขึ้นเพื่อเป็นคณะกรรมการหาเงินบำรุงสาธารณูปการต่าง ๆ โดยไม่คิดมูลค่าใด ๆ ทั้งสิ้น ไม่เคยคิดค่า  
เบี้ยเลี้ยง พาหนะ ในการร่วมจัดงานเลย ฉะนั้น กิจกรรมต่าง ๆ ซึ่งจะกล่าวต่อไปนี้ เกิดขึ้นเพราะคณะกรรมการ  
จัดงานการกุศลแห่งตำบลเขวาสินรินทร์หรือกลุ่มพัฒนาการตำบลเขวาสินรินทร์ได้ร่วมมือกับประชาชน จัดทำขึ้นนอกเหนือไปจากโครง  
การพัฒนาการซึ่งได้จัดทำขึ้นเป็นทางราชการ ซึ่งก็เป็นอีกส่วนหนึ่งที่เป็นแรงหนุนให้งานพัฒนาการก้าวหน้าไปสู่จุดหมาย  
ปลายทางรวดเร็วยิ่งขึ้นได้ แม้จะเป็นเพียงกำลังเล็กน้อย แต่ค่าของมันจะเป็นบวกคือมากกว่า ๐ จะขอกล่าวแต่เพียงย่อ ๆ  
ดังนี้

- งานซึ่งคณะกรรมการจัดงานการกุศลได้ดำเนินการร่วมกับประชาชนในหมู่บ้านต่าง ๆ
- ร่วมจัดงานที่บ้านเลี้ยก ๒ ครั้ง เหลือเงินสุทธิ ในการจัดงานมอบเป็นสมบัติ ร.ร.และวัดรวม ๕๐๐๐ บาท
- ร่วมจัดงานที่บ้านหนองคันทัน ๑ ครั้ง เหลือเงินสุทธิมอบให้แก่วางราชการเพื่อสร้าง ร.ร.เอกเทศถาวรที่บ้าน  
หนองคันทัน รวม ๕๕๓๑ บาท
- ร่วมจัดงานบ้านเชียงเหียน ๑ ครั้ง เหลือเงินและวัสดุยกให้เป็นสมบัติของ ร.ร. พันกว่าบาท
- ร่วมจัดงานบ้านใหม่ ๑ ครั้ง เหลือเงินสุทธิ ๓ พันกว่า บาท มอบให้ ร.ร.บ้านใหม่ เพื่อดำเนินการปรับปรุง  
โรงเรียนต่อไป ปรากฏว่าการจัดงานไม่เคยมีการขาดทุนเลย

อนึ่ง เงินที่คณะกรรมการจัดงานการกุศลมอบให้ไว้ กลุ่มคณะกรรมการได้ขอร้องให้ทุกสถานบรรณที่รับเงินไป  
นั้น ก่อนจะทำการใช้เงิน ขอให้เจ้าหน้าที่ประชุมของชาวบ้าน หรือกรรมการพัฒนาการ หรือกรรมการศึกษาเสียก่อนจึงนำไปใช้  
ในกิจการนั้น ๆ ได้ตามความประสงค์

นอกจากงานที่กล่าวมาแล้วข้างต้น กลุ่มพัฒนาการตำบลเขาวานี้ ยังได้รับความกรุณาจากองค์กรต่างๆ  
ดังต่อไปนี้

ได้รับความช่วยเหลือจากหน่วยบูรณะทางหลวงแผ่นดิน นอกจากกำลังคน กำลังความคิดแล้ว ยัง  
ได้รับความร่วมมือทางเครื่องจักรอีกสองเครื่อง จะขอกกล่าวเท่าที่จำได้และประมาณราคาแต่พอใกล้เคียง ดังนี้

- ๒.๑ ใ้ช่วยใช้เครื่องจักรเคลื่อนดินบริเวณสถานีอนามัยใช้เวลา ๒ วัน คิดเป็นมูลค่าประมาณ ๒๐๐๐ บาท
- ๒.๒ ใ้เคลื่อนดินทำทางเขามุมบ้านเขาวานใหญ่ รวม ๓ เส้น คิดเป็นมูลค่าประมาณ ๓๐๐๐ บาท
- ๒.๓ ใ้เคลื่อนดินทำทางเขามุมบ้านหิน ๒ เส้น คิดเป็นมูลค่าประมาณ ๒๐๐๐ บาท
- ๒.๔ ใ้เคลื่อนดินสนามหน้าโรงเรียนบ้านหินเขียงเหียน (ก่อนได้รับความช่วยเหลือจากหน่วยทหารสหรัฐ) และ  
ทางเขามุมบ้านเขียงเหียนคิดเป็นมูลค่า ประมาณ ๓๐๐๐ บาท

๒.๕ ใ้ช่วยขนหินสู่กรังเพื่อทำพื้นศาลาประชาคม และถนนเข้าโรงเรียนบ้านเขาวาน ๕๐ กวี่ คิดเป็นมูลค่า  
ประมาณ ๑๐๐๐ บาท

๒.๖ ใ้ช่วยขน กวัก หวาย จากบ้านท่ากุ่ม ตำบลท่ากุ่ม เพื่อสร้างพระอุโบสถวัดใหม่ชุมชนเขาวาน ขณะนี้อยู่ใน  
ระหว่างดำเนินการอยู่ ยังไม่อาจประเมินราคาได้

๒.๗ มอบดินน้ำมัน (ถึงเปล่า) ให้ ร.ร.ต่าง ๆ และวัดไม่ต่ำกว่า ๑๐ ใบ ไม่ทราบว่าราคาเท่าใด

๓. ได้รับความช่วยเหลือร่วมมือจากชาวต่างประเทศอีกดังนี้

๓.๑ มร.ชาร์ล เอ็ฟ.โคลส และมิสซิส เจน ภรรยาได้มอบเงินเพื่อสมทบสร้างบ้านหนองคัน ๕๐๐ บาท  
และได้รวมเป็นกรรมการจัดงานการกุศลต่าง รวม ๒ ครั้ง

๓.๒ ทางส.ป.อ. ได้บริจาคและช่วยเหลือกิจการต่าง ๆ ดังนี้

- ๓.๒.๑ มอบแท่งน้ำให้โรงเรียนและสถานีอนามัย รวม ๓ ใบ ราคาประมาณ ๒๗๐๐ บาท
- ๓.๒.๒ มอบโต๊ะมานั่งนักเรียนชนิดไม้ให้ แก่ ร.ร.ต่าง ๆ จำนวน ๒๐๐ ชุด ราคาประมาณ ๒๐,๐๐๐ บาท
- ๓.๒.๓ มอบสมุด ดินสอ ยางลบ ไม้บรรทัดให้แก่ นักเรียน ไม่สามารถประมาณราคาให้ใกล้เคียงได้
- ๓.๒.๔ ใ้ยา . . . แก่สถานีอนามัย ๓ กลอง ราคา ๑๕๐๐ บาท

๓.๒.๕ ปรับปรุงทางไป ร.ร.มิตรภาพ เฉพาะในเขตตำบลเขาวาน ประมาณ ๓ ก.ม. ประมาณ ๓ หมื่นบาท

๔. โครงการที่จะสร้างโรงเรียน ที่จะแยกออกจากศาลาวัดเพื่อสร้างเป็น ร.ร. เอกเทศถาวร ดังนี้

๔.๑ จะทำการก่อสร้าง ร.ร.บ้านหม้อ ประชาชนหาทุนไว้แล้ว ๓๕๐๐ บาท ปีนี้จะจัดงานหาทุนเพิ่มเติม  
อีก จะให้เสร็จภายใน พ.ศ. ๒๕๐๕ นี้ สร้างแบบ ๘ ห้องเรียน เพื่อขยายชั้นเรียน ป. ๕ - ๘

๔.๒ จะทำการก่อสร้าง ร.ร. กู (รวม ร.ร. วัดบ้านคอนและสงเป็ล้อย) ขณะนี้มีทุนอยู่แล้ว ๑,๐๐๐ บาท

๔.๔ จะทำการก่อสร้างโรงเรียนบ้านคิ้ว มีเงินทุนตั้ง ร.ร. ได้รับไว้แล้ว ๓๐๐๐ บาท จะให้เสร็จในปี

พ.ศ. ๒๕๑๓

เป็นขึ้นว่าโครงการสร้างโรงเรียนเอกเทศของตำบลเขาวาน พอดีปี พ.ศ. ๒๕๐๓ ก็จะมีโรงเรียน  
เอกเทศถาวรทุกโรงเรียน

งานเหล่านี้ถ้าหากมองด้วยตาเปล่าจะไม่เห็นแม้แต่ประชาชนผู้อยู่ภายในตำบลเขาวานี้ ตลอดจนเจ้าหน้าที่  
บางคนอาจยังไม่เห็นด้วยตนเอง แต่ถ้าหากจะได้พิจารณาผลงานและสองประเมินค่าเป็นเงินแล้ว ท่าน  
ลองคำนวณดูเถิด เมื่อใดเป็นตัวเลขให้เห็นแล้ว จะคิดว่าไม่น่าเป็นไปได้ แต่ความจริงเป็นไปได้ และเป็น  
ไปอย่างหาข้อถกเถียงไม่ได้เลย

นี่คืองานพัฒนาการที่ดำเนินการไปนอกเหนือจากโครงการที่ได้ขออนุมัติจากทางราชการ แต่  
หากจะคิดว่างานนี้ไม่ใช่งานซึ่งสร้างความเจริญรุ่งเรืองให้แก่ท้องถิ่นและประเทศชาติ  
แล้ว ก็คงเป็นการปฏิเสธที่คลาดเคลื่อนจากข้อเท็จจริง

งานด้านการส่งเสริมยาสูบพันธุ์ เคอร์กีช รวบรวมโดยนายไพฑูรย์ ภูโสภาก พนักงานโรง  
บ่มใบยาสูบ - ชาวตำบลเขาวานี้ได้เริ่มต้นตัวในการปลูกยาสูบพันธุ์ เคอร์กีช มาตั้งแต่ พ.ศ. ๒๕๐๕  
ปี ๒๕๐๕ ได้ทำการปลูกยาเคอร์กีชจำนวน ๒๐ ไร่ ๑ ไร่จะผลิตยาสูบแห้งได้ตั้งแต่ ๑๒๐ - ๒๐๐  
ก.ก. เวลาขายจะขายได้ไร่ละประมาณ ๑๒๐๐ - ๒๐๐๐ บาท ถ้าหากไร่ยาสูบมีความงามสม่ำเสมอ และ  
สมบูรณ์คืออาจขายได้ไร่ละถึง ๓,๐๐๐ บาท ส่วนชาวไร่ที่ปลูกยาสูบในปี พ.ศ. ๒๕๐๕ รายสูงสุดคือ -  
นายพาท รักษ์ขันธ์ก็ ปลูกยาเคอร์กีชประมาณ ๓ งาน ขายได้เงินในปีที่แล้ว จำนวน ๑๓๐๐ บาท

ส่วนปี ๒๕๐๖ - ๒๕๐๗ นี้ นับเป็นปีที่ ๒ ของการปลูกยาเคอร์กีช เฉพาะตำบลเขาวานี้ปลูกยา  
เคอร์กีชถึง ๔๐ ไร่ ทวีขึ้นเป็น ๒ เท่าของปีที่แล้ว ซึ่งพืชจะปลูกเป็นปีที่ ๒ เท่ากันกับตำบลอื่น ๆ แต่ในปี  
๒๕๐๗ นี้ เราคิดว่าการผลิตผลต่อไร่ คงจะสูงขึ้นกว่าปีที่แล้วเช่นเดียวกัน และคงจะดำเนินการปลูกและขาย  
การผลิตผลยาสูบเคอร์กีชให้สูงขึ้นทุก ๆ ปีไป

สำหรับงานด้านพระพุทธศาสนาที่วัดใหม่เขาวานี้ได้ดำเนินการสร้างพระอุโบสถมาหลายปีแล้วยังไม่  
สำเร็จ และในปี ๒๕๐๖ นี้ อาณา มุญษนะ อธิการ รัฐมนตรีช่วยว่าการกระทรวงพัฒนาการ ได้เข้ามาหา  
กรฐินวิเทศสัมพันธ์ มาถวายที่วัดใหม่เขาวานี้ และในโอกาสเดียวกันนี้ ก็ได้มอบเงินจำนวน ๒ หมื่นกว่าบาท  
ให้แก่วัดเพื่อสมทบทุนสร้างพระอุโบสถด้วย ซึ่งเป็นงานที่ประชาชนชาวตำบลรู้สึกทราบซึ่งถึงกุศลเจตนาอันดี  
ของ อาณา รัฐมนตรีเป็นอย่างยิ่ง

งานของคณะกลุ่มซึ่งเราขอเรียกว่ากลุ่มจัดงานสาธารณกุศลของตำบลเขาวานี้ที่ควรจะรู้ไว้  
ขึ้นสำคัญอีกอันหนึ่งก็คือแก่การจัดงานที่หมู่บ้านเขาวานี้ ๒ ครั้ง เหลือเงินสุทธิ ๒ หมื่นกว่าบาท และเงินจำนวน  
ดังกล่าว คณะกรรมการได้มอบให้แก่สถานีนอนามัย, โรงเรียนและวัดเพื่อปรับปรุงกิจการของสถานมรดกดังกล่าว  
อันนับว่าเป็นขบวนการดำเนินการกุศลที่คิดว่าเข้มแข็งและเสียสละอย่างมาก เมื่อท่านทราบกิจการดังกล่าว  
แล้ว ก็คิดว่า หากจะใคร่จักว่า ชาวตำบลเขาวานีส่วนใหญ่มาจากไหน เพื่อประกอบการวินิจฉัยปัญหาอื่น ๆ ต่อไป  
จึงใคร่เรียนให้ทราบไว้ ณ โอกาสนี้

ในราว ๒๐๐ กว่าปีมาแล้ว หมู่บ้านคอง (ขณะนี้ที่บ้านร้างอยู่ตะวันออกภูเขาวานี้) ได้ตั้ง  
ขึ้นโดยมีประชาชนมาจากบ้านท่าแลดสองข้าง อ. โนนสูง จ. กาฬสินธุ์ และมาจากบ้านสีแก้ว อ. เมือง  
จ. ร้อยเอ็ด ครั้นตั้งอยู่ได้นานเท่าใดไม่ปรากฏ ก็ได้แยกย้ายไปตั้งบ้านใหม่ที่ หมู่บ้าน เขาวานี, บ้านหนอง  
คัน และบ้านเวียด แล้วปล่อยให้บ้านเดิมร้างไป แล้วจึงได้ขยายไปตั้งเป็นบ้านอื่น ๆ อีก รวม ๑๑ หมู่บ้าน ส่วน  
หมู่ที่ ๑๑ คือบ้านหม้อ นั้น ประชาชนอพยพมาจาก อ. โนนสูง จ. นครราชสีมา มาประกอบอาชีพข้างหน่อดินเผา  
จึงตั้งชื่อว่าบ้านหม้อ และขณะนี้ได้ขยายกิจการกรรมกรมีเครื่องใช้อื่น ๆ ขึ้นจำหน่ายหลายอย่าง.

January 19, 1964

[514, 8:44]

The Father of Mother Ho:m:

Mr. Sǎw confirmed the story that the house of Mr. Phon had been his father-in-law's house and that his father-in-law had been the head man. He also said that the father-in-law had been a priest for a long time and had been a nákprà:t ( นักปราชญ์ ). By this he means a nákprà:t ( นักปราชญ์ )--'a scholar'. Mr. Sǎw said that he thought that the reason why Mr. Phon has more land than Mother Ho:m is that Mr. Phon has purchased more land. [514]

Add

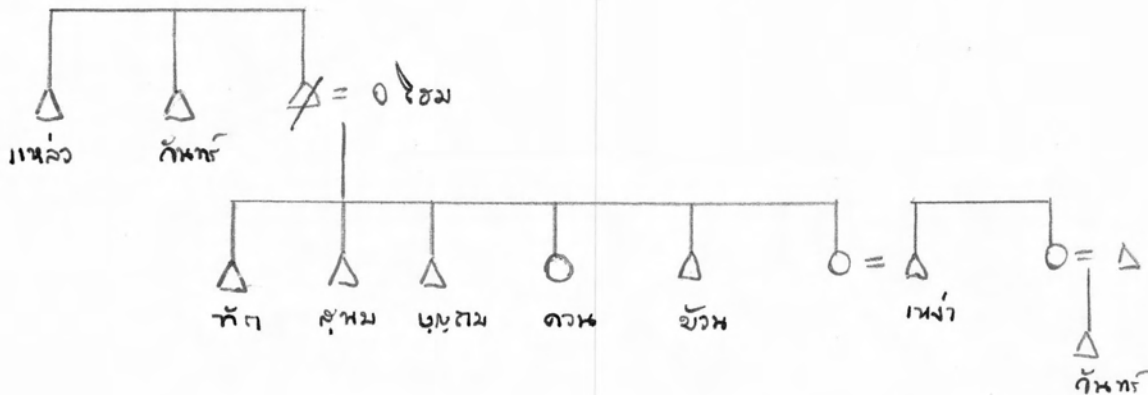
20 January 1964

In Mahasarakham

January 21, 1964

[514] Catching Fish in the Communal Pond:

Previously, I described the fish hunting project in the ponds of Mother Ho:m and Mr. Phon. This pond draining type of fishing is called să:pa: ( สะป่า ). I also mentioned that the project was limited to kinsmen. The case of who worked on Mother Ho:m's pond presents an interesting use of bilateral kin ties for bringing together on a communal project a group of kinsmen. There were the two younger brothers of Mother Ho:m's husband--Na:i Lae:w ( นายแลว ) and Nai Can ( นายกัน ), Ngaw, Nuan, Bunthom, Duan, Phom (and That). Mr. Ngaw was the head of the group as the leading male in the central family--i.e., Mother Ho:m's. The following kin diagram shows the working party (those participating shown in red): [514/5]



[513]

[515] Thambunbâ:n:

Observed khâ:wphũ:n being made at the house of Mr. Ta:p. Mr. Ngaw says that he will have a thambunbâ:n tomorrow. Mr. Ngaw says that at this time of the year when the rice cycle is complete and the rice has been placed in the granary, people like to have thambunbâ:n. In addition to Mr. Tâ:p, Mr. Hòk ( හූ )--Mr. Ngaw's brother-in-law--and Mr. Làe: ( ලා ) in KY are in preparatory stages for a thambunbâ:n.

Legal Incident:

In the case of Mr. Cha:i killing the cow, it seems that the cow belonged to Na:ng Suai, the daughter of Na:ng Beng and the wife of Na:i Lae: (Le: ?) in KY. Mr. Cha:i's explanation was that he had been walking in the fields and he had seen the cow which he thought was already dead. He was very hungry and so he decided to eat it. [515/6]

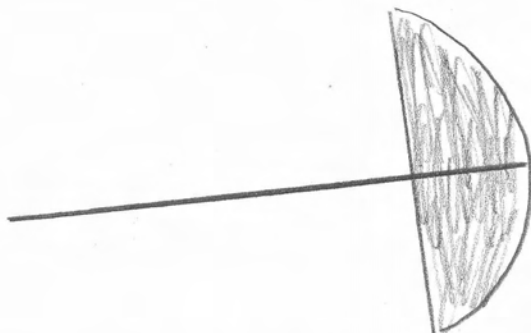
Scarecrow:

That came by with a scarecrow made of straw--called hún ( හූන ) in Lao. Exactly same pattern as in west. Made in shape of man; placed in garden (Mr. Ngaw mentioned watermelons); used to frighten away crows; clothes and hat placed on it; associated with instrument which makes sound in the wind. [516]

January 22, 1964

[516] Material Culture Associated With Rice:

Paid a visit to the threshing floor of the family of Na:ng Beng (Na:i Sam<sup>o</sup>:n is now head of family). In the middle of the threshing floor--  
lă:n ( ลาน )--there was a huge pile of rice which Mr. Ngaw said was the biggest harvest in the village. On one side was the pile of straw (Lao - fiang / ฟ้าง ; Thai - fa:ng / ฟาง ) which will eventually be put in a straw stack. On another side was a small pile of rice sheaves as yet unthreshed. On the opposite side was a much larger stack of sheaves which will be used as seed. The sheaves are known in Lao as khà:w pù:k ( ขี้ปอก ). The rice which is threshed is stacked into the pile by means of using a long stick to which is attached a curved board.



[516]

This in Lao is called mâikăthă: ( ม้ากัถ ). A sort of weed broom, called in Lao mâi khă:n lă:w ( ม้าคานลาว ), is used to sweep the pile of rice free of extraneous matter. [517]

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[57] During the time that the rice is on the threshing floor, someone sleeps there. He sometimes sleeps in a small hut, but occasionally will sleep in a burrow made in the straw. This burrow is called in Lao sûm ( ສຸ່ມ ).

On the way back from the fields we saw some men making a platform on which the straw will be placed. The platform is called hã:n fīang ( ຫ່າງ ຟ້າງ ). Sometimes, the straw is also placed in a tree. Both practices are to get the straw up out of the reach of the buffalo and cattle.

Also, noticed at the threshing floor a hoe which is called makcök ( ມັກຈັກ ) in Lao.

Mr. Ngaw explained to us that there are two types of oxcarts depending on whether the frame is attached to the outside or inside of the axle. If it is attached to the outside, it is called a kian ( ກື່ນ ) in Lao and a khwan ( ກວັນ ) in Thai. If it is attached to the inside it is called a lq: ( ລົວ ) which means litl. 'wheel'. [57/2]

#### A Social Realignment in Khûm Pà: Hà:t:

Near the house of Mr. Can Thapsuri, a new small house has been erected. This is for the father of Mr. Læ: Somphithak, who also lives in KPH. Apparently, the old man who is very deaf, moves from one son to another and had been living with another son in KL prior to moving here. This however is a separate household.

#### The Illiteracy of Mr. Can Thapsuri:

Mr. Can Thapsuri who is still a young man and who lives in KPH explains [57/3]

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3.

[518] the fact that he is illiterate by the fact that his father died when  
he was very young, and thus he never had the opportunity to attend school. [518]

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[515] Thambunbâ:n:

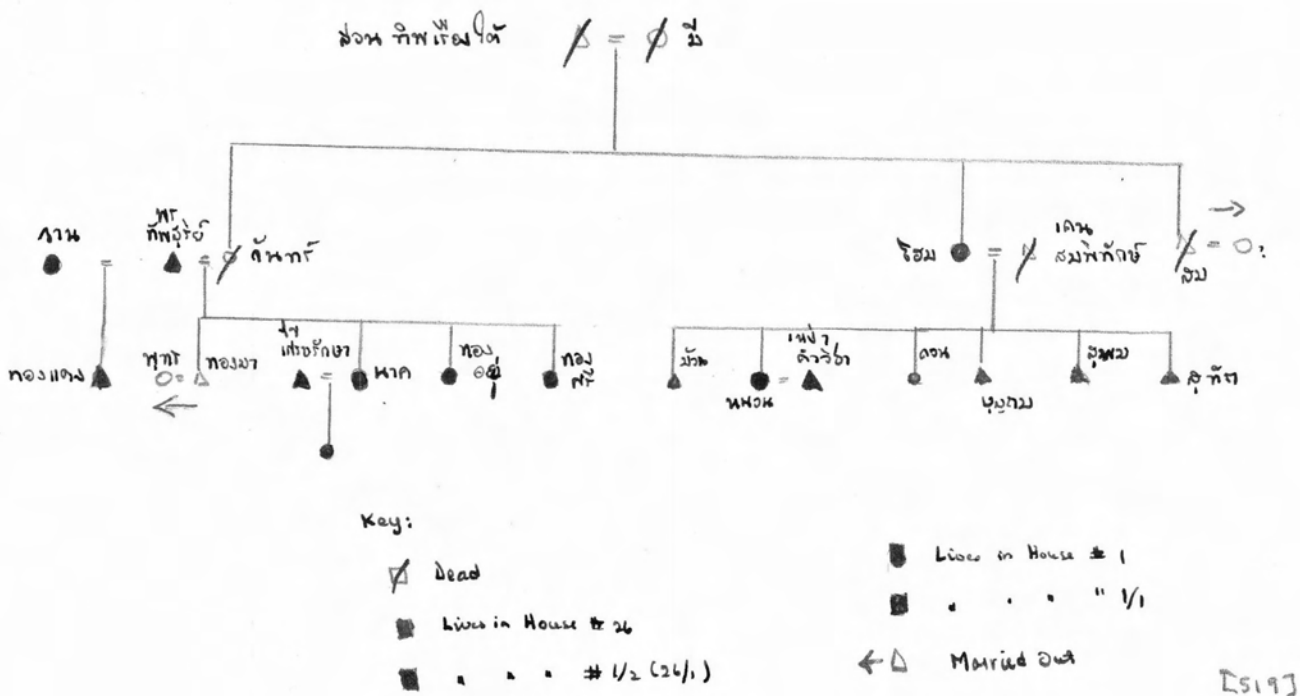
Mr. Ngaw says that he is planning to buy white rice in the market today in order that the making of khâ:wphū:n for a thambun can be begun. I asked what thambun? He replied a thambun either for Khum Yai or for the whole village. He said that Mr. Phon and Mr. Si:hâ: will be making this decision.

Wat Leaders:

In referring to Mr. Si:ha: as leader of the wat, Mr. Ngaw called him the tha:jôkwât ( ท้าจ้อกวัต ). If there was a female leader (there is none in BNT), she would be called tha:yika:wat ( ท้ายิกาวัต ). [516/19]

Genalogical Illustration of Kin Structure in BNT:

The following kin diagram shows three generations of descendents of Mr. Sô:n Thîpryangtâi.



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[523] Certain social structural features can be seen by referring to the people included in the diagram.

1. Uxorilocal Residence Rule:

Upon marriage to Na:ng Canthi:, Na:i Phon came to live with his parents-in-law. Similarly for Na:i Khe:n, the husband of Na:ng Ho:m. Though later Khe:n built a separate house (number 26) near the house of his parents-in-law's house (number 1). Phon continued to reside in his parents-in-law's house, and eventually inherited the house (or rather his wife inherited it). In the next generation, Na:i Khai<sup>v</sup> orig., on marriage to Na:ng Na:k, the daughter of Na:i Phon and Na:ng Canthi:, came to live with his parents-in-law (Hse. number 1), but later built his own house (number 1/1). Na:i Som<sup>v</sup>, the son of Na:i Sō:n, married out and went to live in the village of Bā:n Dō:n Dū:. Similarly, Na:i Thō:ng Ma:, the son of Na:i Phon moved out, on marriage, and went to live with his wife's parents.

There are two exceptions to this rule: the first is the case of the 2nd wife of Na:i Phon, Na:ng Wa:n, who moved in with her husband. The reason for this was because when the marriage occurred, later in middle age, Mr. Phon had an established position (headman) and land (inherited from his first wife) in BNT. The second exception is Ngāw who came to live near his mother-in-law's house before he had any intention of marrying. However, once he did marry Nūan, the pattern became established, though the relationship of Nūan-Ngāw went through stages of servant, mistress and finally wife (without formal ceremony other than presenting somma: to Nūan's mother). In fact something might be made of the pressure of trad. [524]

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[524] patterns on Mr. Ngaw for him to make permanent a relationship which he himself admitted to us when we first arrived in the village as being purely temporary.

## 2. Property Inheritance:

Upon the death of the parents Sō:n and Mi:, their two daughter inherited their property. The inheritance was uneven with Na:ng Canthi: getting the house and more land than Na:ng Ho:m. The reason for this is unclear but seems to have something to do with a preference for son-in-law Phon. When the property passed to the two daughters, it became joint property with their respective husbands. The son and Brother Sōm received nothing.

Mr. Ngaw gives one reason for matrilineal inheritance as due to the fact 'that it is easier for men to find new land or money'. It should be noted, however, that this principle is supplemented by the facts that men make decisions about selling (and buying) land, about building new houses, and about leaving and starting up in a new area.

Upon the death of his wife canthi:, after 20-25 years of marriage, Mr. Phon 'inherited' all joint property. Since his new wife came to live with Mr. Phon, he did not foresake this inheritance as he would have had he 'followed his wife'. Mr. Ngaw says that Phon is to be pitied because he has three daughters who will divide up his property and land. [525]

## 3. Possible Inheritance of Position

Another interesting fact which may or may not be significant is that [527]

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[522] on the death of Mr. Sō:n, who was headman, Mr. Phon, his son-in-law, was 'selected/elected' to be the new headman. From my inquiries, I have found no feeling that a principle of 'matrilineally inherited' position was applied. Mr. Ngaw has said repeatedly that there are a number of qualified people who could succeed Mr. Phon as headman (none of whom are his son-in-law). When I had mistakingly thought that Mr. Phon had succeeded his own father as headman, I had opined that one of the reasons for this being the case was because Mr. Phon had exercised the duties and powers of headman in the old age of his father. This same reason would make far more sense in the case of son-in-law succeeding father-in-law when the son-in-law is living in the same house as his father-in-law. In any event, if there was matrilineal inheritance of position on the part of headmanship, it does not seem to be fixed principle at the present time.

#### 4. Economic Units:

The matrilineal extended family, even when more than one household is involved, seems to be an economic unit. Thus, households Nos. 1 and 1/1 cooperate on rice farming and fishing (see above example). Similarly, for households Nos. 26 and 26/1 (1/2), though since Mr. Ngaw is not a rice farmer, he does not participate in that economic endeavour, there is cooperation also. However, the households also retain a separate economic identity in that a son-in-law household <sup>[521/3]</sup> may and often does have separate rice land (Household number 1/1 has 2 rai of rice land) which it takes care of itself. Whether the rice from this rice land goes into a communal [523]

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can) or separate granary, I am not yet certain, but this will become apparent in the current economic survey which I am making.

5. Ritual Integration of Matrilineally Extended Households:

In the thambun bâ:n ceremony which Mr. Phon (H.H. number 1) sponsored, and which was described above, the parent H.H. (number 1) and the son-in-law H.H. (1/1) were symbolically brought together by the "string".

6. Kin Behaviour:

Mr. Ngaw has a strong feeling of responsibility towards his mother-in-law and has already helped build her a new granary and is planning to contribute in both money and work to help her repair her house. Part of the feeling of responsibility may stem from his greater wealth and from the fact that there is no head of household for Mo. Ho:m's household.

Mr. Phon exercises a certain masculine, elder, influence over the family of Mo. Ho:m because of the fact that the male head of family--Khe:n-- is dead. He feels perfectly free, and has done so, to criticize what he considers atypical treatment as a wife which Nuan has received from Mr. Ngaw. [523]

[594] Morning Activities

This morning, I went to the fields near KY well to watch the priest flying a kite which he made for my family. As it was about 7:30, I was able to observe some morning behavioural patterns. Many people were at the well, mainly adolescent girls and young teenage boys 12-14. Some women and children were out catching fish with a sàwǐng in the nǒ:ng, known as nǒ:ng tum, or were digging for small frogs with a sǐam in the mud flats around the drying pond. I passed several groups of men who had already begun making bamboo walling.

A Case of Male Inheritance:

This morning we saw a group of men going out to the fields. What transpired was that they were going out to divide more land for the inheritance of Mr. Làe: Sǒmphíták (H.H. number 20). This story went something like this: Mr. Lae: married out and went to live with his wife's family. When his own parents died, his sister inherited their land and property, and as was traditional, he received nothing. However, his own wife died, and he decided that he didn't wish to continue living in her house and managing her property, so he returned to BNT. He then laid claim to part of his sister's land as his own inheritance. And this is what he got today. He threw a small feast after the division for the large group of men present.

Some points of analysis: It is interesting to note that such a situation can occur--i.e., that a man can lay claim to a part of his [594]

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2.

[524]parents legacy and more interesting that his claims can be sanctioned by  
others in the community. Mr. Ngaw however said that it was not truly  
proper behaviour of Mr. Lae: to do this and obviously himself disapproved  
of such a trespass of what he considers the correct patterns.

Wat Committee:

The following people are members of the wat committee (kammāka:nwāt  
or kammāka:n sà:tsàna: [ กทมวณวัด / กทมวณวัดอาสา ]):

- Mr. Ho:m Thápsùrí ( หมอ โฮม กัทสฺรือ ) Ky Asst. Headman
- Mr. Cha:i Sǒmphíthák ( หมอ ชาน สอหมัก ) Ky " "
- Mr. La: Thápsùrí ( หมอ ลา กัทสฺรือ ) KL
- Mr. Lae: Cantháryang ( หมอเลอ คันทวย ) KW
- Mr. Di: Phonkhán ( หมอ ดี พจนันท์ ) KW
- Mr. Da:w Tháptha:ni: ( หมอ ดาว กัทสนี่ ) KNKN
- Mr. Sǒ:n Sē:tráksǎ: ( หมอสอน เสตรง ) KNKN
- Mr. Phonma: Sē:tráksǎ: ( พนม เสตรง ) KNKN
- Mr. Bunsi: Ra:tsi:ha: ( หมอ บุนศิริ รังสีหา ) KL

In addition to this committee there are old respected laymen who are in  
charge of looking after wat affairs. These men are called ~~sǎ:rǎwāt~~ ( ~~)~~  
~~which is incorrect and probably should be spelled~~ sǎ:rǎwāt ( สราวาท ),  
'inspector'. These men are as follows: [525]

- Father Hǒ: ('Cèk') Thápsùrí ( พ่อ กัทสฺรือ ) KW and KN
- Father Mǐ: Thápsùrí ( มี กัทสฺรือ ) KY
- Father Bun Thápthámâ:t ( บุน กัทสนี่ ) KNKN
- Father Phan Thápsùrí ( พัน กัทสฺรือ ) KL [526]

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[๕๖] Finally, there is Father SĪ:hă: Tháptha:ni: ( <sup>ส.ร่ำว่า</sup> ส.ร่ำว่า ) who is saláwát for the whole village and is kind of supervisor of village religious affairs. He is also called tha:yókwa't ( ทาฮัก ) and supervisor, phú:du:lae: ( <sup>พู่ดูเล</sup> พู่ดูเล ) and "permanent secretary".

Taken together, it is the responsibility of these men to look after the religious affairs of the village.

A Realignment in HH Number 36:

After the death of the wife of Mr. Ma: Thápsurí ( <sup>มาศุริ</sup> มาศุริ ) who lived in HH Number 36, he took a 2nd wife from B. Kla:ng (Bride price ฿106). Then the old household Number 36 split up. Half the house (physically) was moved from the original spot in KY to a new spot near the house of Mr. Chu: at the crossroads at the entrance to the village. He took with him his new wife and his children by his first wife.

Na:ng Mũ:, the sister of Mr. Ma:'s 1st wife (and who incidently is blind) and her infant daughter continued to live in the 2nd half of House Number 36. [๕๖๗]

Village Meeting:

This evening there was a meeting--this time held in the <sup>ku thi</sup> khuti in the wat instead of at mō:lam stage in front of Mr. Phon's house--probably a result of the meeting concerning religious matters. The meeting concerned the following: (1) thambun ceremonies for khums (KW, KY, KL will probably hold ones); (2) Bunkhâ:wci: or Bun Khâ:w ki:; (3) Bun Phrá Wê:t; (4) and paying for a Burmese gong that was received last year but which hasn't yet been paid for. [๕๖๗]

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[527] I am continually amazed at these meetings that anything gets done at all because everyone talks at once and no one seems to chair the meeting. At any rate what seemed to have been decided was (1) the ordering of events: the thambun for KW followed by that for KL and KY; Bun Khá:w cí:, and finally Bun Phrá Wê:t. (2) that there will be a collecting of money from everyone in the village to pay for the gong. A point was made especially of telling me about the need for the money for the gong. [527]

[๕๗] Objects and Possessions of Households:

This morning I began the Economic Survey. While giving the survey in the house of Mr. Phan Thápsùrí--one of the more wealthy households of the village--Jane made a list of things in the household. The following are the things which she observed.

On porch, clay water jugs of various sizes (some the cheap kind from B. Mō: and others expensive variety from Saraburi) [๕๗/๕]

Coconut shell water scoop with handle

Metal water scoops (khān)

broom (mai khwāt)

thāng for measuring rice

clay bowls

chopping board (khian)

mortar and pestle (khōk    กบ                      and māiti:phrik    ไม้ตีหิน                      )

knives of various shapes

water carrying baskets

palm toppee hat

charcoal stove (taw fai    เตาไฟ                      )

fish net, sāwīng (    ส่อง                      )

fish net    hēi: (ไม้)                      )  
basket for drying cotton and other things (kradong    คราด                      )

fish baskets of assorted shapes

cradle stand

shirts, phā:khāwma:, sarōng, blouses, cotton underpants, phā:sin, T-shirts

(on people) earrings, watch

rubber and leather thong sandals; sneakers, socks [๕๗๖]

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[528] straw hats [522/93]

metal Bi:p for carrying water

different sizes of enamel bowls

reed mats

spittoons (metal with painted coloured flowers)

bamboo bed

mattresses

pillows

large chopping board with handle carved out of it

blankets, towels

fermented fish jars

4-sided stand for winding silk and cotton on

special silk baskets for worms to spin in

rough chairs and tin stools

crochet hooks for making fish nets

betel sets

screened food cupboard (probl. only one in village)

wireless

glutinous rice baskets of various shapes

glutinous rice steaming baskets

clay cooking jars [529/525]

wood spoons of straight bamboo

looms

wicker chicken cage

small spade, siam ( 1202 ) [530]

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3.

[535] hoe

rope

mirror

photos, calendars, posters

carrying stick

tin spoons

sickles

sticks for threshing rice (maiti:khâ:w -  $\text{ມ້າຍໄທ}$ )

weaving circle

khwian/lô: and large basket which fits on to it

flowered trays used esp. for carrying food for monks and for guests

metal pails

saw and hammer

umbrella

bow for cleaning cotton [530/1]

mailbox looking contraption in which can be placed a small kerosene lamp

thus forming a primitive sort of flashlight

kerosene lamp

sewing machine (rare in village)

un-lacquered baskets for carrying rice

It should be noted that this house was one of the richest in the village.

Village Activities:

In KY observed near place where men are working on blacksmithing (but [531])

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(51) not at Mr. Tà:p's house), women collected in a kapok-tree orchard. One woman making bamboo matting. Other women working on thread winding. Two women tending children. One woman lying down.

Visit with Nai Amphoe, et al. to Tambon Nǒ:ng Kung:

Today, the Nai Amphoe came to the village with Mr. Sawāi (the CD supervisor), Mr. Wichian, the Nai Amphoe's family (wife, 2 daughters, small son), female CD officer for T. Nǒ:ng Kung, and two Peace Corps Volunteers CD workers (one of whom will be working in Mahasarakham). We were invited and joined in on a tour of Tambon Nǒ:ng Kung. I was especially interested to see this tambon because that is where the feared ("killed 2 men") Kamnan Lǒ:t lives. The Kamnan certainly has vast holdings in livestock, upland (lots of watermelons this year) and rice land, and house property (he has 5-6 houses and a different wife in each of them). I was also interested to see the Nai Amphoe in action. He certainly exercises rites de seigneur vis-à-vis most of the people and he came back with gifts of watermelon and fish. His family were obviously <sup>[531/2]</sup> bored and his wife indicated that though she had lived in Mahasarakham for 14 years, she has never learned a word of Lao. The group had brought a picnic lunch built around white rice and central Thai dishes. To this was added kai ya:ng, watermelon, and some Lao dishes by Kamnan Lǒ:t. I was amused at the eating arrangements. Except for Jane all the men ate separately and then no villager, not even Kamnan Lǒ:t was included in the group.

It has long been known that a "special relationship" exists between [532]

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[532] the Nai Amphoe and Kamnan L<sup>h</sup>:t. What this relationship exactly is, I am not certain, but I did see some excellent machine-produced lumber for the building of bridges, whereas further up the road in T. Khwaw, near BNT, the villagers have had to make their own lumber. I suspect, but have no substantial evidence, that a financial arrangement beneficial to both Kamnan L<sup>h</sup>:t and the Na:i Amphoe exists.

We came back to town for the evening where we had supper at the Nai Amphoe's house. He got completely drunk and made an absolute ass of himself.

The Nai Amphoe has a very gruff manner and his exercising of the traditional official-in-power relationship vis-a-vis villagers does not endear him to the villagers though he certainly is shown every outward sign of respect and deference. Fortunately, he will retire in 7 months and perhaps one of the "newer breed" of officials will take his place. But the system is unfortunately thoroughly permeated with this type, and even the best have a difficult time in swimming against the current. [532]

January 26, 1964

[532] Age, Betel, and Tobacco:

I noticed the other day a small female child of about 4-5 years old who was chewing betel. Jane says that Mother Ho:m says that women usually start chewing betel at about age 12 and that young boys of any age can start smoking. One often sees very small boys picking up the lighted butt which someone has discarded and taking a few final puffs on it. However, despite how early young girls can begin chewing betel, most betel chewing as a daily habit is limited to women middle-aged and older. [533]

January 27, 1964

[533] Thambunbâ:n:

This evening and tomorrow morning the households of Mr. Di: Thâpsùri ( ดี-ทัฬหะสูริ ), Mr. Hǒ: ( หมอ/โห ), Mr. Lâe: Canthâryang ( แล-คันทะระยาง ), and Mr. 'e:n Sê:trâksă: ( เอ็น-เศตฺรักสะ ) are holding concurrent thambunbâ:n ceremonies. There will be separate ceremonies for each household and not one ceremony encompassing all the households. Apparently, the fact that the wives of Mr. Hǒ:, Mr. Di:, and Mr. 'e:n are sisters is not a reason for this holding of a bun on the same day. [533]

[533] Thambunbâ:n:

I did not get the opportunity to see part of the ceremony of the previous evening, but priests came to sùat mon and a meal is given to those present. This morning went to the ceremonies in all 4 houses and will give a composite picture of the thambunbâ:n ceremony from these four and then will give individual <sup>[533/4]</sup> variations on these themes.

1) Preparation for Ceremony:

A string, fa:i monkhon (see description previously on pp. 504-5 in notebooks) is taken and wound around the house and ends in tray placed in the room in which the ceremony is to be held. This tray is called kha:i mongkhon (see description of what is included on the tray on p. 505 above). The priests come in and are seated on mattresses which are placed on top of reed mats. In front of them are placed empty bà:t and nearby is placed a large container of prepared khâ:wñlaw. Other accoutrements may be present or brought in when necessary. These will be explained below. In the case of the 4 ceremonies in point, phrá máhă: sěng, the brother of the headman from wat Po:si: in Mahasarakham, had come to the village and acted as head priest.

2) "Requesting the Precepts":

The ceremony begins by the "requesting of the precepts," khô:sĩn ( ກ໋ອ ສິນ ), Phô: Sĩ:hă: acted as leading layman (tha:yók) in these occasions and he led the laity present in "requesting the precepts" by taking a water scoop in which the three khruangbu:cha: with two lighted candles attached had been placed, held it up in a worshipful position while kneeling in front of the priests and then leading the laymen in the [534]

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[534] ritual request. When the request had been made, Phô:si:ha: presented the bowl to the head priest, who indicated the priests' willingness to comply with the request by touching the bowl. The bowl was then placed, by Phô: Sĭ:hă:, in front of the priests. [534/6]

3) The Giving of the Precepts:

Beginning with the namo..., the priests lead the laity in a response manner in repeating the Pali versions of the precepts.

4) Sùat Phrá hŭng:

After the finishing of the repeating of the sĭn, the head priest picked up the bowl with the khŭngbu:cha: and the two attached lighted candles and blew out the candles. Then after a short chant by Phô: Sĭ:hă:, the priests and the novices chanted a sùat, which was termed by one informant as sùat phrá hŭng ( ສຸດ ຫຼັງ ກຳ ມັດ ທຳ ທຳ ).

5) Sai Bà:t:

During the above chant, or immediately following it, one or more laymen will sàibà:t ( ສ້າງ ບ້າ ທຳ ທຳ ), i.e., fill the monks bowls with rice from the one or more containers of rice present. This is done by taking a handful of the rice and begin by placing it in the head priest's bà:t, then a handful is placed in each of the succeeding bà:t, down through and including the novices'. When the last bà:t has been reached, a second handful of rice is placed in the last bà:t, and then the person filling the bà:t moves back up towards the head priest's bà:t. Also during this time, someone, usually a woman, will arrange the dishes of kàp khâ:w on a tray. Sometimes cash is also placed in the last placing of rice in the bà:t. [535]

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[535] 6) Presentation of Food to the Monks:

When the food has been arranged, the ritual presentation of the food to the monks was done. This is known as thawa:i sangkhatha:n (ต๋าวอ๋อสังฆท๋าน )  
--a name by which the whole morning ceremony of the thambunbâ:n is also known because of the fact that it is the actual presentation of the food to the monks which brings the bun of the ceremony. During the changing of the presentation chant, those laymen presenting the food kneel (rather than sit in the 'wat position') and hold the offerings--trays of food and the bâ:t--and face level. When the chant is finished, the food is placed in front of the monks, and they indicate their acceptance by touching the container. Only men may make this actual presentation of food to the monks.

7) Monks eating of Food.

The monks thus partake of the food. If money has been placed in the bâ:t, it is unobtrusively taken out and placed in the monk's bag (by the monk). Sometimes, money is presented directly by the sponsor of the ceremony to the monk just before he begins eating. There is certainly no reluctance on the part of the monks to touch money.

The monks must eat their fill because it is by doing so that merit is conveyed. Thus, since there were 4 ceremonies this morning, the monks were obliged to eat at all four places. There is always more food than the monks can eat. They indicate their being through by the customary practice of drinking water and washing their hands. The trays of food and bâ:t are then removed. [536]

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[527] 8) Feeding of the guests:

After the trays have been removed from in front of the priests, they are placed in front of the guests present. The laity can eat from the same trays as the monks, but they can't eat the rice from the bâ:t. People usually eat in small groups of 4 or 5 and more food, if there are many guests, is brought forward to supplement what the monks had left.

9) Making of Holy Water:

Either during the time the laity are eating, or immediately after they have finished, the priests make holy water (nâ:m phrâphûtthâmon น้ำพระพุทธรูป) by holding candles (lighted) over baskets of water which had leaves in it. Appropriate chants were made during the making of holy water. There is apparently some allowances as to what order this occurs in the events.

10) Requesting a "Sermon":

After the 'holy water' had been made, Mr. Si:ha: took a water scoop, a kha:i thê:t, and attached to it lighted candles. Then he ritually requested a thê:t ('sermon'). Phrâ Mâhă: Sěng indicated his willingness to give a sermon, by taking the kha:i thê:t and blowing out the candles. He then made a short introductory chant and then entered into an extemporaneous sermon (in Thai, not Lao). During the sermon in all 4 ceremonies, he explained the significance of the thambunbâ:n and hoped that blessings would come to the house, the members of the family, and especially the head of household whom he would <sup>[537/10]</sup> mention by name. On some occasions, hardly anyone paid any attention to what was being said, but this didn't daunt Phrâ Mâhă: Sěng. He concluded the sermon with a short chant. [538]

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[537] 11) Truat Ná:m:

Then followed the truat ná:m which has a variation in case of thambunbâ:n. A banana stalk basket called in Lao either thông nà:ngũa or thông tuat ná:m was placed near a house post. A description of the contents of such a container is given on p. 507 of the notebooks. This was an offering for the earth goddess who is called in Lao phānā:ng <sup>Thōlānī:</sup> Thōmī: ( ໜຶ່ງ ທຸກ ທີ່ ). During the pouring of the water during the chant chunnum the:wāda: ( ໂຮມ ພຸດທະ ວິຫານ ), in which the bun made at the ceremony is spread to all creatures, humans, and spirits, the water in this case is passed specially in the offering for the Earth Goddess and not to the ground for all beings. The only time I have observed this offering is at the thambunbâ:n ceremony.

[N.B. These above comments on the truat na:m are not quite correct and the correct version is given at a later date. The Earth Goddess herself does not receive the offering, but is the carrier of the merit to all sentient beings and to the Devas (thewāda) as well. Also the ceremony is performed at the end of all ceremonial feeding of the monks. CFK 1.9.64]

In the house of Mr. Di:, this offering was not present--ordinary truat ná:m.

[N.B. In the above note, I overlooked the point that there are special features associated with the performance of truat ná:m in the thambunbâ:n ceremony, i.e., the use of the thông. CFK 1.9.64]

12) Rót Ná:m:

Then followed the sprinkling of the 'holy water'. The heads of the [538]

[538] household are first sprinkled during the chanting. Then the priests sprinkled water on the other inhabitants of the household and then around the house to all the corners, and all the rooms. After this and the chanting is over, the priests may take the remaining water and ritually bathe the head of household and wife. This [539] was done in all 4 cases.

13) Some times the ceremony ends at this point, but in the case of Mr. Di:, there was one other thing. Four flat banana stalk trays with offerings were taken and ritually presented to the malevolent phi: so they will be pacified and not trouble the household. For a description of this part of the ceremony, refer to the description of the thambunba:n ceremony held at the house of Mr. Hq: last year, and especially the description below.

14) The ceremony is concluded by taking the offering to the Earth Goddess and the offerings to the phi: and placing them at a "Three Corner" intersection of paths.

Other Observations on Thambunba:n Ceremony:

During the monk-laity activities, some men and women have pha:khawma: draped over their left shoulder and across the chest. However, this does not appear in all cases.

An offering is laid at the entrance of the granary. This offering is called in Lao pi:sà:t ( ປີສັດ ). [539]

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[534] More Thambunbâ:n:

Today there is to be a thambunbâ:n at the house of Mr. Hók (Mr. Ngaw's brother-in-law) and for the whole of Khum Wat. Last evening the priests first went to the house of Mr. Hók (2 priests, no novice). There they sat upon cushions with the <sup>[ 539/42 ]</sup> kha:i mongkhon placed in front of them. From the kha:i mongkhon was attached a string which was wound around the house. The priests were ritually "requested" to chant--sùat mon [I do not understand the parts of this chant as used in the evening]. Guests at Mr. Hok's house were then fed a meal.

The scene then shifted to the mǒ:lām stage which had been set up in front of Mr. Hok's house--thought by the villagers to be the centre of the khum. After the priests finished at Mr. Hok's house, they were led to the stage. Strings were tied around every house in the khum and then strung from these houses and attached to the stage. The kha:i mongkhon was placed in front of the priests. Again, they were "requested" to chant and again they chanted sùat mon. There was no evening sermon though Phrá Mǎhã: Sěng had been requested (not formally or ritually) to give one.

The mǒ:lām performance which followed was very much an essential part of the thambunbâ:n for the khúm ceremony. During the previous day and again yesterday, Mr. Ho:m had gone around collecting money from people in KW so that a generator and electricity could be made available for the mǒ:lām (people gave from B2.5 - 10.00). The stage had been erected in the centre of the khúm though this was not the best place for viewing purposes. No outside troupe was hired, but, rather, the troupe from KW (with Muan and Thq:ngyu: as stars) were on for the evening. The mǒ:lām got underway at about 10 p.m. after much time was spent in dressing, in wâikhru:, etc. [545]

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[547] It seemed to me that the story of the production was irrelevant for what people really enjoy are the humorous quips, the horseplay, the costume, the dancing.

During the day yesterday, in preparation for the big thambun, people were making khà:w phū:n.

Thambunbâ:n at Mr. Hok's:

I noticed that the sprinkling of water was done not only over people but also in various places in the house. Also, the heads of household were ritually bathed, but in this case it wasn't done by the priests but by Mr. Ta:p. The offering to phrā nā:ng thōlānī: was placed near a post-- this I have observed in other cases as well.

An important aspect of the ceremony which was observed in more detail than yesterday were the offerings placed at the corner posts of the house (no. 13 in the listing above). The offerings consisted of black, yellow, white rice (in this case no black rice was present in the house so the rice was sprinkled with charcoal dust), khà:w phū:n, joss sticks, tobacco, betel (prepared chews), and flowers. These implements were placed on flat banana stalk containers of the following shape.



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[542] Though these offerings are also called thống, they are not for ph(r)ā nā:ng thōlānī: but form part of the ritual to ward off and appease malevolent spirits (phĩ:rā:i <sup>ผี</sup> <sup>ร้าย</sup>) so that they will leave the house and its inhabitants alone during the ensuing year.

Other implements of the ceremony consisted of sticks about 2-3' in height and a mixture of sand and pebbles.

The order of events was as follows:

1. The priest (in this case) would move from corner to corner of the house and at each corner or direction would stand touching the stick which in turn touched the thống placed at the foot of the post. He would chant something, then repeat the process at the next post. This is called in Lao sù:t thq̄:t (spelled for me as <sup>สูต</sup> <sup>ตอก</sup>). It is possible that sù:t is the word for sutra and thq̄:t means "to take off, to pull off". It is also called in couplet form sù:tthq̄:t sù:tthq̄:n (<sup>สูตตอก</sup> <sup>สูตทวน</sup>) in which thq̄:n means "to withdraw, retreat". Thus, it is possible that the meaning of this aspect of the ceremony may mean "[the chanting] of a sutra [to cause the phĩ:] to withdraw or leave."
2. When this first aspect of the ceremony was over, a second priest would stand at each successive post at which was placed a bowl (khǎn) containing money, flowers and candles, and a dish with earth and pebbles called in Lao hĩn hǎe: kǎp sǎ:i (<sup>หิน</sup> <sup>แค้น</sup> <sup>กะป</sup> <sup>ทราย</sup>) "pebbles and sand" or alternatively lũ:k kuát sǎ: lũ:k (<sup>ลูก</sup> <sup>ทวน</sup> <sup>ไส้</sup> <sup>ลูก</sup>) \*don't know what kuát means). The <sup>householder</sup> would dig a small hole by the pole in which the priest would place the pebbles and sand. Then [543]

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[543] the priest would sprinkle some more around the post after the hole had been filled over. He would say a few kha:thă:. This part of the ceremony is called in Lao sù:t njāt ( สุ่ม ๖๑ ) in which njāt means "to cram or stuff".

After this last aspect of the ceremony was over, the banana leaf containers of the offerings were taken to a să:myâe:k ( สามีแยะก ) and left there. This Mr. Săw called buangsŭanglāhŭ: ( บวงสุมสงสงสงสงสง ) where buangsŭang means "to give worship to", but I have been unable to find the meaning of lāhŭ: (the spelling is Mr. Săw who is not always trustworthy). The purpose is to sông pi:sà:t ( สง ๖๒ )--the meaning of which is probably something to do about sending away an evil spirit or force called pi:sà:t.

I enquired into the significance of the sand and pebble aspect of the ceremony. Mr. Saw explains this as because these elements were kept by Buddha and their being placed, thus, at the foot of the corners of the house brings good fortune on the house.

Thambunbâ:n for Khum Wat:

Running in conjunction with Mr. Hok's thambun was the thambunbâ:n for Khum Wat. In this case the priests were on the mŏ:lam stage. Exactly the same ceremony with the priests being given a second meal brought by every household (or contributions towards the meal made by every household) in the Khum. Also, every household prepared a thŏng offering for phā nă:ng thŏlānī:. In this case, as in all others, Phră Măhă: Sěng made a sermon asking blessings on those living in the Khum. Water baskets from each house- [540]

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[543] hold were brought and filled with holy water. PMS sprinkled the people  
present and then they took <sup>[5434]</sup> the water home.

Sù:khwǎn Khâ:w:

Following the thanbunba:n for KW, Mr. Hòk had a sù:khwǎn khâ:w ceremony.  
The ceremony was held in the house rather than in the granary.

Implements: in wash basin were placed leaves (3 bunches), khâ:w tôm,  
bottle of liquor, basket containing cooked rice, candles, egg, phĩakmǎn,  
khâ:wtôm dq:, njô:t bũai. Whole thing called khǎnhǎ:. 4 sickles with rice  
at end, pillow with small khǎn and ball of rice on it.

The ceremony apparently followed the same form as previously described  
(Phô: Sǐ:hǎ: was the officient), though I was unable to see it because of  
activities of the thanbunba:n for KW going on simultaneously.

Events of the Third Month:

This has been an important month for thambunbâ:n ceremonies. The  
following have been held:

wan khũn sǎ:m khâm	(Fri., 17 Jan.)	Mr. Phon
wan khũn 8 khâm	(Wed., 22 Jan.)	Mr. Tả:p
wan khũn 14 khâm	(Tue., 28 Jan.)	Mssrs. Hổ:, Di:, 'e:n, Lâe:
wan khũn 15 khâm	(Wed., 29 Jan.)	Mr. Hòk, Khum Wát
wan lâe:m 2 khâm	(Fri., 31 Jan.)	Khum Lao

In addition, the ceremony of khâ:w cí: (khâ:w kí:) will be held on lâe:m  
6 khâm (Tues, 4 Feb.). [544]

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[545] Religious Behaviour:

Priests shaved heads, etc. today. They say they do it once a month on khun 14/15 khâm.

Linguistic Determinants of Status:

Overheard Mr. Hq: calling Mr. Lâe: Canthâryang, hq:i Lâe: ( ฮั่วบ ๙๙๙ ).  
I asked Mr. Ngaw about this and he said that the title hq:i is given to people who are skilled or well-known merchants/traders in animals (maybe other things as well but particularly as applies to large livestock). Two men in this village, Mr. Lâe: and Mr. La: Thâpsuri (the nâkleng) have been accorded this title.

Realignment in HH No. 14:

When I did the agricultural census, the head of household number 14 was Na:ng 'aw Thâpsuri. She died and her son-in-law Na:i Mi: Khambunkò:t ( น้ ล่าบุง เกอ ) became head of household. About a week ago, he moved half (physically) of the original house to near the house of Mr. Suan Siwantha: ( ส่วน สี่วันทา ), HH No. 16 and established a separate household. Then Na:ng 'a:w's other son-in-law, Mr. Thq:ng Di: Ma:tra: ( ทองดี มาตรา ), HH No. 17/2, moved his family from his old house to become head of HH No. 14. He sold his old house to the son-in-law of Mr. Lâe: Canthâryang.

Bride Price:

Jane talking with Mother Ho:m asked why Mr. 'e:n's daughter received [545]

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[545] B1,400 bride price. Because, Mo. Ho:m answered, she is an only daughter and therefore "precious". Also, son-in-law came from wealthy family. This is the highest known bride price in the village. [545/14]

Ceremony for the Dead:

I have heard one ceremony for dead referred to as câe:k khâ:w (Lit. "to distribute the rice"). This means a ceremony in which rice is given to the dead person by presenting it to the monks--better Mr. Ngaw says than putting it in the ground, because Buddha established the way of making merit for the dead (comb. of pre- and post-Buddhistic ceremonies).

The Date of a Ceremony:

In giving the date for a festival/bun, people often give the day when the special food is made, not necessarily the day for presenting the food to the monks. Thus, for Bun Khâ:w Cí:, the date of lâe:m 6 khâm is given. This is "the day for making khâ:w phũ:n and khâ:w cí:," not the date for presenting these foods to the monks (which is the following morning).

Mr. Ng. and Ng:i said that often Bun Khâ:w Cí: and Bun Phrá Wê:t are held in conjunction with each other, but not in BNT where they are kept separate.

The general pattern of ceremonies is always the same: Day for making food, evening entertainment (if it can be afforded), morning presentation of food to monks accompanied by special ceremony if any. This is not an invariable formula as there are exceptions, but it holds for the major festivals. [546]

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[546] Mr. Sō:n Khamq:ng:

Mr. Ngaw says that Mr. Sō:n Khamq:ng who lives in the place which is somewhat like a restaurant used to have the government liquor license and used to have a small shop. However, [546/1] he decided that he wanted to become headman of KNKN (even though there was at that time no headman as it was not a separate village), and so he started giving away liquor to influence people to vote for him into office. Apparently, he also drank heavily himself. As a result, he got himself into very bad debt with the Government Liquor dist. and had to sell all of his rice land to pay for his debts--as well as selling off the stock of the shop. Thus, he is now one of the poorest people in the village. [547]

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[547] Visit of a Medicine Man:

[Jane's note] "A man came around in a truck with a PA system asking for empty bottles. In return the villagers were given medicines of which there were two kinds: (1) a powder to make the blood rich (for adults) and (2) pellets for children--an all purpose cure. The salesman came from Sarakham, where he has a pharmacy. He was formerly a teacher for many years."

Sale of Tamarind:

[Jane's note] "Duan went off by herself to the market today in the bus. She received 16.00 baht for her makhā:m piak, at 0.75/kg. Of this 85.00 went on the fare, 81.00 on a pair of earrings, plus an unspecified amt. on tāe:ng. Mother felt that she received pretty little."

Nq:i's Marriage:

Nq:i, my former asst., is going to be married again with a girl from Ba:n Ya:ng. He <sup>[547/6]</sup> says that he will get married in 6th month, but he will go "to request" the hand of the girl--khq: s<sup>sa:w</sup> ( ๗๑ ๑๖ )--in the 4th month.

Household Belongings:

I noticed on the walls of Mr. Nq:i Thápsurí in HH No. 18, KW, a large mirror, picture (framed) of King and Queen, pictures of male members of the house in priest's garb, small pictures of male members of household and friends (prob. taken in Bangkok). I have noticed in several households large mirrors which seem to be a status symbol of sorts because they are [548]

[546] displayed prominently in the main room of the house. Also there is a great love of photographs of members of the household--particularly in priests robe, in urban clothing, in sanuk/thiaw surroundings. Older people like to have photographs which can be used at their funerals.

Linguistic Status Indicators:

Mr. Lu: Thapsuri (KL) is called by some people by the title câm (khâwcâm) which is the title given to Mr. Tâ:p who is the village intermediary to pù:ta:. However, there does not seem to be any basis for his being called this title, but people call him that in a joking kidding manner.

Realignment in HH No. 97, KNKN:

Mr. Phu:n Thapthama:t ( ນຸນ ທັບທຳມາ ) took his family and built a new house near that of Mr. Sî:bu: ( ສີບູ ). The head of household No. 97 is now a new son-in-law, Mr. Pu:n Ma:tra: ( ປູນ ມາຕຣາ ). [546/a]

Attitudes Towards Government:

The Govt. land taxes seem to the villagers to be rather arbitrary because they do not seem to have any relationship to actual land holdings. For example, people with small holdings have paid relatively large taxes and vice versa. In making the economic survey, Mr. Ng. has commented on how "crazy" the govt. is because it does not actually make correct tax appraisals.

Sex Divisions of Labour:

Women do make bamboo matting also, though this seems to be a pursuit normally restricted to men. [549]

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๕๗๗) Ceremonies:

Mr. Ngaw says that in the 6th month when the ceremony of liangphǐ: is held, there is a feeding of phi: at lāk̄bâ:n as well. At that time there is also a mǒ:lām held at lāk̄bâ:n. I didn't observe this last year but this may be because we left for Bangkok in the afternoon right after the ceremony was held at the shrine of pù:ta:.

Today and tomorrow is a thambunbâ:n for KL. This evening there was a mǒ:lām performance by the local troupe from KY/KL after the sùatmon.

Mr. Ngaw says that the mǒ:lām in this khum is Vientiane style--mǒ:lāmwiang ( หมอลำ เวียง ), whereas the one in KW is a different style called mǒ:lām sǐnsǎi ( หมอลำ สิ้นไซ ). The troupe from KY/KL is made up of people from KL and KY, but is directed by a woman from a village near Rq:i-et. Tomorrow morning there will be the same ceremony for the thambunbâ:n which is called by the general word sāngkhātha:n ( สังฆทาน ) which means "ritually presenting food to the monks". [547/53]

Names of Things:

The full name in Lao of KL is Bâ:n Lǎwpa:hà:t ( บ้านเล้าป่าทาก ) by which is meant "the (village) of the small forest (lǎw = 'small forest'; pa: = 'forest') of hà:t (a type of tree) trees".

The word for the local rice wine in Lao is lǎwthǒ: ( เหล้าไท่ ).

Bun Phrá Wê:t:

Today at Bâ:n Dq:n Mā:k Yâ: (also known as Bâ:n Hǎ:m Khǒ:n) there was a Bun Phrá Wê:t ceremony. In the afternoon, people from BNT took over a money [555]

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[550] tree (kanlǒ:n, ก้น หนอง ) to present to the head priest of BDMY.

The wat grounds had been especially prepared for the festival. In the centre was a special pavillion, decorated with a huge tableau cloth depicting the life of Phrá Wê:t (this cloth comes from B. Mí:). In the centre of the pavillion was a "preaching platform" to which priests and novices mounted to read their assigned segments of the phrá wê:t story.

Priests from all over the area had been invited to preach various sections and the priest from our village also went to participate.

We had neither the time, nor was there any good informant present, so I only got a superficial impression of the ceremony. However, I hope that when the ceremony is held in the 4th month in BNT, I get better information.

The procession from BNT entered the village and subsequently the wat with a fanfare of drums and gongs. The procession was made up primarily of phû:săw and phû:ba:w<sup>[550.]</sup> obviously out for a good time and especially for a chance to meet other young people. The procession circled the phrá wê:t pavillion and then dispersed. The group listened to the sermon-making in the pavillion for a while and then gathered together outside the pavillion. Here they sat down in front of the head priest of BDMY, and led by Phq: Si:ha:, they presented him with the kanlǒ:n. He responded by giving a special sermon.

A rather unusual thing occurred. The head monk of the village was served and he ate one of the Thai coconut and sugar deserts. Mr. Ngaw and others said that this was quite against the rules. [551]