

There is a 'chairman' of the wedding who is usually an old respected man. When the writing is done, the guests are fed food & liquor.

4/2/68

Misc. Notes:

I have found a few misc. notes around which I will here include:

Khru. Yuang K'io:

In Chiangmai before we moved to M.S. we studied N. Thai with a woman known as Khru. Yuang K'io. On the 3rd of August, 1967, I had noted that Khru Yuang K'io says her father was a Shan (1900). I asked if she could speak N. Shan. She said no, although she knows some words. I asked if there were many Shans in Chiangmai. She said that one can't tell because no longer wear the traditional dress.

She herself teaches at the Chiangmai Language center (Church of Christ in Thailand), but adopted daughter attends Regina school (a Catholic school) & she says that she is a Buddhist although she goes to the west only once a year.

Verse for remembering names of Thai Jewels:

เพชร หั้วดี นกขี้
แหวนใสสะอาด มุกดำดำ

สีนวลขาวเขียว หินอกฟ้า

แดง สดสวย หินขาว

แดง สดสวย หินขาว

สีนวลใสสะอาด มุกดำดำ

แดง หักดำ หินอกฟ้า

มุกดำดำ หินอกฟ้า

สีนวลใสสะอาด หินขาว

- 1) เพชร = diamond
- 2) หั้วดี นกขี้ = ruby
- 3) มุกดำดำ = emerald
- 4) มุกขาว = topaz
- 5) หินอกฟ้า = (dark red) garnet

- 6) หิน = Sapphire
- 7) มุกดำดำ = pearl
- 8) หินขาว = zircon
- 9) หินอกฟ้า = lapis lazuli (cat's eye)

Street Names in MHS (according to Jāmān):

- 1) ๖๖๖๖๖๖ ๖๖=๖๖๖๖
- 2) ๖๖๖๖๖๖ ๖๖๖๖
- 3) ๖๖๖๖ ๖๖๖๖๖๖
- 4) ๖๖๖ ๖๖๖ ๖๖๖๖
- 5) ๖๖๖๖๖๖ ๖๖๖๖๖๖๖๖
- 6) ๖๖๖๖๖ ๖๖๖๖๖
- 7) ๖๖๖๖๖๖๖ ๖๖๖๖๖๖
- 8) ๖๖=๖๖๖๖ ๖๖๖๖๖๖
- 9) ๖๖๖๖๖๖๖๖๖๖ ๖๖๖๖๖๖

TRIP TO BANGKOK:

From the 6th - 17th I was in Bangkok or travelling between M.S. & Bangkok. In Bangkok I had some interviews, while June & La'g. in M.S. gathered some information for me there. I will give the results of my interviews part & then give June's & La'g.'s data.

12/3/68

ASIA FOUNDATION & THAMMACHARIK PROGRAMS

I talked with Bill Klausner this morning about ~~Asia Foundation's~~ what he knows about the Thammacharik program. He says that the idea originated with Mr. Pisit Visakwat, the head of the tribal development division of the Dept. of Public Welfare. His wife died & he entered the monkhood at Wat Bencha. (to make merit for his wife). The idea came up of how can the Sangha more effectively carry out its role.

Identification of tribal peoples with Christian missionaries may cause divisiveness [see article by Mi Mi Khuing & another about the question in Burma. Hill tribes are taught that they are better than lowlanders because they are Christians.] Missionaries give hill tribes a sense of identity separate from Thai - anti-lowlanders.

Program begun at a modest level. Asia Foundation supported it for 2 years. It is a program between Wat Bencha and the Dept. of Public Welfare. Aim to unite religion + development + welfare.

Warnt, member of Tribal Research Center in Chiangmai, has reservations about this program.

Am. Bible Society Head:

While waiting for the plane this morning I met a Karen chap who I had met before in M.S. at the home of the Courts. He is the head of the Am. Bible Society for Thailand, Laos. We discussed the use of Thai script in the literature for hill tribes. He says that the Society encourages the various mission groups to use Thai script, but they have no authority to enforce this idea. Bill Smalley also works for the Soc. as a linguist is also very ~~parted~~ much in favor of using Thai script. But some mission groups & even individual missionaries are in favor of other scripts. The Am. Bapt. Mission uses Burmese-Karen script because of the amt. of literature written in that script. One OMF missionary working with the Yao uses Roman script but other OMF missionaries working with the Yao use Thai script. The same problem of the difficulty lies in the fact that these groups live in several different countries. The ABM wishes to keep the Karen together within one territory & then use Burmese-Karen script. ~~Over other~~ Somewhat similarly, he feels that use of Thai script for the Yao living in Laos might be a good idea. However, knowing Thai script, it would not be difficult to learn Lao script.

~~JANE'S~~ JANE'S NOTES

While I was in Bangkok, Jane took some notes:

6/2/68

"Went with Pete to visit Khru Sakhon to see if she was still selling Mae Hong Son silver swords and jewelry. While at her house looking the latter over, learned that her present husband (she has 3 children by a former husband) whom she ^{only} married a year + ago was previously married to the daughter (now deceased) of the Cao Fa. of Mae H.S. g. Sain, by whom he had 3 children, all in MHS - youngest in Matreym 8, middle one a nurse, eldest? Used to live in house of Cao Fa. right opposite Khru. Somphet's that we took a photo of. Would probably be a good source of history, and would at least know something about when the Cao Fa. last held power and/or title."

"Took photos of market. Misc. information picked up enroute was that one of the 24 rice mills in M.S. is owned by the shop-keeper of the shop opp. L.S.'s which sells a lot to the Karens. Also on way home visited pit-maker's house."

9/2/68

"In course of waiting at shop opp. car & bicycle shop while Pete was having car fixed, learned a) formerly L.S.'s couldn't speak Kammyag → therefore trading was very difficult. b) lots of L.S.'s live near Wat So.m Cō.g behind Añān Don's. They speak kammyag & many trade at the self-same shop. Particularly come at mid-day. Usually buy ná.m ʔo-i. Karens like hotel; L.S.'s prefer miāy. While there one Karen man was "saddling up" for his journey back home. In the cardboard box he was carrying back were flashlight batteries, 2 coconuts & other things I couldn't see. Apparently coconuts are not grown in the hills as "tribals" move all the time hence not worth their while to plant trees. However, shop-owner said they grow them down in Tāk, where the Karens are settled agriculturalists (?).

"Also learned that the hotel restaurant has not shut down, but merely closed while owners are in Bangkok holidaying over the period of Chinese New Year. Owners, although Chinese, are apparently not related to Sōnbat.

"Also, had visit from hāa² tribeswomen selling cloth. Said they came from D. Dng (?)."

10/2/68

"Today I learned more about Sagā's family. It seems that her husband died of cancer of the stomach at the age of 55. He had been ill for a couple of years, turning down his food and so forth, but refusing to go to a doctor until it was too late. He spent the last two months or more in Chulu Hospital (free, as S's daughter works there, although they had to pay for medicine, blood, food and transport on trips visiting him every day). Sagā put it down to his being an addicted smoker. She said that he smoked 3 packs a day, but couldn't break the habit despite it costing the family 10 or more baht a day). Sagā said (in fact he died of cancer of the stomach, not the lungs.) Sagā said at the end he was in such pain she and the 2 girls were frightened and got X-rays and blood tests

taken to make sure they were all right, which they were.

"Sagā said that the body was kept for a year before cremation. Medical costs came to 2-3,000 baht; the cremation to over 10,000 baht. I was appalled ~~at~~ by the amount and asked how it had come to so much. Sagā said they had to pay for hire of the walt, hire of the priests to say the right sūtra, funeral cart, etc., plus paying a great number of people not only at the ceremony itself but also who would come to the home with condolences (and, sometimes, money). Chit helped them with 2,000 towards expenses, much of it came out of her two daughters' savings, and the rest they are still paying off (the funeral was over 3 years ago). Sagā says that she couldn't have managed without her daughters, and that had they been married, they wouldn't have been able to help out.

"This led to a discussion of their getting married. Both girls (now 29 & 30) say they want a "good" man, and would rather wait and marry an older man (e.g. a widower) than a young one who would drink and have no heart for the family. Sagā says that both girls are hard-working, and like their jobs - also that they are both honest, which she deems very important. They also received a good education. Their father sent them to a French convent, at considerable personal difficulty, since the fees were high (only 2100 a term per child for tuition, but considerably more for books, clothes, "festivals," etc. etc. expenses). Both have gone through Mathayom 8 (Sagā says that if you'd only reached M-6 it was hard to find a good job in Bangkok).

"She also mentioned that Chit was in his first year at Chula (in engineering or mechanics or something like that) when the Japanese arrived. Both he and Chit were commandeered to work for the Japanese (in what capacity she didn't say).

Sagā said that when she gets too old to work, she'd like to make pin-money making and selling, umbrellas. However, she says that her younger daughter Ruan is "khi-ai" and has a "hua-to" and would rather die of shame than have her mother sell in the market. Sagā used to sell cookies to the students & children of doctors at Chula. Some of the students were occasionally rude and cheeky. If Ruan heard, it used to nearly kill her, and

One of the criticisms of the program, according to Bill, is the over-identification of monks with the government - i.e. ~~the~~ "tools of the government" [Sulak fears the same thing]. The political objective has been strengthened given the present situation in the North. Monks must be careful that they don't become tools for propagandizing specific govt. activities of tribal development & welfare centers, dependents rather than expositors of general development programs.

There has been a change, since the initiation of the program, from emphasis on Dhamma monks to more on local monks.

Bill says that there are Buddhist educational and development centers in the N.E. which are completely Sangha initiated & organized - by monks of the Buddhist universities.

The Aphitham Foundation at Wat Mahā-thā-t supports meditation centers.

Bill then arranged for me to read a letter from Godwin Lucas, former head of the Asia Foundation office in Bangkok to Khun Sawan Ruengyote, Dir.-General of the Dept. of Public Welfare, on 31 Jan., 1966 regarding Asia Foundation's support for the Dhammacariik program.

The Asia Foundation gave \$34,000 to be used for

- 1) Expenses ~~for~~ during one week training and orientation program for Buddhist monk participants.
 - a) travel expenses to and from Bangkok and local transportation within Bangkok.
 - b) printing of training materials
- 2) Costs of printing reports of the individual monk teams and a final report of 1,000 copies summarizing and evaluating the entire program.
- 3) Expenses involved in the field for supervision and evaluation of the program.

The Public Welfare Dept. was to provide \$67,500 for all other expenses.

The monks are to be sent to Tak, Chiang Mai, M.E.-N.E. S.S. in, Chiangrai; & Phetchaburi.
50 monks in 10 teams.

"Our objective is to assist the Dept. of Public Welfare in its program to efficiently integrate the tribal groups into the Thai national fabric. At the same time, we wish to assist the Sangha in fulfilling their social and community service role in contributing to national development goals." ...

she would always tell her mother that she didn't have to demean herself so, they would support her. Paga said in fact she enjoyed it."

11/2/68

"C. came to visit. There was much talk about the Communist threat closing in. Apparently Wan's mother at the gain last night had been saying it wouldn't be long before they came to Mae Sariang and Mae Hong Son, and there was much fearful discussion."

12/2/68

"Had a long talk with Mrs. Hudspeth. She was alone, except for little David, as the 2 older boys were back at school and while Mr. Hudspeth was driving ^{Schlatte} Rachel over to Chiang Mai to catch the afternoon train for Bangkok. It seems that she has received get-out-of-the-country-in-48-hours letter. Don Schlatte was up in the Chiang Mai area and had to be cabled when this happened. He was to come down, meet Rachel at the train and go to plead her case in Bangkok.

"We had a very interesting talk about language work. The Hudspeth's work with the Pwo Karens when they first came out here the couple that preceded them had been trying to work with the Burmese script used for writing Karen. For a variety of reasons I understand they had a virtual breakdown, and left to go home. When the ~~the~~ Hudspeths came, Bill Smalley had them find out 1) to what extent Pwo Karen as spoken in Burma differed from that spoken in their area near Hoi, and 2) got Mr. Hudspeth to produce a Thai alphabet system for rendering Karen, since he felt that if Karens were going to live in Thailand it was better that they should learn the Thai alphabet. As to 1) Mr. Hudspeth found that there was a 33% difference in vocabulary between Burma & Hoi plus consistent linguistic. As to (2) he developed a script which Bill Smalley had him describe at a subsequent conference, and it is they have been working with ever since. I said what a sound idea it seemed to me, and asked why the Baptists have not adopted it. I got the impression that it was primarily because the Baptists had long interests in Burma and would be loathe to switch

over to this new form, particularly when so little translation work has yet been done in Thai. I asked if Ben's translation of Mark was in the Burmese script, and Mrs. Hudspeth said yes, and that so far as she knows this is used at the hostel. However, she feels that seeing these students at the hostel attend Thai schools and thus learn Thai script, it seems probable that later on some of these students may work with rendering Karen materials in Thai script. (It certainly seems a backward step to me to use the Burmese script.) Mrs. Hudspeth also mentioned that at one village they were visiting they gave a Karen school-child a book (presumably Christian) written in Karen using Thai script, and were thrilled to find he could read it from cover to cover.

"I also asked her what prospects she saw for these Karen children once they had completed their education, did she feel they would be discriminated against in trying to get jobs within the Thai system, etc.? She said the question hadn't arisen yet, as they had not yet had a single person reach that degree of education. She did feel, though, that Thais look down on the Karens, and that Karens are fearful of the Thais and feel that the latter cheat them in business dealings, buying from them cheap and selling to them high, etc.

"She also mentioned a recent visit, Jan 30 - Feb 7, 1968, of another missionary family with whom they toured a number of Karen villages and also visited 2 mines (on second thought the trip to the mines may not have been part of the same trip). One of the mines is owned by "the fellow who lives just near to the bridge" (?). In both cases Pwo Karens were employed at the mines, and interestingly in both cases the mine-owners reported that the local Pwo Karens were useless on the job, that they worked for a few days, and on receiving their pay packets just wouldn't show up again. They thus employed Karens brought over from Burma. During the course of their visit to one of these mines, one truckload of Burmese Karens were brought in, and 2 more loads were scheduled for the following day. (This lends ~~some~~ even more credence to the feeling that there's something illicit about the mines up here).

Mr. Hudspeth also asked the Karens in surrounding villages, many of ~~them~~ whom had or still were doing work at the mines, whether in general they felt ~~that~~ the mines had been a help or hindrance to them. They all said a hindrance.

"Talking about when they first came here, Mrs. Hudspeth said how much things have changed since the coming of the roads. When they first came (date?) many of the villages they went to had not seen a white person, and very few or no Thais. She also ascribed the traditional Karen method of justice, whereby the malefactor receives 3 blows from a sword (?). She said her husband had twice treated people for these damages.

"Also received visit from Burmese woman selling cloth who said how bad conditions are in Burma now. She also implied that Karens are the carriers of the illegal trade between Burma and Thailand around here, and described how many will carry over silk phasins from Burma inside their blanket-pack. She also said they have a network here to alert one another in case of suspected police raids."

13/2/68

Also, while I was in Bangkok I had one of my assistants, Miss L²o., keep records in the fresh market on the types of things that (identifiable) Karens & Lu² purchased there. The following are her observations:

8 February

Date	Karens	Lu ²
8 Feb. 1968	Coconuts Dried Fish soy bean seeds (豆) (112/37 515 1167)	No observation

Date	Karens	Luo ²
9 Feb, 1968	Tobacco comb ၵၵိၵ်း ၵၵိၵ်း ၵၵိၵ်း (a type of sweet made of rice) ၵၵိၵ်း ၵၵိၵ်း (common machael) ၵၵိၵ်း ၵၵိၵ်း (type of orange)	ၵၵိၵ်း ၵၵိၵ်း (12x admint) ၵၵိၵ်း ၵၵိၵ်း ၵၵိၵ်း eaten on the spot lettuce stretch shirt (ၵၵိၵ်း ၵၵိၵ်း)
10 Feb, 1968	Meat (variety unspecified) fresh vegetables (variety unspecified) ၵၵိၵ်း, ၵၵိၵ်း dried fish Ready-to-eat foods such as ၵၵိၵ်း & sausage.	ၵၵိၵ်း ၵၵိၵ်း Meat (variety unspecified) Sugar (ၵၵိၵ်း ၵၵိၵ်း) Tobacco
12 Feb, 1968	Lettuce cabbage meat (variety unspecified)	ၵၵိၵ်း ၵၵိၵ်း Tobacco Lettuce
13 Feb. 1968	Coconut ၵၵိၵ်း dried fish Fresh vegetables (variety unspecified) Tobacco Ready-to-eat foods such as noodles (ၵၵိၵ်း ၵၵိၵ်း) ၵၵိၵ်း, ၵၵိၵ်း, ၵၵိၵ်း ၵၵိၵ်း ၵၵိၵ်း	ၵၵိၵ်း Fresh veg. (variety unspecified) Tobacco Ready-to-eat foods - noodles, ၵၵိၵ်း ၵၵိၵ်း ၵၵိၵ်း, ၵၵိၵ်း ၵၵိၵ်း meat (variety unspecified)

CEREMONY AT WAT SITTHIMONGKHON:

Today was a ceremony at Wat Sitthimongkhon which Jan & Senja attended. The following is the translation of the invitation to that ceremony.

INVITATION FOR ALL BUDDHISTS

Although Wat Sitthimongkhon which is situated within the sanitary district is one of the oldest wats of M^z-Saring District, there are still structures within the wat that are not yet in good condition such as the monk's seat-bed (โถงพระสงฆ์) and the wall. There is especially the wall which was built long ago and has long since fallen into decay. The abbot and ~~following~~ ^{all the} ~~followers~~ ^{supporters} of the wat have a plan to develop and improve the wat in line with the policy of the government and the Dept. of Religious Affairs to ~~strengthen~~ ^{give} stability to the Noble Buddhism which has continued since ~~long~~ ^{long} ago. But this development ^{has to} depends upon the strong faith of all ~~Buddhists~~ ^{Buddhists} with generous ^(upright) Buddhists. Thus, a wat improvement ^{festival} has been arranged. The supporters of Wat Sitthimongkhon have scheduled the merit-making festival of "The Great Life Sermon" (สังฆมณเฑียร). The income arising from the worshipping of this tham will be taken by the [Wat] committee to be used in constructing the building of the wat wall. The schedule [of the festival] is as follows:

Tuesday, 13 February 2511, 15th day of the ~~15th~~ waning of the moon, ~~and~~ 5th lunar month, northern reckoning & full moon of Makha-budha. is the day of the Great Life Sermon merit-making which will begin at 7.00 hours. The faithful of the wat will make merit by filling the alms bowl at 8:30 hrs. The sermon will begin with ~~the~~ the Thasaphan section and end with the Nakhon section.

Thus, you are invited, if you have faithful intentions, to be the sponsor of the Kuman section which will be delivered by a monk from Wat Sitthimongkhon at 11.00 hours.

~~Therefore~~ ~~that~~ Therefore, ^{will} all Buddhists who desire to receive merit please gather together to listen to the Great Life Sermon at Wat Sitthimongkhon

Charles F. Keyes Field Notebooks, Thailand

Written February, 1968

Original hand-written version

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17/2/68

(Wat Khapuangnai) ^{according to} the day and time which has been spoken of here.

(Signed) Abbot S.Y.thon Thā.wárákhúno.	Chairman
Police Captain Wátt Sā.m Wáidi.	Comm. Member
Sgt. Čs. Nga.mĕan	" "
Mr. Bunthe. Rū.mĕt	" "
Kamnan Sūthát Sūksōmĕt	" " Secy.

[Approval by the CKA indicated by his stamp in left-hand corner of circular].

Jane and Junga went at the time specified. The sermon was in the N.T. style.

15/2/68

TALK WITH CKA.

This afternoon I paid a visit to the CKA to borrow his slide projector. In talking with him I asked about the Karen monk from Wát Pā. Hĕo whom Jane had heard had gone to one of the mines. The CKA said that indeed he had gone (to which mine I didn't gather) at the invitation of the mine owners. He said the reason he was invited was because there are no many Karen (mainly from Burma) at the mine.

17/2/68

TRIP TO Mĕ.tĕa:

Today we went up to Mĕ.tĕa because Jane had heard that there were still elephants plugging logs there. At Mĕ.tĕa, ~~was~~ Lázzō. who was with us arranged for a girl to go along with us. This girl is attending P.F. in Mae Saviang & lives at the Baptist hotel. She was wearing a Thai phusin rather than Karen dress.

She took us East of the road along the trail that leads towards the pits. After walking about 30 mins. we heard the elephants coming. There were 3 of them, each of them dragging a log apiece. We followed them back towards the road. About 10 mins. away from the road

they stopped at a clearing when the logs were left off. Here, they will be picked up by a truck and taken to M.S.

The elephants are all from B. Hưai Phưg; have been contacted for by the Schmit sawmill in M.S.

The headmaster of the school (himself a Karen from Mư-tư) took us through the village to the Yuem River where some more elephants were supposed to be working. However, they weren't working today.

19/2/68

LUMBERING:

Today ~~Phu~~ Cit took us down to area where we could see part of the lumbering cycle. We took the lumbering road which goes south from town to woods B. Phư-phư. However, before we reached B. Phư-phư, we turned off on another road which leads through the Phưasit Tobacco station, across the river, & then turns south again. We followed this road until we were near the lowland Karen village of Bưn Hưai Mư. Kưg Pư. (Hưn Hưn Hưn Hưn Hưn). Here we observed elephants, with their Karen mahants, stacking logs which will later be picked up by the Phưasit trucks. There were at least 20 elephants working. They are all owned & operated by Karen. Some 2-3 were from B. Phư Hưai Mư. Kưg Pư, & the others were from many different Karen villages.

~~the~~ After watching their proceedings for a while, we turned back, & traveled up the road 1-1½ km. to a place where ~~the~~ men were loading (with use of mechanized cranes) trucks with the logs.

Cit says that the men who cut the trees, the men who work the elephants are all Karen. Their supervisors are also Karen who speak Northern Thai. The men who work in loading the trucks are N. Thai from Lampang (Cit says people from M.S. & Chiang Mai don't like to do this work). The elephants work on a contract basis which Cit doesn't quite understand. They only work during the cool season because in the hot season, the work is too much for the elephants.

LOWLAND KAREN VILLAGES:

B. Hka: Mz: Kō: g Pz: is a lowland Karen village of about 40 households. It has a school & according to an ex-student it has 25 students. The village is near B. Hka: Phō. (U. Ḳṵṵṵ), another lowland Karen village.

TATOOING AMONG KARENS:

Today Pete came down from ~~the~~ the Karen village where he has been for 10 days or so. He told us about meeting a ^{Karen} Karen man who is involved in tattooing as a method of ending the feeding of ancestral spirits. This tattooing is called čekka:si. (? sp.) in Karen, sāpnja. (ṢṢṢṢ) in N. Thai (i.e. either as 'tattooing' or 'vaccination') and sāh ya. (ṢṢṢṢ) in C. Thai. According to Pete this ~~tattooing~~ man is orig. from Mz: tū & was formerly a Christian. He worked in Burma where he became disenchanted with Christianity & learned about Western medicine (he worked 2 yrs. in a govt. hospital in Burma as a "compounder" - i.e. pharmacist). ~~Pete was very greatly fascinated by the~~ He also studied a book of ka:tha which is the basis of his tattooing 'ritual' to cut-off the ancestral spirits. Pete was fascinated by the Christian & Western influences on this man & that ~~he~~ he didn't spring from the Buddhist tradition. However, there have been at least 2 Shan tattooers (one recently died) who also work in the hills.

Later in the afternoon, I brought up this subject with the CKA. He said that he had heard about the Shan tattooers - in fact, he said, the old CKA who was 1/2 Khammyang & 1/2 Burmese & who had studied in both Burma & Thailand was himself skilled in this way & people (including Karens) used to come to him to be tattooed. He said that the 'medicine' & used for tattoos against the spirit (ṢṢṢṢ) is called ya. bo. lu. (ṢṢṢṢ), bo. lu being a Burmese word. He said that the custom of tattooing, ~~coupled with the~~ with particular substances & in accompaniment with ka:tha is of Burmese origin & is Brahministic. There are many types of tattooing practiced - for general well-being, for protection against the actions of certain spirits, for invulnerability against bullets, arrows, etc. This latter type of tattooing employs a medicine which is called in N. Thai nja. khū. m leh:ng (ṢṢṢṢ ṢṢṢṢ). I asked what happened if a person was tattooed to protect against the

machinations of the spirits, & yet the spirits continued to inflict illness on the person. He said that one could get tattooed again.

Dave Malove refers to the ca-ichhasi as a "tattooing cult" but I think that this is giving too much importance to it. To be tattooed certainly changes the traditional religion, because one who is tattooed no longer feeds the ancestral spirits, but the basic nature of the religion has not been changed.

SPIRIT WORSHIP AT WAT KITTIWONG:

The CKA told me about spirit worship that goes on in front of the gate at Wat Kittiwong. He says that a few years, the BPP. stayed in the si-la at Wat Kittiwong while their camp was being built. One of them was addicted to opium & one night in an opium delirium he decided that he was going to go out and shoot a few leading assistants. As he left the gate of the wat, somebody (I believe another policeman) shot him. Ever since, people have come to propitiate his spirit at the gate of the wat.

LEAVING OF THE MONKHOOD BY THE ABBOT OF WAT CHAIYALAI:

I had heard that the abbot of Wat Chaiyalai is leaving the monkhood. Today, the CKA confirmed this & Wan, our servant, said that he has already left but was still staying in the wat to see that the place ^{is} cleaned up. According to the CKA, he had been in the monkhood 9 years. Both the CKA & Wan were uncertain as to what he was going to do for an occupation, & both thought ~~that~~ that he was probably going to get married.

A KAREN BUDDHIST:

When I arrived at Wat Kittiwong this afternoon, a man was in the process of managing the CKA. It turns out that he is a Karen living in B. Pong & though he is a relative ^(cousin) of the leading Christian in town, Na: Me-tta., he himself is a Buddhist. His occupation is merchant.

He has been teaching the CKA monks that the CKA can write a dictionary to be used by Theravādic monks. The CKA said that the Dept. of Public Welfare has already publ. this year ~~the~~ such a dict. in Meo.

20/2/68

LOWENSO LU?

This morning we were visited by a Lu? who lives in B. Co. m. C. g. who was trying to sell us some silver bracelets. He is a Buddhist & a farmer (paddy, although I think he also said that he had some upland fields). He is orig. from B. Ch. g. M. S. & came here 12 yrs. ago. He has 2 children - a girl, aged 18, who has finished Mb & a boy aged? who has finished P. The farmer would like a job, but hasn't found one. The boy is farming. Both still speak Lu? as well as N. Thai.

KAREN MONK AT NAI THIAN'S MINE:

This morning Jane, Sanga, & NAK went to Wát Pái Hào. The old monk was there but the young monk was away at 'the mine.' It turns out, so I found out from the CKA, that the mine in question is Nai Thian's mine - ~~that~~ Nai Thian was the man who died recently (of liver trouble) & his wife has been very zealous in making merit. The reason, even, as to why the young monk was asked is because he is Karen & most of the mine workers are also Karen. There is no work at the mine & this was not a regular occurrence during Nai Thian's lifetime.

Burmese Wat.

L. g. thought that the old monk at Wát Pái Hào was Khromay. The CKA said he ~~was~~ is Shan & he lived formerly in another wat. The old monk told Sanga that people don't like to be novices at Burmese/Shan wats because the order is much stricter than in Thai wats.

WAT SŪPHĀNRAŪSĪ. = KARENS:

Pete, who is visiting here at the moment, mentioned to the CKA that ~~Kara~~ Wat SūphānraŭsĪ. (Wat Čōng Kham), the ^{Shan} wat near the river landing at the corner of the market, is popular with Karens. The CKA said that this used to be true because the former monk / abbot who lived there (since left the order) was ~~apparently~~ skilled in tattooing, astrology, etc. Karens used to come to the Wat to facilitate themselves of this monk's services. However, since he left (there is only one monk there now), Karens ~~are~~ no longer come to the Wat.

21/2/68

KAREN EMPLOYMENT FOR PHANASIT Co:

This afternoon I interviewed Mō. Thawōn, the treasurer of the Phanasit Co., about the employment of Karens for the Phanasit Co.

In the lumbering business, Karens work in cutting trees & managing the elephants which drag the trees from the forest to collection pts. & stack the trees at these collection pts. The Karens are not employed on an individual basis, but work through one of 32 'leaders' (လူကြီး) who are also Karens. These 'leaders' come primarily from various Karen villages. Mō. Thawōn gave me ~~the list~~ the following list of villages which these 'leaders' come from: Bān Pōng, B. Mĕ. Hān, B. Phĕ, B. Mĕ. Tĕ, B. Mĕ. Thā. Mĕ, B. Mĕ. la. ma., B. Mĕ. le. Khō.k (D. 112/10 Tan), B. Thā. sōng yāng (in Tai.k province), B. Mĕ. la. Nō.i, & B. Sōp yuam.

Each of these 32 men contract with owners of elephants, ~~with~~ & ~~are~~ lumberjacks. Totally, 179 elephants are employed and somewhere around 300 Karen workmen. ~~Some~~ Each elephant should have 2 people working with it, but quite often only one is. ~~to~~ ^{About} ~~approximately~~ ^{about} 2/3 of the Karens are working with the elephants. (It's interesting to compare ~~the~~ this no. of elephants with the total of 432 elephants listed as existing in the district by the district office — see note of 11/9/67. Thus, using these figures, 41% of the elephant population of M.S. is employed by the Phanasit Co.)

The individual groups are paid by the cubic meter of logs they cut, dry to the receiving pt. and stack at that pt. (each log is numbered so that it can be kept track of). In total, the pay is 100 baht per cubic meter. However, teak is not the only lumber cut. In addition, the following types of trees are cut in the district (this is not a complete list but it includes the most important trees):

mái dz'g (ไม้แดง)	Xylia kerrii xylocarpa (Loguminosae)
mái tákhian (ไม้ตะเคียน)	Hopea odorata (Dipterocarpaceae)
" pra'á. ("ประดู่)	Pterocarpus macrocarpus (Loguminosae)
" teg ("เต็ง)	Shorea obtusa (Dipterocarpaceae)
" phluag ("พญา)	Dipterocarpus tuberculatus (Dipterocarpaceae)
" yom hóm ("ยอหม้อ)	Cadrela toona (Meliaceae)
" rag ("รัง)	Pontacme siamensis (Dipterocarpaceae)
" rók fá. ("รอกฟ้า)	Terminalia alata (Combretaceae)

Since the ^{lumber} ~~value~~ of these trees has much less commercial value (some wood is sent to Chiangmai for resale within the country, but none is for export), the amt. paid for cutting, dragging, & stacking the wood is much less than for teak. M.S. Thaw'son did not give me a break down on the amt. paid to the Kamsu for working this timber, but he did say that ^{for} none of them is more than 60 ฿ / cu. ^{meter} ~~ft.~~ paid.

The elephants do not work throughout the ~~season~~ year & there is a definite logging cycle:

- May - December (rainy season & beginning of cold season) - cutting & dragging logs
- Nov - February (Cold season) - Stacking logs at collection points
- Nov - May (Dry season) - Collecting & transporting logs by truck from collection points

Kamsu cutters & the majority of the elephants work during the first period, & a smaller number work during the 2nd period. In the hot season, the elephants can't be worked ~~because~~ because of the heat & the hardness of the soil for climbing mts. to where timber is cut.

Even during the wet & cool seasons, elephants must rest for 1 or 2 days after every 3 days of work. M^S. Thāwōn said that they never work more than about 20 days a month or less than 200 days a year.

The ~~the~~ 32 'leaders' keep track of the number of logs of all types that are handled by the group under them. When these are measured for their number of cubic meters, the co. pays the 'leader'. He in turn pays the members of his group, after deducting amt. for his own wages & money spent on food (which M^S. Thāwōn indicates is minimal). It was impossible to get any ~~fig~~ exact figures on what individual ~~workers~~ ^{workers} or individual elephants receive for their work. However some gross calculations can establish certain limits. During the work year of ~~1965-66~~ 1965-66, 8,845 ~~ton~~ metric tons or 7,556 cu. meters of teak were cut. In gross earnings, then, the Karen crews received 755,600 ฿ for cutting teak. M^S. Thāwōn didn't provide figures for other woods (although he said about 3,000 cu. meters of mái dēg were cut). However, he ~~said~~ ^{estimated} that the gross earnings for all work was probably less than 1,000,000 ฿ . This amt. divided by the 300 ~~workers~~ ^{workers} (none of whom are also mgrs. of the 179 elephants) means that average earnings per man or man + animal ~~could~~ ^{could} be more than 3,333 ฿ . In fact elephants ~~could~~ ^{mgrs.} & their ~~owners~~ ^{mgrs.} would receive ~~more~~ ^{more} than ~~that~~ ^{that} either & 'leaders' would receive more than elephants & mgrs. M^S. Thāwōn thinks that 85,000 ฿ for an elephant working during one year would be the uppermost limit. Perhaps the most significant conclusion one can make on the basis of these figures is that 81,000,000 has been ~~taken~~ ^{taken} into the Karen community in M.S.

It should be noted in this regard that only Karens work in cutting timber & in rying. The elephants to drag the timber to collection pts. That is, there are no 'ka', Thi, or other groups involved in this work.

Karens are also employed at the Phraoic mine. M^S. Thāwōn estimates that there are not more than 50 of these working there.

I asked M^S. Thāwōn about the costs of elephants. He doesn't really know but he says that he thinks that a good one would cost 20,000 ฿ and that he knows that males (which can work) are more expensive than females. He also knows that elephants

b) ~~Don. BPP~~ Hill Tribes' School

The ~~Chang~~ Changwat also has a program for hill tribes education which is distinguished from the DPP system and from the village school system. The organization which administers this program is called the Dangkha'n suan bori-hain Changwat (ดงคำแสนบ่อหินจังหวัด) (ดงคำแสน). The teachers involved in this program, called colloquially khru. cha-okhu (ครูชาฮอ), take special examinations in the provincial capital. They then run some hill tribes schools in all districts of the province. The program has been going on about a decade but has only been in the M.E. Siring area 3 years. Khru. Aramgane me the following list of schools in the program (although I suspect that some of them are now 'village schools.')

B. Chaiy M.S. (U. ไชยเมส)	T. M.E. Siring	Luc?
B. Hui Phung (U. ห้วยผึ้ง)	T. M.E. Lu N.S.i	Karen
B. Hui H.S.m (U. ห้วยห้อม)	T. M.E. Lu N.S.i	Karen
B. M.E. S.E.p (U. แม่สะเป)	T. M.E. Lu N.S.i	Karen
B. Ph.S. (U. พิษ)	T. Ban Kait	Karen
B. Sao Hin (U. สอหิน)	T. M.E. Khong	Karen
B. M.E. Phai Lu. (U. แม่พ่ายลู)	T. M.E. Yuan	"
D. M.E. Kong Pa. (U. แม่กองป่า)	" " "	"
B. Phai M.S. (U. แม่พ่ายเมส)	" Ban Kait	"
B. M.E. Hain (U. แม่หิน)	" " "	"
D. M.E. Toi P. Nya (U. แม่ต๋อป่าหญ้า)	" " "	"
B. M.E. Tia (U. แม่เตี๋ย)	" " "	"
B. Kong Koi (U. กองค้อ)	" Kong Koi	Ma?

c) Karens as Teachers:

The teachers said that there were only 3 teachers in the area who are of Karen ancestry: Khru. Sins. who teaches in B. M.E. Hain, Khru. Chai-tod, Khru. Sain-'.om, who teaches in B. Ong, & the head master in B. M.E. Tia.

Border Police Station at Thâ-tà-fây:

Khru. Prásàt said that before he became a SPP teacher, he was a regular ^{BAP} policeman & so had spent time at the station at B.Thâ-tà-fây (B. Coo U.), ~~he said that~~ which is located on the Salwin. He said that the whole border area, both sides, is populated by supporters of the "Free Karen" movement & that the opposite shore is patrolled by "Free Karen" soldiers.

29/2/68

INTERVIEW WITH THE KAMNAN OF MĒ-lá-Nó-i

Today, a Phrá² Khru. ~~was visiting the CRA at~~ Pann Bangkok (Wat Hua Lam pong) was here visiting the CRA. The latter asked me to take time of the visiting monk on a tour to MĒ-lá-Nó-i & MĒ-tiá. We went to MLN first & I decided to take the opportunity to find out about some local history. The CRA suggested we talk to the Kamnan, which we did.

The Kamnan said that the Shans here came from the Burma side about 95-6 years ago. When they arrived there was a Khonmyag village, Bân Klá-g, located in the area. He said that Lúá² lived here before the Khonmyag & that the 'proper' name of the village is MĒ-lúá² NÓ-i. Another name he mentioned was MĒ-lá-ká².

He said that his grandmother was born in Myag Pá-i Pan on the Burma side, & he said that people were also from Myag Tón (?).

He said that the Cáo fá. of Myag Pá-i in Burma came to visit Myag Pá-i in Thailand about 30 yrs. ago.

Some Tó-g sâ. used to live here, but their descendants are Shan. There are now 3 households which are Tó-g sâ.

People who came here first lived in MĒ-lá-lá-g & then came here.

The govt. school in MLN has 240+ students. The Kamnan, who is 56 yrs. old, was in the first class. The school originally used the Bombay-Burmah Mt. Lane as a school building.

The Kamnan lived 15 years in Burma as a lūk'sit wāt, but not as a monk. He has lived at Baw lake, Kantawadi (both Kayah states), Mandalay, Moulmein & other places. Govt. teachers taught in the wats in Burma. He said that ^{many a number of people from} ~~not other people elsewhere~~ MLN still go to study in Burma. ~~studied in Burma [some question about this]~~. Two monks in MS & 1 in MLN have studied in Burma. He now remembers only a little Burmese [?], but he prefers to listen to sermons in Burmese.

He said that Wat Cānthārewāt in MS. was built by people who worked for the Bombay-Burmah Co. [Pharucit Co. has inherited the obligation of patronizing this temple].

Wars in Burma led to the migration of Shans to MLN. ☞

Tribute from here was money & figured according to the population. Never sent tribute to Burma, but was always under Chingmai.

His Ma-in-law, a woman of 78, came into the room. We asked her some questions. She came here when she was 1 yr. old from B. Pā-lā'n (U. ၂၁၃၆) in Ampho. Myay, MHS. Her parents came from Myay Pan.

I asked about marriage customs here. The Kamnan said that the newly married couple live ^{away} with parents of either one of the marriage.

VISIT TO MĒ-tā:

On the way back to MS from MLN, we stopped in B. MĒ-tā, the Karen village on the road. This village has a reputation as a Christian village & the Baptist missionaries often take gifts up there because it is easily acceptable. Thus, it was interesting to stop there with 2 monks. We went into the center of the village & stopped at the house of a man the CPA said was the leader of the Buddhists in the village. The women & children in the household ~~and~~ ~~not~~ (including visitors from other houses) did not seem to be any more proficient in wai-ing the monks than did the hill hā, although they knew they were supposed to wai leg. They didn't know the position to sit in, how to wai, & how many times to wai. The house had a hīng phā.