1 February, 1963

Actually, I am beginning to write up these notes which were taken on the 18th of February, on the third and since then there has been considerable activity during these last 3 days. I am afraid that my recall and my anti-thinking may be a little scanty.

During these 3 days of February, the village sponsored a craft fair in order to raise money for the new school building. This fair had been thought up by Mr. Wichians as a part of community development. The figures that enough money will be made in this fair in two consecutive years such that the girls will contribute the remainder of the 320,000 needed for the new school.

In conjunction with the fair are a large no. of ceremonies—primarily Buddhist but also some Animist. Most of the Buddhist ceremonies, which take in money for the school, as well as the presence of the monks on the field grounds ensures that people come to the fair and the attendant festivities will make it easy.

These two incentives within the Thai cultural context were used to attract people to the fair: the incentive of ນໍ້ ລັກ ແສນ (laos: nong dek), "having fun", and ມໍ້ ລັກ ໄມ່ (tham bang), "making money!"

Mr. Teunis made up a "program" for the activities during the 3 days of the fair. The first day’s program is as follows:
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00 a.m.</td>
<td>Morning (Thai) begins.</td>
</tr>
<tr>
<td>10:00 a.m.</td>
<td>Breakfast (Thai) begins.</td>
</tr>
<tr>
<td>3:00 p.m.</td>
<td>School (Thai) begins.</td>
</tr>
<tr>
<td>8:00 p.m.</td>
<td>Dinner (Thai) begins.</td>
</tr>
</tbody>
</table>

Actually, there were two ceremonies in the morning - 1st the offerings of the priests and then the presentation of the village people. We arrived in the village at about 9:00 a.m. The priests entered the temple and the people gathered around. There were several objects placed on the ground - a basket of rice, a tray of fruits, and incense sticks. The priests then began the ceremony by lighting the incense and reciting prayers. After the offerings were made, the priests gave a blessing to the people. Then we went to the village and saw the people preparing for the ceremony. They were cooking food and making special dishes. The food was displayed on tables and was very colorful and delicious. After the ceremony, everyone enjoyed the food and drinks. It was a beautiful and peaceful day.
the rain and therefore an auspicious day for making merit. Usually, however, the ceremony is held in January (the 3rd month).

At the beginning of the ceremony, the people make a chant of presentation. Should find the name of the deity. Then the people hold the food up on trumps and in baskets and presented to the goddess, while the priests were chanting. Looked about the ceremony. Included in the discussion was creation of candle ceremony.

In the 12th month there is a ceremony here in the ceremony of 1/12 M.029 (pen milk milk) 30. "It is (San mahm ha chi): Fit, the song of the goddess nation. On this day the people speak about the story of the Buddha. A very beautiful bit.

During the gods eating, I noticed that the men and women were sitting separately. This was explained, because in all sections of religious functions in the west areas. When the priests were finished eating, what they wished, the food was taken and placed in front of the people present in the food. What was left over, it was explained, would be used to quiet the people (of which there were a few children on the veranda of the house). Food which is left over is never again given to the priests to eat in the morning. New food is prepared for that purpose. Though this may be true of ceremonies of this sort, is a true of normal days.

I have read that the priests receives in the morning food for the 2 meals.

After the meal, the people and the priests finished eating, the monks began to chant.

During the chanting, the sitting head monk had in front of him a bowl of water in which he mixed some leaves and a candle, raising them around in the water all during the chanting. This is the way holy water is main made. This water was then taken by one of the priests and "scorn broadcast" on the heads of the worshippers present.

Also, during the chanting a few men took some water and chanted it to the ground through the slate of the floor. This process not which is called 1/12 1/17 (jae nam) - lit "shoes of water" - is done in order to tell the "goddesses" about what is happening.

With the process of mixing of holy water, the ceremony came to the end, and the blacksmith, who had been assembled kheo-sam, led a procession of people (mostly men and children) into the forest near the village. After a short walk into the center of virgin forest we came onto a clearing in which there small structures in the shape of salas. The largest of these two salas has was the place of 1/12 1/12 - [a thousand trees composed of the wood for watercraft and national protection] who is the guardian spirit of the village. The smaller house is the house of the seacoast 1/12 1/12. The housemen took some leaves and laid them on two bamboo sticks, which are called 1/12 kha-yay.
Then the food which had been carried from the village was placed on top of these leaves. I didn’t notice any more food being put on the leaves of the second area. Hence, the one intended for the pai. These two offerings were placed in the houses. Then at the small plots of land were placed next to the kitchen. In each house, something was placed to serve as sacred food: rice, leek, khen, turnip, etc.

There were a lot of bamboo tubes laying around the houses of the people. These had contained rice for the pai (and consumed by the people after the pai: had partaken of the essence).

When the offerings had been placed in the houses, the khajun made a prayer in which—on behalf, I would assume—he asked the pai to help the gain and help bring in much money, safeguard those who were coming to the gain. The food, he said, was being given so he would guard these things. I also heard him mention the name of the priest: Mathai Say—the high priest priest from the village who was present during the gain.

It was explained to me that about 20 days of the food are the domain of the pai and are therefore left undisturbed. [Name Chaiyen, the first district official.]
In front of the 3-mai was a stand which held the 3 ‘swastika’
fan, the fan which are pink with gold thread have a Thai numeral embedded in the fan to indicate the no. of
‘swastika’ fans. The finest hand painted. These fans are known as ‘3-mai’ (3-shift fan).

In front of the fans was a tray which had been arranged for making wood
shaving incense sticks. The wood was placed in the tray a week before that in
the place of ceremonies to dry the wood. The tray was arranged as follows:

There were three ‘handfuls’ of incense sticks placed around the tray
wood. In the area around, there was a large picture of the Buddha, in which
were hung 3 incense sticks which symbolize the body of the Buddha. Also, in the area were some cushions (282 × 282
inch) and some cushions. Where the incense was dropped into the incense
tray, there was also the Wai BIJA – BAIJ BIJA sin – the sound thread which
is passed from one hand to another when prayers are being made. The villagers
constructed this ‘swastika’ tray and placed it in the Sai lai room.

Evening

The activities of the evening were that of every night. All around the
main area of attention were little shrines which held all sorts of stuff. There were flowers, paradise

‘song’ tinklets and cheap non-food items (like coins, mirrors, etc.). The major
centres of attraction were the 3-mai (=3-mai) – ‘Thai Buri’ – stadium
which also contained the main lamp (MN 37) and some theatre, the
singing (3131) which was placed next to the hill, and inside the
wet grounds, the ‘scent centre’, where priests would using incense
powder to induce people to donate to the worthy cause. Each major attraction had its
generator which provided power for lights and the PA systems – There were
3 separate generators.

However, different from other years which have been, this one was
not sequentially – i.e., all simultaneously. First was the Buri,
In their nightly Buri, the fighters carried their bow and kept as well as their bows.
In this area immediately, the fight was kept at 2 minutes – 2 minutes fighting and
2 minutes resting. However, in all 2 nights, there was only 1 fight that went
for full 5 rounds. The philosophy is seemingly this: once one fighter proves
himself better, quit before anyone gets hurt. On a number of occasions, a fight
would be stopped because it looked as though a fighter was about to burst
‘swastika’ fan.

In their Buri, the fighters began by making a wai BIJA

In praying respect to one’s ancestors in the act of Buri. The Buri comes to the centre of
the ring, and the short on his hands are loose. Then placing his hands in a praying
position, he rose 3 times with his head touching the floor in each occasion.
Accompanied with the ramueng on the first night was the mask lamp play. These mask lamps are the traditional "belly-plays" of the Northeast. On a stage one lamp drops—a set of 3 curtains with various scenes on them—the curtains can be pulled up and down depending on the act. The acts presented by mask lamps can be taken from the Ramakien (Thailand's version of the Ramayana), or from other stories including the "dream" plays about real or mythical events.

All of the mask lamp players in this play were from the same village in Siam, but they weren't from the same family. The families being represented in this one were the same. The only way these mask lamp plays were sung was that all the mask lamp players would sing the same song in harmony.

Though these masked players were very few, it seems as though there are at least a few people in every village who can sing mask lamp songs.
2 February

The 16th and 17th century, the village in order to see the kung yi ceremony, which was to be held for annual work. This ceremony was held in the temple with the same name. The villagers, who worked especially for this ceremony, in the local language the temple is called kung yi. The villagers described and said it was a rough sketch of the kung yi ceremony. It was prepared for that day.

Then a whole cloth was laid in front of the house and a very large iron tray with a pedestal (pan) which contained the main items of the ceremony were placed on this cloth. On top of the tray was first laid the kitchen cloth, then some bowls and plates. On top of this was placed a set of processional bowls: kung yi.

In front of the 16th min the main door was the stand containing the pieces of paper: min. The villagers said:

There is a whole cloth was laid in front of the house and a very large iron tray with a pedestal (pan) which contained the main items of the ceremony were placed on this cloth. On top of the tray was first laid the kitchen cloth, then some bowls and plates. On top of this was placed a set of processional bowls: kung yi.
with a yellowish colored "fragrant water" (näm hën). The placed on the tray were other leaves. baj yôi and baj khug (khun hım). Zeppa.

Then 6" cylinders of thread, about 6" in length, were placed between the groups of the baj yôi.

This tray was taken and placed on the whole cloth in front of the fans. Other people came and placed more of the cylinders of short strings on the baj yôi. In front of the tray was a bottle of nâm hım. In the case was a plate with incense shakers (PE - hım kąp), leaves and the set of laws, some lines written in bamboo.

priest

priest with song
näm hım
special dish

mê: kàut

Laiky

A priest's böpking band - baj - was brought in and were set next to the baj yôi. Fourth chants were made by the priests. Then there were more chants by the lady. Then, an official wants song chanted some of the things which are expected of him as a priest. The rír was kept "read" from hım sculpture on
This morning Mr. W. told me that he had only one of the strings left on his waist. Mr. W. said that he only kept the strings on his waist the last time he saw him. He kept the rest of the strings at the house. So I have asked him to show me how to put on the strings. He was kind enough to oblige.

The main event was the ceremony of tying the strings. Mr. W. explained that the main event was the name of the whole ceremony. He also explained that the ceremony was the name of the strings. When the main event was finished the group took one of the strings which had been tied on the body of the main event, and wrapped it around the waist. The rest of the strings were left loose on the body. Then the group tied a string around his waist. Finally, the strings were distributed to those present. As they came forward, they would tie some money (usually about) into the back of the group. Before tying the strings, women were allowed to tie the strings, but they only tied the string on the waist of men, so everyone could tie the strings.

The money which was given was thought to be used for the свадьба. Most people coming up would say some good wishes for the свадьба.

When everyone had finished tying the strings, the priests chanted.

After this was over, the two priests who had been sitting on the main event seemed to need the fortune of D.M. I didn't offer whether it was good or
Charles F. Keyes Field Notebooks, Thailand
Original hand-written version

Written February, 1963
Page 10 of 45

The afternoon before I noticed several things in the adjacent area which had been set up for the ceremony of today. I had discussed these preparations with the head of Wat Ban Khao - Doctrine 1st day. He informed me of some 30 years. He was quite likely this person had hoped to meet with him again.

The ceremony, which was held in the room on 10 ฉันท์, was led by a Ti and was called by those involved on 12 ฉันท์. The ceremony being 12 ฉันท์, the people had a lot of preparation. Have had some trouble in trying to make full note of the ceremony, but with the help of Pothipatsri M.R. Wallace, and Kenneth Wells, Thai Buddhism, I think that I have gathered the general idea, in part, and content of the ceremony.

The two key words connected with this ceremony are 10 ฉันท์ and 12 ฉันท์. The 10 ฉันท์ is the end of the ceremony and the 12 ฉันท์ is the start of the ceremony.
Charles F. Keyes Field Notebooks, Thailand
Original hand-written version

Written February, 1963
Page 11 of 45

3 February

Outline of Day's events

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>12:31 a.m.</td>
<td>Presentation of morning's food.</td>
</tr>
<tr>
<td>12:37 a.m.</td>
<td>(see note below on this word)</td>
</tr>
<tr>
<td>12:40 a.m.</td>
<td>Presentation of noon meal</td>
</tr>
<tr>
<td>1:21 p.m.</td>
<td>Presentations of afternoon meal</td>
</tr>
<tr>
<td>2:00 a.m.</td>
<td>(I don't know quite what this means.</td>
</tr>
</tbody>
</table>

Note: The term "*pinya" means 'cultural, a competition, being seen to be a limit or key issue,' and is an abbreviation of 'human, with breath.'
Philemonium (1789) has the connotation of "religious festival" as in

*Philemonium (Philemonium)*, *season in which religious or civil functions are held*, and

*Philemonium (Philemonium)*, *religious functions observed

at the beginning of the Buddhist Lent.* (p. 618). *Philemonium* means "to overturn; to spill" (p. 1789). I can find no definition of *Philemonium* (in lit?) anywhere (at least

with this spelling).

According to Ma.uro and other texts, this word could be defined as a

religiously ceremony in which teachings are given to the people in the form of a

preaching discussion.

1789 (Ludolfkod) which is the word Vessantara in Sanskrit is
defined by Philemonium as "name of Lord Buddha in his tenth incarnation as a

Buddhavacsa." (p. 1789).

"Pakha: Pakha" explanations will throw light on the meaning and connotations of

both these words.

"In addition to the charts listed above there are eighty-nine others in the

Royal Book of GuTAIL which may appear in worship services or in studies,

making a total of two hundred and eighty-nine. As more than three

are many dokekas. Tales, sermons and other works in Thai used in

Buddhist worship. This type of service is called Preaching the Dharma

and does not differ greatly from the style of employed in such

Churing. In preaching or reading, which usually takes place on a special occasion

such as a festival or dedication, maybe done by any number of monks from one to eight, each seated on a preaching chair in front of the audience with a bundle

of palm leaf manuscript before him, and each assuming the end of a

different character in the tale... The following works are among those used in,

*"Preaching the Dharma"*

1. The Vessantara Jataka, or Yasoda-Mahā-Joti

2. The Sūtaka Pirin, a condensed form of the Vessantara Jataka, in one thousand

   verses. An annual service is held in some temples in which this

   Jataka is read in one day and night. To attend such a service is a highly

   meritorious act.*

3. The Pāli Text, Somvāsana or Life of Buddha.

   [There are 15 of these listed.]

*Many of these urge the reader to prepare offerings to the

Buddhist bhikkhus, to assemble at the temples on holy days and to listen to

the sacred writings as a means of gaining great reward. *..." (Civilla,

Thai Buddhism, op. 373-375)
Wells then gives a short description of the ceremony on pp. 273-274, based on a version which he received in a letter dated Feb. 2.

Wells' description certainly does with what I learned about the ceremony:

1. The ceremony was held on the occasion of a village festival.
2. It was held that the ceremony was supposed to be held once a year.
3. The ceremony involves much work for those attending.
4. The full name of the ceremony is checkBox (Fourth day of the first month according to the Thai calendar).

Preparations for and accompaniments to the ceremony:

The hō: The first day the ceremony is supposed to protect the ceremony from any direction.

B: The hō: This literally means "standard." Surrounding the hō: were large bamboo sticks resembling homemade standards with religious symbols. There were 9 of these standards placed at equal intervals in each of the 9 directions. It is necessary to have these hō: when having this type of ceremony. Today, there are generally made of wood - bamboo - and not bamboo. Another name for these hō: is hō: (Fourth day of the first month).

C: Name of Ceremony. The following were given as the name of the ceremony:

1. เด่นข้าวข้าว (ban machin chī'): 1000 bāi, 10 rām, 100 pieces of rice, 1000 pieces of fruits, 1000 pieces of betel, etc.
D. กิจ (kan). When the people come to hear the stories of K'nyan, they bring gifts (usually money) which they give to the priests. In this case the money was to be used for the school. There are two kinds of gift:

1. กิจทั่วไป (kan thâp). These gifts which were brought by the villagers in the morning before the ceremony consisted of flowers, carrots, incense, cotton, and money. The priests brought these things in boxes and gave them to the school. The priests receive the money and place it in separate containers. Don't make any notes about these things. The money is later sent to the school for the schools. The money is later sent to the school for the schools.

2. กิจเฉพาะ (kan lông). There are gifts - almost exclusively of money - brought by non-villagers who have come to the ceremony. The money is usually placed in a rather dramatic way. I saw it:

The ceremony:

The ceremony was supposed to have begun in the morning. However, as there weren't enough people around (suffering from hangovers, I concluded), the priests didn't feel that they should begin. Thus, the ceremony didn't begin until about 1100 in the afternoon.

When we arrived the ceremony had begun in a clearing between the
Each priest was provided with water, tobacco, and food. In addition each had the
palm leaf scent box. The people were seated around the outside of the centre circle
and were seated on straw and mats. Following the ordinary religious service,
the people took their hands in the worship position.

What occurred is something as follows: Two monks would carry on a dialogue
(one of them not being visible at the time, being concealed with cloth). There would be a
good deal of dialogue - which often included laughter among the audience - and
sometimes was of a sexual nature. One of the priests would break into a
chant. I gathered that each day a part in the story of Venardana -
his father, his wife, and his children. The effect
was a bit like a musical comedy. The whole thing seemed to be taken in good
humour by the monks who seemed to enjoy playing the roles as much as 
any audience could.

In the Venardana story there are 13 lessons. Today only 1 lesson was
given (concerning "giving something to another"). These would have been
the full set of lessons if the ceremony had begun in the evening as
planned.
In the middle of the afternoon, 2 jeeps drove up. These included the
Thai Ambassadors and his party--which included Mrs. Suan--the C.O.
Supervisor for the Ambassadors. 2 other army officers and a police officer.
The Ray Amban was on his way to observe a irrigation project in a nearby
commune, Tachom. The police officer in was searching for a valuable Buddha
image which had been stolen from a nearby village, and the C.O. people had
come to the village for the same.

At the housing that evening, there were so few people that audience
was cut in half. The Yawai match went very quiet--being finished in
about an hour.

After this, all the people who had helped on the game, plus the C.O. people
were treated to dinner of a variety of delicious dishes. After this, Mrs. Suan and I
attended theobby contest. I must say that I could not enhance by this music.
I learned that there were several varieties of styles which must be played in
competition. The contest was held on what is called a "long canoe".

about the fair

In closing, I should like to make a few general remarks. I think that
sometimes the fair was a thing detached from village despite the fact that it
was being held in the village. Some many people from the outside were involved
and so few people from the village. Once the dirty work of building and setting-up
was done, were doing anything. Another thing I noted was that there was probably
the first time electricity had ever been seen in the village itself. Finally, this
was the first time a fair had been held in the village.

I had decided to contribute 5,500 to the school fund. Then, on the 3rd night
of the fair, Mr. W. had to introduce me to the audience and explain myself. On the
last night, he wanted a picture of the formal presentation. Luckily, this was
unassuming. However, he did insist on my making a formal presentation to the
principal at the housing match. I am really curious as to how my speech was accepted
by this event.
Today I went to see Mr. W. and Mrs. Chainsri at the American Office. In any case, in connection with them learned that the king who (1981) and the king (1983) are considered to be two separate people. The king who we have come from India and the Khmers being indistinguishable.

Mrs. W. took me to their changkot to see the two images. I saw a pair of these images, both of which have their hands grasping some object while seated on a mid-wooden. The images resemble very closely that found at Prasat Hin Krok Pood, Prasat Hin Krok Pood, Prasat Hin Krok Pood, Prasat Hin Krok Pood, Prasat Hin Krok Pood, Prasat Hin Krok Pood, Prasat Hin Krok Pood, Prasat Hin Krok Pood, Prasat Hin Krok Pood.


In looking at the images found at this site (fig. 37),...
This morning when I arrived in the village, there was news to do about the money which had been raised. It seems that 1500 baht had been taken in cash. They expect to receive about two hundred from the sale of the tobacco, cotton, and rice which had been donated. A further 400 baht is expected from the sale of the 1,000 rice seed which had been issued to the women for the rice planting. The rice is surrounding the housing area. Finally, there is some 1,500 baht raised by people who attended the activities of the bank (not actually paid back to them to get about 20% of it).

Even if they manage this amount, it will only be for about 10,000 baht which they have for the new school. However, as it is now apparent that it might take several years to raise the money to be raised, the question arose as to where the money should be kept. The majority of the opinion was that the money should be deposited with the education office at the university. In that way, the money would be handled by the school. The headmaster, the other village elders, and the village chief were of the opinion that the money should be deposited in the Govt. Savings Bank. With this point of view, the headman called a meeting of village elders.

The group who attended included the heads of various houses, the headman (including the wife of Mr. Thieng), who was the only woman who attended the meeting (all participants were mostly men) and Mr. Thieng and myself.

The meeting would have been pointless. As a student of small-group dynamics, the first thing that struck me was how scattered the villagers were in their views on the matter. This was definitely not the case with the headman and me (thus, significantly, identifying us with his position). However, when the discussion really got underway, Mr. Thieng moved himself to the left. He then, Mr. Sont, the second headman, was seated on somewhat middle ground between the villagers and me. However, during the meeting, Mr. Thieng's wife, who arrived late, also sat herself down right on the edge of the villagers.

At first, the discussion seemed unstructured. There was wild discussion on the procedures of calling the board of the Savings Bank (which the meeting was held). There was also some concern over the amount of money to be considered. However, we were soon in the midst of it. The villagers were expressing their opinions with Mr. Thieng saying it nothing.

The village opinion was that if the money were to be deposited with the bank, it would be withdrawn in small amounts, but not a lot of it. Further, in the bank, the money would be earning interest. The figure of 4% was mentioned, and though I didn't know if this would be the interest, it was the figure more acceptable by some people. When Mr. Wathan took the floor in defense of the villagers' position, I thought that that would be the winning
Charles F. Keyes Field Notebooks, Thailand
Original hand-written version

Written February, 1963
Page 19 of 45

blow. Mrs. Wiwian was the only person who commented the truck without interruption.

But I had understood Mr. Thany, when he was finally called on to speak by Mr. Wiwian (who had never less assumed the role of chairman of the meeting), to speak quietly (there, forcing all others to remain quiet) and slowly. He said that the money was connected for the school building of the new school, and since he was headmaster, it was under his jurisdiction alone, how the money would be used he. He wanted the money deposited at the Ministry of Revenue so that it would be a part of the educational funds and couldn't be used for anything else. The money, he said, would be easily obtained whenever the need arose for something else. That was all I thought was necessary in this situation, so I would be happy with this decision. So it was decided (without any vote or formal ceremony) that the money would be deposited at the Ministry of Finance.

In the afternoon, I spent some time in the school. I was really interested in the lack of discipline involved. My heart goes out to these kids whose parents are working and being fed a share of education at a cost that seems to be really interested. One group which I noticed was a group of 3rd graders. They were singing in Noktho's the third from a step. This was a music in writing. Mrs. Bang, when the lesson was over, took all the longkis and corrected them. If they had been corrected correctly, she then

beds back in the house for the student to pick up. If the lesson was incorrect, she had the student come to her desk and sometimes he gathered him (her) by the ear, let a crack, or she explained what he had done wrong.

After school was over at 2:45, Mr. Thany wrote the "daily report" in a record book which he kept. He showed me this log and one day's entries were "nothing went as usual," or the like.

And 3:00 we had lunch - we invited Mr. Thany, Mr. Wiwian, Mrs. Sin, and several of the village elders including Mr. Pham who had prepared the meal.

Then we went out to the field where some women were digging in the fields and chatting (no grades and small groups which are eaten). I also saw the small vegetable plots which are watered with well water.

Friday was to be a national holiday in celebration of 2472 Y.77

(2472 Y.77) - a major Buddhist holiday. I asked if there would be any ceremonies in the village. There will be none. I then asked if any significant

of the day was ever held in the village, and the answer was no. There weren't enough priests. There may, however, be a celebration in Ban Khao.
Today I paid another visit to the kapi in Phra B. Khom. In order to take some pictures and gather some new information, which fellows in a rough sketch of the site (drawn not to scale because I didn’t have any measuring equipment), I have left out indication of the kapi’s size because that of recent construction.

The main entrance to the kapi is at the gate in the East. (1.) The gate in the West seems to have one which was not originally the structure. In the Eastward gate, the steps are very well worn showing that they have undergone much use. Also, there are some large stones near the gate which are obviously neither part of the gate nor of the wall as all the other stones are made of sandstone.

The prang is (2.) seems nearly intact except for a few bricks at the top.

On the left are two large rectangular stones which differ from all other stones in the structure in that they are not sandstone. At the second time the inside of the kapi has some Buddhist images and a wooden door has been attached to the entrance. However, the structure was to originally have had 2 wooden doors which are now in the 2nd/latest building. (See pp. 35-36 above for description.)

Directly in front of the kapi is a large stone of irregular shape. This stone gains the impression of being a three-tiered stone covered slab.
There are lines carved into across each of the tiers. Also, there are what looks like some carvings on the surface of the stone. Through these are two large square holes which have recently been inscriptions. The base of the stone is imbedded in a concrete base which has recently be laid down.

The most interesting stone is the one which is located to the left facing from the front of the kii (fig. 5). This stone which is very much worked upon has a large hole in the center. On one corner, the edge has been worn down and has what looks like a piece of it. This corner is extended down from the whole. In the middle of another side is an arched edge with a groove. It looks like a sacrificial stone. Though drawing appears on the opposite page.

Another stone with a whole in the center appears at the back of some of what is now the stela kii (fig. 7). The stone slab which rests in a squared and painted to stone No. 5 (ie., stone No. 6) is obviously not in its original position, it is resting on some pieces of Hewed sandstone. It is some smooth slab with some cornering or top (but probably not inscription).
When one still remains at the wall or obstructions around the inner court near the hui (p.5), there is a narrow passage which is partially hidden by the modern concrete. The outer wall (p.9) consists primarily of sandstone blocks which will have the holes in them as strangely described. Occasionally, one sees a smooth stone in the wall which obviously does not belong there.

About 10 steps to the south of the wall nearest the precipice is another site which consists of sandstone set in a rectangular order. In the middle of this is a raised earth area which must contain many interesting things.

8 February

Because today is a special Buddhist holiday — 5 in 2070 — I went with the bus for the village. I thought that there might be a ceremony in the village. However, I learned that there was never any ceremony celebrating this day in B.E. 1 I then thought that there might be a ceremony at B. Chai, the temple, Mr. Kheuen and I arrived there at 8.00 A.M., and the ceremony was not present. Upon inquiry, we learned (1) that there would be a ceremony in the village and (2) the abbot and B. Chai in the hui. Thus, we returned to B. Chai. The village is also serving a fair and it begins today at around the abbot with the other monks and B. Kheuen is also being fed by a small crowd of people from the village. The abbot said that there would be no ceremony celebrating the special day in B.E. because he had to come but it was not in the plan. He, therefore, postponed the celebration of the match to the next day.

I really noted enjoyment of the abbot of B.E. The procession of food at B.E. had taken a long time due to the delay in being given by the local

where the food finally was presented. The abbot said that the people in B.E. take a long time in making these presentations.

In the describing of mā-khi khru, see Kaufman, pp. 190-1;
Wells, pp. 13, 75-76.

9 February

Today Mr. Kheuen and I went to the village viewing the countryside of the afternoon. First, we stopped at the home of B. Taik, the man who had been the former headman. He then went to a hotel to worship. B. Taik and some of his friends were at the hotel at the blacksmith place in front of B. Taik’s house. I walked back to the hotel and met B. Taik and B. Kheuen.
hast a metal blade on an eye. In fact the all the parts of the traditional age were being 
made. The wooden handle, the tempering, and the blade. All of these are 
done the blade is stuck into a lake in wood which has the metal piece all of the two 
and then the metal piece is passed into the top whole because the blade. 
Then age has been used for about 12 bolds ago.

I asked Mr. Tap how much he makes from something. He said only from 
1-200 Baht a year so he only makes at something for 2 months during the dry 
season.

At least we met Mr. Tap. He would be a killed a while under substances used 
and it is to the metal he was beating. This is some chemicals which he keeps in the 
metal to 81 (a supply which lasts 10 days). He can make 3 knives come 
every day.

He said that 200 is not for the smithing. People from all over the 
province plus people from other provinces come here for their work. There are 3 
blacksmiths in this village (and a 4th beginning). Mr. Tap says that it is 
difficult to teach other people how smithing because they are weaker than he is. 
He himself learned this trade from another smith, who lived in this village. He has been a smith for about 15 years. He used to have his business in 
his teak house. He sells other equipment to make himself. The business is about 40 years 
old.

We wandered on and came to a second smith. This is learned from a 
different teacher. He explained that there are 2 villages in the Tambon which have 
nothing. This smith has 3 small boilers to help him.

In our wanderings we came on a man making a device to help him reap 
and a man having a hater from a bag. Then we came on a women engaged 
in the field clothing making process. One woman was spinning, another was winding 
thread on a large bundle, and another woman was weaving. All their cloth 
is for home consumption. We also came on a woman who was putting readout 
of a matching shirt. There, she explained, she would sell.

We stopped at the village "shop" which is run by a man who has a nice 
well. The shop only has a rudimentary state of supplies - cheap pipes, nails, 
knives, etc. The owner explained that the nice well was very precious. I noticed 
that he owns a radio and a bicycle.

I asked Mon. Phan the headman, was he pretty. He smiled.

We talked a bit with his daughter who lives with her husband and son in 
the same compound.

After a little while we came on an old man surrounded by a band of 
other women who were mostly married. We had somewhat conversation and 
as I had asked Mon. Wachia about the forthcoming wedding which is to be 
held in the village. Due to my company, the old woman began talking about
The subject then moved on to weddings. It seems that there are no weddings in the rural areas. Some people have no wedding ceremony at all, if they can. The wedding ceremony is unimportant. What is important is the marriage settlement. When there is no ceremony, the couple will just present flowers and candles to the parents of the bride.

**Marriage Settlements**

When a couple have decided to marry, (and it was suggested by the villagers that these people, as compared with Chinese, have the right to choose their own wives - the parents do not choose mates), the boy goes and tells his parents. His parents then arrange a meeting with the parents of the prospective bride. Though many relatives from both sides will be present at this meeting, one of the relatives of the bride's parents will be designated as the hostess.

This person also has an important function at the wedding. The person must be consulted before a bride price is settled upon. The women said that bride prices vary from 100 to 1000 baht. The bride-to-be will always ask for more than they expect. She will not sign the groom's side with any less than they expect. The bride's decision will depend on the relative wealth of the groom's family.

**Residence Patterns**

A couple will always first settle in the compounds of the bride's parents. How long they will stay depends on the couple. Sometimes, they stay indefinitely.
The parents of the bride must help build a house for the new couple.

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

Written February, 1963
Page 25 of 45

10 February.

Today I rode to the village by bus. We arrived at about 10.00 to find that Mr. Suchaiying had been waiting for me since 09.00 this morning.

All the men were in a hula dance. We joined them and sat and talked. The girls danced. The two young men made offerings (qoit).

We then went off to another house to learn that the two major clans were the Kham and Han. The Kham are called "kham yai" and the Han are called "kham wot." I was surprised to see only women in the village.

Mr. Suchaiying explained that the men were in the fields in the forest. I later in the afternoon. I was to see some women.

We entered the house and went to where there is a raised platform.

The ceiling around the stage, all the activities of the village were being carried on. There were women spinning, winding the thread, and weaving. One woman was making a multi-colored dress with ribbons.

One man, the head of the house, was repairing his harrows. A little while later some other young men came carrying large bamboo logs which they began working on to make house posts out of. We sat in the stage and watched the activities. Mr. Suchaiying got a banjo and began to play. The whole setting was so beautiful that it might have been a scene from a motion picture - the quiet afternoon, the people working, the local music.

Mr. Suchaiying and I mostly discussed language. I asked for which he had the Suchaiying gave me lao. I was surprised when I asked him how to make the sound "th." He said that there were 3 in standard Thai. However, he said that there were 2 in Lao. I am not sure which sound the Lao distinguish more than the Thai. In Lao, though, there are supposed to be 7. Also, when people are talking in normal conversational tones, they go very much higher than loud tones. I can't tell whether this is merely compared to and part of the conversation; whether it is phoneme. Mr. Suchaiying seemed to catch on quite well to my nothing of sorts to be.
I realized yesterday how important it is to have a house or house of operations in the village. I really can't observe the daily daily cycle excepting only here temporary occupations the way I am.

11 January,

This afternoon, both alone and with the villagers, I went out to the school where the 8th year were learning a class in Tai language - in this case we were copying to the blackboard and reading some work in that. The text book we use was copying 

\[ \text{ initialization (phu gun), the 8th (phu me), etc., all taken from a graded reader which Mr. Benthin has.} \]

He then told me that he would go to work around the village so that I might see some of the making of cotton. I don't seem to understand the full cycle coloring, and (this is something about which I could find out). The first process was to 

**Cotton making**

The first process, so far as I could tell, is to take the raw cotton and add it into a tongued wiel which is called 1st fay, This are then used for the spinning (hok hok fay) of the cotton thread. After fay, The next stage of the weaving what still remains a mystery to me. How the thread is made (or rather settled) from the 1st fay, I don't know.

When the thread is made, there are pieces of things done

outside. They are two bundles of white thread hanging in wire on a horizontal pole. (For what need I do not know). String is also wound on a device made of branches strips and rope.

The cotton weaving is also managed a small device as well.

I also think being untaught knowledge, as a tool. This I gathered was the thread which would be used in one section of the weaving process. I don't know how these are then different to me in the basic handing thread. Thread on these hand containers may be either white or dyed (see later section on dying).
The next section of the cloth process is the weaving process. Weaving is called
mōj (mōj) in C.T., but is called ton bāk in the local language. Almost
every house has its loom underneath the house. A loom is called a 转载请修复
in C.T. and bāk in the local language. The loom consists of 2 devices which
join the warp and woof. These devices which pull
the threads apart - thus I think it is called a 请勿修改 C.F. The device which pulls
the threads into place in the weaving process is called a 请勿修改. The shuttle or is
called the "stick". The wood in the shuttle is called a 请勿修改. There are two reeds to
give the wood more pull in the weaving. I have one weaving up plain white
cloth, black cloth (pre-dyed strings) and multi-colored cloth.

Dying

We also saw cloth being dyed in the very-blue color of the ordinary cloth worn
as everyday clothes. The dye used for these coloring needs from the 请勿修改
plant (a low shrub) being soaked several days in water. To this water
CHE CHE and the dye is a certain color is added in a pot called
请勿修改 (dying pot). Other colors are made from trees or a mixture such
as:

<table>
<thead>
<tr>
<th>Color</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>yellow</td>
<td>processable</td>
</tr>
<tr>
<td>black</td>
<td>mahiya</td>
</tr>
<tr>
<td>red</td>
<td>lèb min (cumin) mixed with pān</td>
</tr>
<tr>
<td>green</td>
<td>sūng</td>
</tr>
</tbody>
</table>

We also saw some young men making bamboo strips which are used for
weaving bamboo mats and walls.

As Mr. Wihan didn't come to the village until mid-afternoon, most of
conversation was with Nyai Pham, the headwoman. Much to my surprise, he speaks
quite good C.T. I learned from him that he has 5 children, 3 daughters
and who lives in the same compound.

He also said that the forthcoming wedding will be 300 for 34 or couples.

On

When Mr. Wihan arrived, we all (Mr. A., Mr. Ingah, Mr. B., B.,
Nyai Pham, June and myself) went to eat some mahya with white sitting
and eating. I learned that indeed quite a few young men go to Bunguak.
They are not drawn because there isn't enough land in the village because
Hermis. Rather, they are drawn in order to go and make more money. Most
go to become laborers. These young men will now have to help with the rice
cycle.

Some Javanese women eating something green and asked what it was.
He, Mr. A. misunderstand and thought that Javanese was making some comment on
the fact that she had no brakes uncoiled. With much embarrassment, he explained
that when a woman marries, she begins to go without a head covering
(hana). certainly, is no modesty among married women regardless of age as
We also noticed a taller man with a wonderful set of teeth on his
cheek, arm, and legs. I was told that most men of middle age and older have
tattoos, but younger men do not seem to have tattoos.

We had some discussion about finding work in the village and the
province in general. In regard to work, I am to be back to the motorcycle,
and I have that in a little time. As a result, I had to push the cycle from
the village to OK (hoping that I haven't missed the train). I must say that
Mrs. W's really something. We went to Park and arranged for a truck from
the highway to carry my cycle and two / I think to Sukhothai and
then home (without doors). One place corps boy once mentioned that if
we had to move into his room (and a vehicle breakdown), one couldn't do it
in a better country than in Thailand.

12 January:

went first to the school and classroom. More observations on education. The children were
calling each other in order to pat it up in the sun. For playing. Though some teaching
was going on concurrently, discipline was non-existent. I had seen Mrs. Sanit in
town and asked Mr. Buriyadi if he would teach. He Buriyadi explained
that he had gone on business, and therefore he had taken a leave of absence
in order to go to visit his sick brother in Bangkok. This means the whole teaching load is
temporary on Mr. Buriyadi and his wife. He explained that there should be 4
teachers in the school (one for each grade). And last year there were 8 teachers. However,
the 4th teacher also had been in the army because of age. Mr. Buriyadi has said
next year there will be another 4th teacher, but there certainly would be two years.

Name of teacher:

Mr. Buriyadi

Mr. Pho

Mr. Non

Mr. Non

The schooling for the afternoon (for 3rd hours) I was at the school consists of
the following:

1st Grade:

Deul or the word ภูมิ (hun, to see) is in 6th. On the blackboard the
following was written (taken from the graded reader):

""\text{รูปแบบ:\text{หนังสือฟังสัมภาษณ์}}"

Which can be translated into:

Mama (a child's name) was father.

Julia was Mama.

Thida (a child's name) was father.

Julia was Thida.
The students, on my arrival, would come to the board, take a slate, and by pointing to the syllables read the class in recitation of these words. When this was over, the students would copy the numbers into their copy books.

3rd and 5th Grades:

A poem (naming the 3rd grade) had been written on the blackboard and the students were copying these into their copy books. The second grade was getting no supervision, but I knew they would take the copybooks of the field grade and correct their errors (in copying).

4th Grade

Mr. Thong, had written on the blackboard a short paragraph about India. He explained that the 4th grade was learning about India, Japan and China. The paragraph began: "India is a country located to the west of Thailand." The paragraph included information about geography - the rivers, mountains of India, including mention of Mt. Everest. Incidentally, there are 13 girls and 14 boys in the 4th grade.

Yesterday there had been 9 absences from the 3rd - 4 from the first grade and 5 from the 2nd grade.

Mr. Thong said that the himself has 5 children - 3 girls and 2 boys. The oldest of the boys is 12.

There are 5 house-to-house visits in the village:

- นางสาว บุญญา krung yai
- นางสาว บุญมา krung ma
- นางสาว บุญเรือง krung reung
- นางสาว บุญเงิน krung Jen
- นางสาว บุญเงิน krung Jen

Today at Mr. Thong's home I found 3 visits - krung yai - having a meal.

It is located some little distance from the 2 major towns. We had to drive through a good deal of sand to get the motor cycle there. However, I think this is the best place. And there is only one school and one house in the village. The people (primarily women and children) were very friendly. There was a white cow in the house where I had the day before. I couldn't gather whether he lived in the village or not. He seemed to be there to "sell" horses.

We went to the home of the head of the village. (The man's house where I stayed on my very first trip to the village). The house is a very large one with corrugated metal roofing. There is even a small gate at the top of the entrance stairs. He has wooden steps that were built on them leading to the quarters of the house. I didn't know what these quarters were for until we were shown inside. There were four, probably, and everyone sitting in the main large room. He also had a radio which was tuned into a home radio when we were there. He also has a small mill which is located nearby and Mr. Bhumrung explained that he uses quite
13 January.

The last part of the afternoon was spent negotiating for a place to live in the village.

We went to a house in Ban Ja stakes. It had three rooms on the ground floor, one of which is nearly a empty space at the moment. He would let us have some in this floor, but rooms aren't separate entrance. It was going be a light defensive.

He returned to the seal hung and a discussion with Mr. Chinnaswamy about language.

He also explained a bit about some of the "natives" which I have been transcribing in the village. One is the way I sit. He explained that I should sit with my legs crossed, but not up in the air as I often do. I should sit with my legs stuck under me (as women always sit). This position is one of respect in Hindu

On my return to Samnak, a somewhat awkward accident occurred. When passing through Ban Chiang Kham, I was hailed down by the headman and a group of the inhabitants—all of whom seemed slightly drunk. The headman wanted to know why since I had given 200 Baht to Bo, I couldn't get

I met the girl and with my hands on her back.

He told me that the letter was for the child to attend school in Mahasarakham in Northern Thail (M.R.).

He explained that institutes behind those examinations in order to get his teacher's certificate: Thai language, history, geography, science, etc.

He tried to explain to me the kinds of examinations he had to attend. There are different kinds of examinations which I had to take on. These included him to a higher position and a higher salary. As I understood it there are basically the following examinations.
In this case, ถ. or ถ. ษ. stands for ถ. ษ. (ชั้น intermediary), 

"second". The second letter standing for the same meaning it does in the first case.

Either of these can be a stepping stone for advanced training in Bangkok

at one of the 3 teachers colleges there or to obtain a M.A. M. (แกนต 30 บ.)

degree: i.e., ถ. ษ. ษ. ษ. (learn tribe 30 บ.) - Bachelor's

of education.

Then it's a bit to the next, didn't understand and need further clarification.

in February.

In late morning was received with looking at a second house. It seems that Mr. Piwu

had decided that living in the same house was a family of it was not to good. There, he had arranged

for the best he could which was one small farm to be allocated. Furthermore, since

he was only here as an occupant, Mr. Ng'w' was (1937), there would

be no alternatives (except for the fact that Mr. Ng'w' owned a radio with all the stations

for Thai people).

Mr. Ng'w' himself is a very interesting person whom I must find out more

about. He is not a native of Buri but he came here to own the shop. Mr. T. didn't know

how long he had been in the village.

Busking and the village.

While Mr. Pw'e, Mr. Ban', Mr. Ng'w' and I were talking in the shop, Mr.

Ban'shing turned to me and asked if I knew about the big fight which would be broadcast.
on the radio in the evening. This fight, which I had---accidently---heard about, was one between Paul Svoronos (Greek) and Ted Somerio (Philippine). The fight was for the Oriental Lightweight title and was being held in Rajdhani Stadium in Bangkok. I enquired about the interest in boxing and found that on nights such as this, the stands come around the two radio stations in the village to listen to The Fight. Very much interest and delight took place on the occasion of the Nov. Kingfisher vs. Fighting Thrushes matches in Bangkok.

Certainly, boxing, and particularly Thai boxing, is a Thai national-cultural manifestation which has its ramifications in the lowest strata. Many Thai could really be termed the national sport of Thailand. It quite often is very young children (keep) playing at boxing. And nearly every young man in the village knows at least the rudiments of the sport.

Most of the afternoon, until about 3:30, was spent in chasing various to dates from Ms. J. These at 3:30 Mr. Wachira arrived followed by a jeep full of C.S. officials— including a superior from Bangkok (a rather imposing person). The superior had come to see "the pigs"... I didn't really know of the existence of "the pigs" so was interested myself. There are a big

I think the Rajdhani Fight took place sometime in January... see the Bangkok World for the story. The Paul-Somerio Fight took place on 18 Jan.
After this, the group returned to the school where I noticed all the students had burned many copy books held prominently in front of them. The CD sequence asked about the no. of teachers in the school and the problems attributed to not having enough teachers. Shortly thereafter, the written test is yet to come safe before returning to P.K.

As we were finishing up at the school, Mr. T. complained (in a low tone on a social occasion) about being made a leader and headmaster. Chiley, he said, he had a brother-in-law. I asked if there's anything in the school and he answered that there are many parents in larger schools. After that students do the cleaning themselves when necessary. Mr. T. also said that the reason why he wants to learn English is because he wants to improve his position which he said he will be in order to pass on an examination in English.

He and I then went to a local yai where he had promised he would bring me today. We went to the house of Mr. Chaij, in Saij, who is the principal to Mr. Pim - i.e., with his family. I also noticed that he had a bicycle. He has had no children: boys and girls. However, one said he did it on a 3-year ago.

A brother with him came to bring us. He had a string tied around his wrist. This called "fahj profi kau." I saw this several times.

Thieves who can be tied around the neck (fay profi kuo) and around (fay profi kuo) - I knew that I would quite get these words right because in the first sentence, the first, second, and third in 30.31- 30.32.
station in rules of [5-7 lines unclear] which are in turn dressed to see if the contain any foreign (non-cotton) coverings. The tobacco is then examined by an inspector who then decides upon the quality of the leaf. It has some variety for a base ranging from $2.14/pk, with an average being around 10.

The tobacco is then taken to a place where women sort it into piles according to one of four qualities. The tobacco is then stored until one it is transferred to Bangladesh.

May 8. We visited some homes where silk weaving goes on. One woman had some white silk, which another home had a large variety of cotton, beautiful dyed orange. The interesting thing in regard to this is the price which they wanted. Jane and I had both figured that home woven silk (though pure silk as British silk in not) would not prove expensive as Bangla. On the contrary, the villagers wanted more. The woman explained that a few years ago, he had made his only silk, a bolt of 3m. for $2500. For a bolt of 4m, which we were interested in be wanted $500. This is an enormous price - and least it seemed home.

The man was quite amazed that silk in Bangla was not pure silk, whereas his wife is. Furthermore, he explained, and I think truthfully, that the villagers did not like to sell their silk because it is so beautiful and so difficult to make. Thus the attitude is that if good price can be obtained, then it will be sold; but $100, there is no necessity for it to be sold and thus it won't be.

The same attitude these encountered on other occasions. One man with two girls we had employed as servants. Both of them felt that they really didn't need the job. However, I there were several in the village. They didn't like, they would just and nothing would induce them to stay. The second instance is a case in the house in the village. The owner would $200 a month for rent. And though he was already making building the loan money, building seemed to please to make him rent. We were the only thing that sort with him in the instance in community pressure.

11 February

Mr. Nigos, the store keeper.

Mr. Nigos comes from a village in T. The store has been in BNT for 50 years. I asked him why he came to BNT and he answered that he came because there were neither a store nor rice mill in the village. He has started both. He owns both a store and rice mill and wears more "urban" clothes. He had only had a Pathan's education, but he speaks C.r. better than most other villagers (because, probably, he has to deal more from people from the town). I asked him why he became a store keeper and miller and he answered that he did because he didn't want to be a farmer. Physically he seems different
from the other villages too (candy him, for example).

Village economics

One of the villagers whom I was talking along with Mr. Keyes said that the average household in the village is 80-100 baht/year/household. This year the average has been about 70 baht. In addition to blacksmithing and charcoal making as non-agricultural pursuits for money-making, the villagers also weave jute, raw silk.

15 February.

I have noticed that some families have their own store and women earn a lot. They prefer to see some see those who are quite religious when they have benefited me with me. One woman was talking about the benefits her to business with her. I asked her about today.

I talked with Mr. Keyes about marriage customs. He said that the bridegroom's family gives a book of rice to the family of the bride. This money is called ล้านบาท "one Million". The average family would pay about 200 baht at the marriage of their son.

Sources of Data

Today, Mr. Keyes showed me the registration forms for all people born in the year 2049 (there were 21 of them). These forms include the names of parents.

Written February, 1963
Page 35 of 45

The household no. 9 in the village. It suddenly occurred to me that Mr. Keyes would have this in operation for several years hence. In addition, he keeps an attendance record once a period of time at the school (from which he could get average absences). Further the Data would have records of all births and deaths in the village.

BNA in the village in KHAOON.
The person who dreamed or in that personal family.

In order to rectify the past and take the offer to the dream, a moh: tay kaw was called in
in order to perform the ceremony of "tay kaw." (lit.: tay kaw = "medicine, compass.")

This man is a wonderful old character, he even
in some one the 2nd of the ban 9th or 9th season: a ceremony held
for those people. say...

I asked when he had learned this ceremony and he answered it was when he was 10
years. He learned from a man who lived in his own village.

This man said that he went to Vietnam last year in order to perform this ceremony. He said
that many families in B. did this ceremony. Even now some doubt to be left, but am content
that people do the ceremony as such.

This man is a real important character. During the reading of the verbs writings
during the ceremony, it would seem to us, and laugh, and make us laugh as well.

Preparations: The major preparations for the ceremony are the following:

- a sitting, etc.

1. The "house" or "name": This is a bamboo toy with 9 compartments (size: 6 x 9 x 6).

- A small piece of paper. This "house" had nine sticks along the sides. Each of the sticks

2. had nine sticks each. In one place, one located a figure in a shape

3. representing 9th, 9th. On the front was a "door" branch.

In each "name" were put the following:

a) 9 9 9 9 9 9 (ban 9th) list together. These were sticks made of

leaves with a piece of bamboo to hold them in shape.

b) half of "black ink" in each room.

c) brown rice in each room.

d) pas deh (fermented fish) in each room.

- small quails throughout the "house."  
- "yellow ink" (I knew white mixed with yellow) in each room.

- bit of salt in each room. The salt represents animals: chickens,

- butter, etc.

- some peppers in one of the rooms.
In the nine sickles on each of the stakes were put small threads of white, black, red, and yellow (also dyed in camom) cloth.

2. Candle: when we entered the house, there was some long candle—yellow—strung from ceiling. There were three boluses and one long candle was burned out. It was hanging on the body of Mr. Doi. It meant that his head and that flame directed to lower part of house. This candle is called a shin-shoping, which was the other candle were put into about 2" length.

3. Meal: In a metal bowl were placed the following items:
- A kobar-nam hindustat
- The leaf-flower (9 of them) of ὸπιὸν ἁλὼν ὅν (think pink yam flower)
- A short candle
- An egg
- Some thread wrapped around a bamboo introduct.

4. Large banana leaf:

5. Cows' horn (mīr. mār. mān): a wooden chopper was brought in, with water and a basket filled of the cows' horn was. This was also set next to the "house".

6. Bottle of "liquor": a bottle of liquor which representing liquor was not kept to the house.

7. Stand of rice: A kind of rice was stored and set next to the "house".

PRELIMINARY CEREMONIES: These are several other names for this ceremony: Ἰδτυ Ἰρακ Ἰτοκ, "to give offering".) and Ἰδικτο κοκα.)
(το χορός, chōrō, "to worship house").

Just before the ceremony began, the husband came and took a large bell-clashing which is hung around the neck and bell clanging. Also, just before the ceremony began a drum in decorated was brought while probably called the husband-spirit to congratulations in which was happening. Basically the husband appeared at the beginning of the ceremony and didn't suggest much other ceremony.
CEREMONIES: The shaman took the string and wrapped it around the base of columns 1,3,5,7, then cutting it, the string in the container and tied it. Then he took the long candle - the shaman also held the big - preceded to take no. 1. He put one little candle on the "tree" no. 1. Shama said:

Then the shaman took some quinine mix and poured it into a small pot. He said that instead of
Mrs. M's, bandaged tied the rice and chanted. After the rice was tied into the house, he repeated the process. This was called "0100." (It was "0000"??)

At this time he took some rice and poured it into the pot. He then took some of the rice and put it on the head of the figure. Then, he chanted some more. Then, he took some rice. He then took some bamboo leaves with long string or thread. The rice was then placed in a chanting manner. He then took the large candle and lit the string, wrapped around the sticks in the middle of the string. He placed the sticks 1,3,5,7 and where the string was from stick 7 to the

After the drum was playing, he took 1000s of sticks and the shaman held the big and chanted.

He chanted at the time he was doing this. He put the candle at the entrance and passed water over the figure's head (still chanting).

CONVERSATION: How many times does he perform the ceremony? This is the main event to get the goods, the big, and the small candles which had been edited in the book.

February 18

Dinner: The name of the shaman who officiated at the ceremony of feeding smoke is named ภูผ (Phu Pha), he lives in km 5.

February 19

VII. We had a discussion about medicine. I learned that Mr. T. is an official 2nd class

He then tied some rice and缠了一下. He took some of the rice and put it on the head of the figure. Then, he chanted some more. Then, he took some rice. He then took some bamboo leaves with long string or thread. The rice was then placed in a chanting manner. He then took the large candle and lit the string, wrapped around the sticks in the middle of the string. He placed the sticks 1,3,5,7 and where the string was from stick 7 to the

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### Field Notes

**21 February**

**Education:** Student attended lesson that morning and examination day. The 3rd and 4th grades had been divided up according to age so they could take an examination by subject and the grades included in the same. The 3rd and 4th grades were taking exams in a variety of subjects. The evaluation of the grades was based on the grades books in which the teacher graded each student. There was information for the student's full name, their father's full name, and father's occupation.

Also, marked on the exam schedule which was kept opposite to the grade level. Here is the schedule:

<table>
<thead>
<tr>
<th>Grade</th>
<th>No.</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4th</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5th</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>6th</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>7th</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>8th</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>9th</td>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

**Kham:** The following rough map illustrates the relative location of the 5 houses of Kham:

1. Kham Duk
2. Kham Noi
3. Kham Gain
4. Kham San
5. Kham Nui

**Note:** I noted that all of the houses had the following people:

<table>
<thead>
<tr>
<th>House</th>
<th>No.</th>
<th>Name</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>6</td>
<td>Name</td>
<td>Occupation</td>
</tr>
<tr>
<td>B</td>
<td>5</td>
<td>Name</td>
<td>Occupation</td>
</tr>
<tr>
<td>C</td>
<td>4</td>
<td>Name</td>
<td>Occupation</td>
</tr>
<tr>
<td>D</td>
<td>3</td>
<td>Name</td>
<td>Occupation</td>
</tr>
<tr>
<td>E</td>
<td>2</td>
<td>Name</td>
<td>Occupation</td>
</tr>
</tbody>
</table>

This map also includes a previous chart of the houses.
<table>
<thead>
<tr>
<th>วันที่</th>
<th>ภาษาไทย</th>
<th>การศึกษา</th>
<th>ภาษาอังกฤษ</th>
<th>ภาษาอังกฤษ</th>
<th>การ์ดการ์ด</th>
<th>ภาษาอังกฤษ</th>
</tr>
</thead>
<tbody>
<tr>
<td>จันทร์</td>
<td>Health</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Thai Language</td>
<td>Social Studies</td>
<td>Thai Language</td>
</tr>
<tr>
<td>จันทร์</td>
<td>Thai Language</td>
<td>Science</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Thai Language</td>
<td>Science</td>
</tr>
<tr>
<td>พุธ</td>
<td>Health</td>
<td>Mathematics</td>
<td>Thai Language</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Health</td>
</tr>
<tr>
<td>พฤหัสบดี</td>
<td>Health</td>
<td>Science</td>
<td>Thai Language</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Health</td>
</tr>
<tr>
<td>ศุกร์</td>
<td>Mathematics</td>
<td>Social Studies</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Thai Language</td>
<td>Health</td>
</tr>
<tr>
<td>ศุกร์</td>
<td>Mathematics</td>
<td>Social Studies</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Thai Language</td>
<td>Health</td>
</tr>
</tbody>
</table>
As Pajau: Mr. T. is quite rich. He now has a "Dance" house which cost him $500. When it was complete (one month over $500), he cleaned $500 more to build this house.

Now, how I know (i.e., he will). He told me he had 19 sheep (3 pigs
by one year, and 12 in two litter - one family). He keeps all of them
wolves and needs it the result (2x5 for 31.25). He also offered to
make our furniture for us. Then, he has interest in making a bed, pig-
raising, dancing. I am not interested with his behavior which is so unexpected.

That (in the economic sense) though he doesn't seem to be either clinically

interested. I don't think his efficiency is the greatest, but he is still young.
His name is Pajau (Taw Sei O).

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**Special Activities:**
1. Sewing and ironing around the village, teaching bookkeeping, and the
   cutting of silkworm (a most complicated process), and the weaving of
   the bamboo walls (which are not for the a piece).

**Concerning rice:**
Mr. T. said that farmers have to believe that marriage and house building
(cultivation) gave the importance above mentioned (i.e., the old (1-3, 7)).

### Table: Months and Dates

<table>
<thead>
<tr>
<th>Month</th>
<th>Thai</th>
<th>Transcription</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ตุลาคม</td>
<td>October</td>
<td>29</td>
</tr>
<tr>
<td>2</td>
<td>พฤศจิก</td>
<td>July</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>กันยายน</td>
<td>September</td>
<td>29</td>
</tr>
<tr>
<td>4</td>
<td>สิงหาคม</td>
<td>August</td>
<td>30</td>
</tr>
<tr>
<td>5</td>
<td>กันยายน</td>
<td>September</td>
<td>24</td>
</tr>
<tr>
<td>6</td>
<td>กันยายน</td>
<td>September</td>
<td>30</td>
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<tr>
<td>7</td>
<td>กันยายน</td>
<td>September</td>
<td>29</td>
</tr>
<tr>
<td>8</td>
<td>กันยายน</td>
<td>September</td>
<td>30</td>
</tr>
<tr>
<td>9</td>
<td>กันยายน</td>
<td>September</td>
<td>29</td>
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<tr>
<td>10</td>
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<td>September</td>
<td>30</td>
</tr>
<tr>
<td>11</td>
<td>กันยายน</td>
<td>September</td>
<td>29</td>
</tr>
<tr>
<td>12</td>
<td>กันยายน</td>
<td>September</td>
<td>30</td>
</tr>
</tbody>
</table>

**Note:**
The lunaryear is called ปีเตาเตียร ( kep teat) as compared with ปีคริสต์ (pì kuêsit) which is the solar year. Because each year the lunar calendar is off by 8 days.

Something had to be done to make the lunar calendar coincides with the solar calender. Thus,
Written February, 1963
Page 42 of 45

Mr. RAO: There's one man who particularly has always struck me. He lives a little bit like a Hollywood idea of a South Sea islander. He looks slightly affirmative (though, of course, there is very little knowing that). No. 572, Maprang. He is the leader of the Maprang Karm phrase. He learned his art in Maprang. (Harrison promised).

PERSUASION: That's exactly the reason why he lived in the wood to escape. Particularly for a simple reason also, he had been in the war. Indeed, Mr. Ruanglao used to be a lot of Poles living there and he assured that about 30 years ago when the wood was first cut, about 15 to 20 girls lived there (I didn't quite follow whether all those were from the village).

Mr. MOC or CEB: One of the most interesting characters in the village is No. 710 (Ceb).

The villagers call No. 136 (Ceb) which is a word for 'unusual'.

He's called this because he married two sisters and seems like he lives in a foreign accord. He used to be when he was a young man and worked as a cocoa for an Indian family (he can speak some Indian dialect). He is expected to be the richest man in the village. Last month he sold his building and farm because his is in trouble (I don't know where he got his reputation). He doesn't eat because he is always poorly dressed even for the village and his home is very poor.)
25 February

This morning the villagers were making surveys of where to buy the need. Focus of interest was at the hill Pit: Naat.

some rope used to tie the coming pieces.

Some 1.2 meters of the silk weaving process.

1) weaving. The silk worms which are called ตุ๊กขอ (Tuk Khao) in C.1. are called ผ้าด้อม (Pha Domm) in the local dialect. The larva are kept in bamboo trays called a ถิ่น (C.1. điยง - Lit. 'the weaving tray'). They are fed on mulberry leaves. ผืนผ้าด้อม (Phun Pha Domm) - which grows locally. The tray is kept covered by a piece of cloth so the larvae Felipe neither meet the worms. We ask about how the worms are produced. They said that the butterflies which come from the worms are kept under cover on top of piece of cloth. The butterflies keep house on top of the cloth. (I have seen these cloth which are just a mass of eggs). The tay capture and breed the butterflies I don't know.

2) silk making: The worms, used to spin their silken cocoon, the cocoon is taken from their tray of mulberry leaves and put in to another tray called ถิ่น (C.1. ถิ่น). These balls of silk are called ผ้าด้อม (Pha Domm). If the worms have been removed, it is called a ผืนผ้าด้อม (Phun Pha Domm).
February 10

Today was a rather memorable experience for me. After the meal was over, I was sitting at the table when a group of men from their paddy field came and said that they were going to kill and butcher a horse and required me to accompany them. Thus I did.

The horse, a Thail horse, was led into a clear area. A cloth was laid over the face of the horse. Then it was struck with a blow from a heavy log. This was repeated until the horse was dead. Then the butchering began.

In what followed, I learned much of the primitive ways employed in the killing of the horse. There was little difference between the Thai and the primitives in African or the Natives Indians in a buffalo hunt. The horse was first restrained and then killed by hitting it in the head with a heavy log that was driven into the horse's head. The meat was then laid on a bed of leaves where it was divided up into small pieces. The inside was removed. The liver was taken out and cut up into small bite size pieces which were then eaten raw (myself included). After this, some pieces of good meat were thrown into a metal dish and the other pieces were the remains of the horse in which the meat was all eaten.

The meal was being well and slowly. A small portion of the village men were present. Later we had "lunch" which consisted of rice, herbs, "Lop" - a rather bloody meat as well as cooked Lop, fried horse, etc.

The Kawi's house yesterday, the donation of my kind's sisters (my last lunch in the Buddhist home of Kawi Pib fut). His parents here in
23 January

I went early and went that to Mr. Tapis house where we watched Weddings for a while. We learned from Mr. Thom that the weddings will be held on 17th at 10 AM. On 18th, the wedding (fig. 26) which is the 10th day of the wedding of the man in the 4th month (March 19).

We went to Brian Pho's house. Then we talked with a number of people about the names of things and about work. Some things in connection with cloth making are:

- Kong - device for keeping thread (See Fig. 1, p. 69)
- Twg - another "" (Fig. 1, p. 69)
- Nai - spinning wheel
- Phuyaw saw nai - device for removing silk
- Khi - loom
- Phit - ottoman
- Jarm maj - to die silk

The above named were instruments used in the making of cloth.

In the afternoon we went to Kham Say, where I took some crest material.

23 January.

Only spent the afternoon in the village. Sat around talking and drinking with a group of men from Kham Say. Quite often on occasions like this, I am patched with information about America. And the name of King and Queen. Quite obvious that not everybody knows their name, though it was ultimately elicited. Something about a dream by ceremony with the accompaniment of a village fair. Something happening next Tuesday. A large group of traveling Sunoon come to the village selling and things as grain etc. This group seemed to be travelling by foot. Drink much rice wine and of date collecting.

In the evening I sold some. Learned that malam place have scripts which are printed in Thonkian.

6 March, 1963

After a break of some little while during Dave & More's visit, I returned to the village. Unfortunately, missed the ceremony of the man's last yesterday. They tried