February 1, 1963 (morning)

During the first three days of February, a wat fair was sponsored (idea of Mr. Wichian's as part of community development) to raise money for a new school. Fairs held two consecutive years should raise enough that the government will contribute the remainder of the B26,000 which the school will cost. In conjunction with the fair are a large number of ceremonies - primarily Buddhist, but also some animist. Thus, two incentives in the Thai cultural context for people to attend the fair are (a) to sānuk dī:, and (b) to tham bun ("make merit"), since ceremonies are conducted by the monks.

The three-day program for the fair made up by Mr. Thiang is as follows:

2:30 p.m. [Festival] committee chairman will open the festival; following this, 7 monks will chant the chant mongkon khaetha, and then firecrackers (phlu), spinning rockets (talai), and a smoke balloon (khom lom) will be set off.

6:00 p.m. Boxing (Thai) begins.

7:00 p.m. Ramwong (dancing) begins.

8:00 p.m. Mo'lam begins.
Festival Schedule

1 February 1963

2:30 p.m. [Festival] committee chairman will open the festival; following this, 7 monks will chant the chaï mongkhon khaː thàːi and then firecrackers (phlū'), spinning rockets (tāːlāi), and a smoke balloon (khoːm lom) will be set off.

6:00 p.m. Boxing will begin.

7:00 p.m. Ramwong (dancing) will be displayed.

8:00 p.m. Māːlam will be māːlam performed.

2 February 1963

7:00 a.m. Présentation of morning meal for the monks and novices.

9:00 a.m. Baːiː sāːi and consecration of the status-fans (of Phra' Māːhāː Sēŋ) (with lustral water).

11:00 a.m. Presentation of noon meal (for the clergy).

1:00 p.m. Procession of status-fans and 'money trees' to various villages.

3:00 p.m. Fireworks (tāːlāi) competition.

5:00 p.m. Beginning of boxing (matches).

7:00 p.m. Beginning of ramwong demonstration.

8:00 p.m. Beginning of māːlam performance.

3 February 1963

at 7:00 a.m. Presentation of morning meal (for the clergy).

9:00 a.m. Hōkkāsāt sermon (thēːt hōkkāsāt).

11:00 a.m. Presentation of noon meal (for the clergy).

12:30 p.m. Hōkkāsāt sermon.

3:00 p.m. Smoke balloon competition.
February 1, 1963

3 February 1963 (cont.)

5:00 p.m. Begining of boxing (matches).
7:00 p.m. Beginning of ramwong.
8:00 p.m. Solo khacn competition.
8:30 p.m. Beginning of nālam performance.
12:00 p.m. Festival committee chairman will announce the close of the festival.
วันที่ ๑ กุมภาพันธ์ พ.ศ. ๒๕๐๖

เวลา ๐๖.๐๐ น. ประชุมอธิบดีกรุณากูรอนหญิงแห่งจังหวัดสุโขทัย น.ธ.ณ เลขานุการ กรมป่าไม้ จ.สุโขทัย

เวลา ๒๔.๐๐ น. เดินทางกลับกรุงเทพ

เวลา ๐๖.๐๐ น. ถึงที่ช้างคลอง

วันที่ ๒ กุมภาพันธ์ พ.ศ. ๒๕๐๖

เวลา ๐๗.๐๐ น. ประชุมอธิบดีกรุณากูรอนหญิงแห่งจังหวัดสุโขทัย น.ธ.ณ เลขานุการ กรมป่าไม้ จ.สุโขทัย

เวลา ๑๘.๐๐ น. ถึงที่ช้างคลอง

เวลา ๐๗.๐๐ น. เดินทางกลับกรุงเทพ
February 1, 1963 (morning) 2

That morning there were two ceremonies: (a) feeding of the priests, and (b) propitiation of the village patron god.

We arrived about 8:00 a.m. and went to the küt where the priests stay. In the room were large containers of food with all varieties of rice preparations: - khāw kī (sticky rice rolled into a shape like ears of corn, rolled in raw egg and toasted); khāw khiap (sticky rice mixed with the root of tot má and egg, rolled flat and toasted, looking but not tasting something like a chapatty); khāw töm (sticky rice mixed with bananas, other fruit, honey, etc. and rolled into a banana leaf); plus lots of plain khāw niaw, and trays of standard curries, fish, noodles, fermented fish paste, nam prik, etc. There were also banana baskets filled with rice preparations which Mr. Wichian said were for the spirits of the village, plus a large basket called khăn khajo in Lao, containing food for the Buddha image. A little of everything given the priests is placed in this and the basket put on the altar.

When we first arrived there were four priests - three others from Ban Nông Tai, B. Yang, B. Han Khong. During the course of the ceremony two priests from B. Nam Thiang (B. Nông Kata) arrived, and by the last day of the ceremony, there must have been 25 priests at B.N.T.

The ceremony of feeding the priests is called bun khāw ("merit rice"), the priests are fed everyday by the people, but this is a special feeding in which all the products of the rice are given over to be eaten. It is held once a year at the end of rice harvest as a thanksgiving for a good harvest, or to propitiate the "powers" for a better harvest. This day was chosen because it was also the first day of the ngain and therefore an auspicious day for making merit. Usually, the ceremony is held in January (the "3rd month").
(Also, I learnt that in the 4th month there is a ceremony of būn weːt or lam māhā: māːt, literally, "song of the great nation", when priests speak about the story of the Buddha).

At the start of the būn khāw people made a chant of presentation, then took the food on trays and baskets and presented this to the priests. While the monks eat, men and women sit separately, as I was told happens in all religious functions in the wūt area. When the monks had finished, food was given to the people to eat, and any left over, was to be given to beggars (of which there were a few children on the veranda of the kūtī). Food left over is never to be given to the priests for their noon meal; must be new food.

After both people and priests finished eating, the monks began to chant. During the chanting the acting head monk had in front of him a bowl of water in which he stirred some leaves and a candle, swishing them around in the water during the chanting. This is the way nāːm mon (holy water) is made. Water is then taken by one of the priests and "sown broadcast" on the heads of the worshippers present.

Also during the chanting, a few men took some holy water and dribbled it to the ground through slats of the floor. This process, jāːt nāːm (literally, "drops of water") is done to tell the "fairies" to pay attention to what is happening.

With the sprinkling of holy water, the ceremony came to an end, and the blacksmith, who had been appointed khawcāːm led a procession of people (mostly men and children) to the forest near the village. After a short walk into the center of the virgin forest, we came onto a clearing in which were two small structures in the shape of sāːlāː. The larger of these was the abode of incorrect, 'Great Life', to the trees. The smaller, jāːhāːm.
February 1 1963 (morning)

of ฏูต้า: (a kinship term composed of the words for paternal and maternal grandfather), who is the guardian spirit of the village, while the smaller house is the house of the servants of ฏูต้า.

The khawcam took some leaves and laid them on two bamboo stands called a khajői (see illustration at bottom of next page), and 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 khajői of the servants than on that for ฏูต้า.)
February 1, 1963 (morning)

of pü:ta:). These two offerings were placed in the houses, and a small dish of "curry" placed next to the khajó:j in each house, with various rice products, - khâ:w khîp, khâ:w khî:, etc. - around. There were also a lot of bamboo tubes lying around the bases of the houses. These had contained liquor for pü:ta: (and were consumed by the people after pü:ta: had partaken thereof).

After offerings had been placed in the houses, khâw:câm prayed to pü:ta: to help the nga:n and bring in much money and to safeguard those who came to the nga:n. The food, he said, was being given so he would grant these things. I also heard him mention the name of Phrá:mâ:hâ:sëng, the high status priest originally from the village who was present during the nga:n. Khâw:câm then said pü:ta: had partaken of the food, and distributed it to the children who had accompanied the procession to the woods.

This ceremony is known as buang sǒuang in Thai, or sen wâ:jìn Lao. There appeared to be no chants or invocations during the ceremony.

(Note: It was explained to me that about 30 raj of the forest are the domain of the pü:ta: and are therefore left untouched. Na:j Çâroen, the pâlât amphoe:, says he knows of no better way of forest conservation, since this practise is held in every village, where part of the woods is deemed sacred).
February 1, 1963 (afternoon)

We visited the sālā wát. One side of this has raised dais on which many of the priests were seated (far more priests than during the morning). Also it houses the tô' mû: (set of tables like an altar holding flowers, candles, Buddha images, etc.). In front of tô' mû: was a stand holding the three "examination fans" of phrá'má:hā: sëng. These are pink with gold thread and have a Thai number embroidered on the front indicating the number of parian exam the priest has passed. These are known as phât jót. In front of the fans was a tray containing three "handfuls" of raw cotton cloth placed round a central dish or pan. In the pan was nâm phrá'phùt.thámon or nâm mon (ăm.sëng) holding two bamboo strips symbolizing the story of the Buddha. Also flowers (dük tâk) and candles on the tray, plus fâ:j sâ:j sîn (cotton thread) which is passed from one monk to another when prayers are being made. Villagers constructed this tray and placed it in the sālā wát.

Festivities of the evening were those of any wát fair, consisting of (a) stalls with goods such as trinkets, combs, mirrors, etc. for sale; (b) muaj (Thai boxing), in which legs and feet are used as well as hands; (c) mûilam, which took place within the overall boxing stadium and (d) ramwong, whose stand was next to the bar. Inside the wát grounds at the "control center" priests used microphones to urge people to donate to the worthy cause. Each major attraction had its generator providing power for lights and P.A. systems: three separate generators in all.

The major difference was that instead of these events taking place simultaneously, they took place sequentially. First came the boxing bouts of three minutes fighting and two minutes rest. (In all three nights, only one cû j.)
February 1, 1963 (evening)

A fight went the full five rounds. Bouts were always called off if a fighter was in danger of being seriously hurt. Fighters first paid respects to their teachers in the art of boxing (wai khru) by kneeling down in the center of the ring, placing hands in a praying position and bowing three times with head touching the floor on each occasion. (This ceremony is more elaborate in centres with major boxing arenas and professional fighters). Meanwhile special "boxing" music started up. This was played by a wooden flute, set of small "bell" cymbals and a drum, and continues throughout the fights. On all three nights, one fight out of the six per night billed as "special", when fighters were claimed to be professionals from Bangkok or other big centers. Never true, but fighters tried to make it seem so.

Towards the end of the boxing, ramwong would begin. On the first night, there was only a percussion band, but on the second and third nights, there was a trumpet also. The orchestra stood on two steps of the platform built for the dancing. Girls from Sarakham and dressed in bathing suits (in between dances would wrap towels round themselves from hip to knees). There were two main types of dances: (a) ramwong thammâda: (traditional ramwong), and (b) ramwong farang, i.e. danced to Western music (calypso, rock-and-roll). Boys and girls are not to touch (though occasionally the girls would have to push off boys who did).

Concurrent with the ramwong on the first night was the mûlam play. This is the traditional "folk-opera" of the Northeast, based on the Ramakhian (Thai version of the Ramayana) or from other stories including the "dream" plays about our own time (e.g. as on the first night, when the play was about a...
February 1, 1963 (evening)

make-believe queen). The stage has a backdrop of three curtains with various scenes on them which can be rolled up or down according to the act in session.

All of the mõ:lam players in this instance were from the same village in T. Dorn Wàin, but not from the same family. 10 families are being represented in this one troupe. The group has been operating for over 20 years. Players are all under a Master who has taught them the art of acting. The troupes usually go from fair to fair, but usually at least a few people in every village who can sing Mõ:lam songs. [71]
February 2, 1963

Mr. Wichian and I attended the ba:ij si: ceremony. Ba:ij si: seems to refer both to the ceremony (see notes of January 30, 1963) and to the banana leaf cylinders made especially for this ceremony. (These consist of a central cone elongated by having triangular pieces of leaf attached to the base and built down till the cone is deemed tall enough. At the four corners, separate structures consisting of five small cones piled one on top of the other are attached, spreading out in a fan-like tier. Base of the whole is then tightly bound with banana leaf padding and stood upright. Lotus-flowers with small splints of bamboo pushed through their pistons are then inserted into the tips of the cone as in the illustration below. This note is a description by E.J.K.)
February 2, 1963

In the sālā wat women were working on the accoutrements of the ceremony before it began, such as the ba:j sī: (known as mak beng in the local language), and making food for the monks' noon meal (āhān phe:n).

On the dais stood a 7-tabled tō:mū: (more important ones are 9-tabled).

The following is a sketch of the tō:mū:.

In front of tō:mū: on the main floor was a stand holding the phāt jō:t of phra'mā:zhā: sēng.
These "fans of honor" are given to a Buddhist monk when he has passed a pāriyan exam. The number in the middle indicates the number of exam which has been passed (3 is the lowest).

In front of the fans, white cloth was laid and a very old iron tray with a pedestal (phan) which contained the main things of the ceremony was placed on this cloth. On top of the tray was laid a piece of cloth, some banana leaves and on this a four set of 5-pronged bāi sī: with a flower in each prong.

The bāi sī: was then bathed with a yellowish-colored "fragrant water" (nám hóm). Also on the tray were placed other leaves - bāj jó: and bāj khung, plus khāw tôm and two eggs. Chunks of thread about 6" in length (cut up from long skeins by the village women - EJK) were placed between the prongs of the bāi sī:.

This tray was then placed on the white cloth in front of the fans. Other people came and placed more chunks of short strings on the bāi sī:.

Set in front of the tray was a bottle of nám hóm. To the side was a plate with incense sticks (thuí:p), leaves and the set of Lao scriptures written in bamboo.
February 2, 1963

Phra' māṭhā sêng was seated to the left (my left facing the altar and priests) of the bâ:i sî:. Other priests were seated between the altar and the bâ:i sî:. The following is a sketch of the arrangement of people and objects in the sala wât.

[Diagram of sala wât with labels]
February 2, 1963

A priest's alms bowl (bāt) and a cover of bāt (? EJK) were brought in and set next to the bāj sī: Then came chanting, first by the priests, then by the laity, then by phrá'mañhā sèng who chanted things expected of him as a priest. The mɔ: sûat "read" from Lao scriptures on bamboo strips. In this he called the soul (khwān) of phrá'mañhā sèng to come here if it is located anywhere else. The end of this reading marked a definite transition in the ceremony. Then the mɔ: sûat read from other scriptures, apparently written in khqm characters.

(Mr. Wichian explained that bāj sī: is the name of the whole ceremony as well as of the banana-leaf construction, whereas sù: khwān is the name of what occurs at the ceremony).

When mɔ: sûat had finished reading, he took one of the strings which had been laid on the bāj sī: and wrapped it round the outstretched wrist of phrá'mañhā sèng and twisted the two ends of the string slowly while chanting. Then the priests present each tied a string around his wrist. Finally the strings were distributed to those present. As they came, they would drop some money (usually a baht) into the begging bowl before tying the string. Women not allowed to tie the string, but would only lay string on the wrist of the phrá'mañhā sèng, and have a man tie the string for them. The money given was to be used for the school. Most people coming up would say good wishes for phrá'mañhā sèng. When everyone had finished, the priests chanted. Then the two eggs on the tray were opened to read the fortune of the phrá'mañhā sèng (whether good or bad, I didn't gather). The eggs then were given to Mr. Wichian and myself to eat.
February 2, 1963

(I think this ceremony is connected with or is an aspect of "tying the khwān" - see phya Amman's article on the khwān in December issue of JSS.)

Schedule of Events for February 2nd

7:00 a.m. Presentation of morning meal for priests and novices.
9:00 a.m. Bāi sī and the ceremony connected with the fan.
11:00 a.m. Presentation of noon meal for priests.
1:00 p.m. Procession with the fans to other villages.
2:00 p.m. Fireworks competition.
5:00 p.m. Beginning of boxing.
7:00 p.m. Ramwong begins.
8:00 p.m. Mōː lam begins.

(Prior to the boxing in the evening, I hear the following by way of advertising: "Come see the boxing. Enjoy yourselves and make merit by giving money to the new school.")

In fact, no mōː lam this night, but a movie instead. Mr. Wichian and I went to ramwong after boxing. Pressure on for me to dance, but didn't. However, the girl was brought over to our table for a private demonstration. She had very white make-up and unlovely legs.)
February 3, 1963

(I noticed this morning that phrá māśā sēng had only one of the strings left on his wrist. Mr. Wichian said he only kept the strings on one night and then took them off (save one). (There is no time period for these strings.)

**Outline of Day's Events**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00 a.m.</td>
<td>Presentation of morning's food.</td>
</tr>
<tr>
<td>9:00 a.m.</td>
<td>Hokkasat sermon. (see below)</td>
</tr>
<tr>
<td>11:00 a.m.</td>
<td>Presentation of noon meal.</td>
</tr>
<tr>
<td>12:30 a.m.</td>
<td>Hokkasat sermon.</td>
</tr>
<tr>
<td>2:00 p.m.</td>
<td>Beginning of boxing.</td>
</tr>
<tr>
<td>3:00 p.m.</td>
<td>Start of ramwong.</td>
</tr>
<tr>
<td>8:00 p.m.</td>
<td>Competition on a single kāhūn.</td>
</tr>
<tr>
<td>8:30 p.m.</td>
<td>Beginning of mōː lam.</td>
</tr>
<tr>
<td>12:00 p.m.</td>
<td>Closing of the fair.</td>
</tr>
</tbody>
</table>

**Notes:**
- Hokkasat means 'contest' or 'competition.' Khom means 'lantern' or 'lamp' and lam means 'humour, wind, breath.' Discussion on word below.
- I don't know quite what this means! Discussion of [27/4]
February 3, 1963

I had previously discussed the preparations for today with the Phra Khru Cha'i, the abbot of Wat Ban Khwao, a priest of some 36 years, very likeable, and with jurisdiction over all the priests in the commune. The ceremony was listed in the program as the:tsahoksé:trí, and was called by those involved weitsándon. I had difficulty in getting full sense of the ceremony, but I was aided by Mr. Wichian, Kenneth Wells, Thai Buddhism. I was unable to find any translation of the:tsahokkasá:t as unit word, but Phloyphrom says the:it connotes a "religious festival" as in the:it sá:karn, "season in which religious or civil functions are held", and the:tsákarn khá:w pha:m sá:.

Hók means "to overturn, to spill" (p. 1391). I can find no definition of sá:trí anywhere (at least with this spelling).

According to Mr. Wichian and Phra dma: this word could be defined as a religious ceremony in which teachings are given to the people in the form of a play discussion.

Weitsándon ("Vesá:ntara" in Sanskrit) is defined by Phloyphrom as "name of Lord Buddha in his tenth incarnation as a Bodhisatva" (p. 1266).

Wells' explanation is as follows: "In addition to the chants listed above, there are 89 others in the Royal Book of Chants which may be used in worship services or for study, making a total of 223. Aside from these, there are many Játaka Tales, sermons and other words in Thai used in Buddhist worship. This type of service is called Preaching the Dharma and does not differ greatly from the style employed in Suat Chaeng. The preaching or reading, which usually takes place on a special occasion such as a festival or dedication, may be done by any number of monks from one to eight, each seated on a preaching chair in front of the audience with a budle of palm leaf manuscripts before him and each assuming the part of a different character in the Tale ... The following works..."
are among those used in,

"PREACHING THE Dharma"

1. The Vessantara Jātaka, or Desanā Mahā Jāt;

2. The Gāthā Phān, a condensed form of the Vessantara Jātaka, in one thousand verses. (F.N.2 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 highly meritorious.)

3. The Pathom Sombodhi or Life of Buddha.

*** [There are 15 of these listed]

"Many of these urge the hearers to present offerings to the bhikkus, to assemble at the temples on holy days and to listen to the sacred writings as a means of gaining great reward..." (Wells, Thai Buddhism, pp. 273-275.).

Wells then gives a short description of the Gāthā Phān on pp. 275-278, based on a version which he mentions in a footnote on page 275 (footnote 2).

Wells' description certainly jives with what I learned about the ceremony.

1. The ceremony was held on the occasion of a village fair.

2. I was told that the ceremony was supposed to be held once a year.

3. The ceremony brings much merit for those attending.

4. The full name of the ceremony is weitsândon chaîdôk. Chaîdôk ("stories of the incarnations of the Buddha") is the Thai word for Jataka.
Preparations for and Accompaniments to the Ceremony

A. hō'uppā khrūṭ. Near the sāila wāt was constructed a tower of about 6' in height which supported a place for a specific type of shrine. This word means literally "tower of ñuppā khrūṭ", ñuppā khrūṭ being the name of a Buddhist saint or ṭor rā hāna. This tower is constructed in order to protect the ceremony from "dangers". In this shrine are the following:

1. khru than, a container of 1000 flowers, 1000 rice kernels, 1000 miang, 1000 pieces of tobacco, 1000 pieces of betel, etc. 
2. bāi sī
3. priest's bowl (bāt)
4. 2 sandals
5. umbrella
6. phan hā: a tray with candles, leaves, statue of Buddha.
7. A small ball of glutinous rice with a little bit of fish. The hō'uppā khrūṭ is supposed to protect the ceremony "from any direction".

B. Thong chaj, literally "standard" (flags). Surrounding the sāila wāt were large bamboo poles supporting homemade standards with religious symbols. There were eight of these standards placed at points in each of "The eight directions". It is necessary to have these flags when having this type of ceremony (why, my informants, the priests, did not know). Another name of these flags is thong phrā 'wētsāndon).

C. Name of ceremony. The following were given to me as the name of the ceremony:}

bun máhāchāit, bun phrā 'weit, and wētsāndon charđōkī.
February 3, 1963

D. *kan* - when the people come to hear the stories of the day, they bring gifts (usually of money) which they give to the priests (in this case to be used for the school. There are two types of gifts:

a. *kan theːt* - Brought by the villagers in the morning before the ceremony. Consisted of flowers, candles, incense, cotton, rice (uncooked), money, *khàːw khìːap*. People brought these in on trays (not necessarily all of them) and priests receive them and place them into separate containers. Phrá' *màːwhàː sëŋ* wrote each donation down on a sheet of paper. The incense, flowers and *khàːw khìːap* would be kept by the priests for their own use. The money went directly to the school fund. The rice and cotton would be sold and the money given to the school fund (there was a huge pile of rice being amassed in the courtyard ready to be sold).

b. *kan lōːın* - These are gifts - almost exclusively of money - brought by non-villagers attending the ceremony. The money is usually placed in a rather dramatic way of which I saw two:

* *lōːın* (disc), 'hit by surprise' (Reinhun)
February 3, 1963

The former were present at the beginning of the ceremony. The latter were brought in during the middle of the ceremony. (See above mentioned illustration).

In addition to these two kinds of kan, during the ceremony, a bāìt was taken around and people contributed money. In turn, they had their names recorded on the list of those who gave to support the school. All these forms of kan are ways of tham bun, "making merit".

The Ceremony

The ceremony was supposed to take place in the morning, but many people were absent (hangovers ?). Therefore, it did not start till about 1:00 p.m. It took place in a clearing between the bōit and the kū’ti'. In the center of an audience were four priests seated on school desks. On one side was a tō’mūt. In the center of the priests was a PA system and a table on which the kan was placed.
February 3, 1963

Each priest was provided with water, tobacco, betel, and also had the palm leaf scriptures. The people were seated around the outside of the centre circle and were seated on straw and mats. Differing from ordinary religious services, the people didn't have their hands in the wāṭj position.

The course of the ceremony was as follows: Two monks would carry on a dialogue through mikes. This often provoked laughter and was sometimes of a sexual nature. Then one of the priests would break into a chant. I gathered that each was taking a part in the story of Vessantara, his father (san chaṭṭa) - sanjaya in Sanskrit, mother, Vessantara himself, his wife, and his children. The effect was a bit like a musical comedy. All was taken in good humour by the monks, who seemed to enjoy playing the roles as much as any amateur actor.

In the Vessantara story there are 13 lessons. Today only two lessons were given (concerning "giving something to another"). There would have been the full set of lessons if the ceremony had begun in the morning as planned.

In the middle of the afternoon, the Nāṭj Amphoe arrived with Mr. Sawaj, the Community Development Supervisor for the Amphoe, two other Community Development workers and a police officer. The Nāṭj Amphoe was on his way to observe an irrigation project in a nearby Tambon; the police officer was searching for a valuable Buddha image which had been stolen from a nearby village, and the community development people had come for the ngāin.

At the boxing that evening, there were so few people that the admission price was halved. Matches went very fast, and finished in about an hour. Afterward, all those who had helped on the ngāin, plus the community development people, were treated to a dinner with a variety of chicken dishes.
Mr. Wichian and I then attended a khaen contest, this one being held on a "long khaen". Apparently several varieties or styles must be played in a competition. Very attractive.

General Remarks about the Fair

1. First time a fair had been held in the village.
2. Probably the first time electricity had been seen in the village itself.
3. The fair is almost detached from the village in the sense that so many people from outside were involved, and so few from the village itself (once the dirty work of building and setting up fair-stands was over).

Footnote: I gave $500.00 to the school fund on the second night of the fair. Mr Wichian was anxious for a picture of the formal presentation. This did not eventuate, but did make me give it in formal presentation to the kamnan at the boxing match. I wonder how this will affect my status.
4 February, 1963

Today I went to see Mr. Wichian and Mr. Caroen at the Amphoe office. In my conversations with them, I learned that the kʰəm (คำ ) and the kʰəm (คำ ) are considered by Thai to be two separate peoples -- the kʰəm having come from India and the Khmers being indigenous.

Mr. Wichian took me to the th:səəː cangwat to see the two images, th:waruːp, which had been taken from the kui in Tambon kkhwaw. There are a pair of these images, both of which have their hands grasping some object which projects from mid-waist. The images resemble very closely that found at Prasat Hin Khok Prasat (ปราสาทหินโคกปราสาท), Amphoe Nang Bong (อํมพ 현재นงบง), Buriram. See figure 38 in Plan and Report of the Survey and Excavations of Ancient Monuments in Northeastern Thailand.

In looking at the kui found at this site (fig. 37), I would say that these are comparable sites. If that is true, it is fortunate because at Prasat Hin Khok Prasat was found an inscribed bronze (fig. 40) which puts its date at 1139 A.D. (report on p. 71). This would provide a reason for dating the kui in T. Khwaw as 11th or 12th century.

In Chin Yudi's Borraii Watthu? Satha'inth Thua Prā'āitcha'aimaicak (Bangkok, Fine Arts Dept., B.E. 2500, pp. 160-62) there is a section on Mahasarkham. Under Section 2 ("Sites to be examined") there is the following:

(e) kʰiбǎinkhəw (กิ้บันกิ้ว ). In Amphoe Myang, Tambon Khwaw there is a kui called in the literature kʰuː mahuː thːat myang yaːng thːīsːnːək (กิ้บันกิ้วมาหุ้้ที่ต้นยางที่สันตะคก ). It is made of sæːng (แสง ) [ ? laterite] in the form of a pavilion (krːɔːtːm ) with four corners. It is 8 meters (4 wa) high, 5 meters (2 wa; 3 sːk) wide. It has an entrance on the East side...There are 2 stone th:waruːp within the prasāːt.
February 5, 1963

This morning there was a big-to-do in the village about the money received from the ngain. ฿1900 was taken in cash; ฿500 was expected from the sale of tobacco, cotton and rice which had been donated; plus a further ฿900 was expected from the sale of the woven bamboo mats used for the walls around the boxing arena. ฿1400 is still owed by people who attended the fair "on credit". In all, they hope to get about ฿4700. This is still far short of the ฿10,000 hoped for. As it was then realised, it might take several years to raise enough for the new school; discussion then took place as to where the money should be kept in the interim. Mr. Thiang wanted it deposited with the educational office at the Amphoe, so that the money could not be touched except for school use. Mr. Phon, the headman, and the other village elders, wanted it deposited in the Government Savings Bank. The group gathered to attend controversy, including the heads of the various klum, the teachers (including the wife of Mr. Thiang, who was the only woman with rights of a full participant), plus interested onlookers (mainly men), Mr. Thiang and myself.

The meeting was interesting as a study in small group dynamics. Mr. Phon first seated himself with the villagers while Mr. Thiang seated himself with Mr. Wichian and myself (thus symbolically identifying himself with us). However, Mr. Phon later moved next to Mr. Thiang. Mr. Sanit, the second teacher, sat on somewhat middle ground between the villagers and the four of us, but Khun Beng, Mr. Thiang's wife, who came late, sat herself right on the edge of the villagers.

No formal ordering of the meeting, but first the villagers claimed that if money was deposited with the educational office, there would be much red tape getting it out, whereas in the Savings Bank it would earn interest.
February 5, 1963

The figure of 8,002 was mentioned. It has the figure given, and though I don't know if this would be the interest, this was the figure accepted by those present. Mr. Thiang said nothing.

Mr. Wichian took the floor in defense of the villagers (he was the only person who commanded the floor without interruption). However, Mr. Thiang, on being asked to speak by Mr. Wichian, stated that the money was for building the new school, and since he was headmaster, it was under his discretion alone how the money should be cared for. He wanted the money deposited at the Amphoe office so it would stay a part of the educational funds and not be used for anything else. Mr. Thiang refused to alter his position one whit, and so it was "decided".

That afternoon I watched the school. I was shocked by the indiscipline and lack of proper teaching. I watched some third graders. They were copying the Thai from a text into their notebooks. This was a course of writing. Mrs. Beng would then correct the lesson books. If correct, she would throw the book back on the floor for the student to pick up. If incorrect, she would have the student come to her desk and sometimes grabbed him (or her) by the ear or cheek as she explained what he had done wrong.

After school was over at 2:45, Mr. Thiang wrote a daily report in a Teachers' log which he must keep. Typical entry: "day went as usual", or the like.

Later I saw the women digging in dikes for snails and small frogs to eat, and also saw the small vegetable plots which are watered with well water.
February 5, 1963

I learnt that Friday is to be a national holiday (ma:khàbu:cha:) - major Buddhist festival. No celebration in the village (not enough priests), but possibly in Ban Khwàw. (stag)
February 5, 1963

Mr. Wichian had arranged, much to my embarrassment, to have me presented with a certificate in recognition of my donation of ฿500 at the Ban Nong Tyn fair. This certificate, prepared by the Governor, was presented to me today at the Governor's office. The following is a translation of the certificate:

No. 2/2506 (1963)

CERTIFICATE OF PRAISE

This certificate demonstrated that Mr. Charles F. Keyes has donated money in the sum of 500 baht (Five hundred baht total) in connection with the cooperation in building a school in Ban Nong Tyn, Tambon Khwaw, Amphoe Muang Mahasarakham, Cangwat Mahasarakham.

It is recognized that the actions of the donor have been beneficial for the public welfare. Let him enjoy all four types of happiness and prosperity: longevity, status, health, and strength. Thoein.

Saila:klao:ng Cangwat Mahasarakham

The 5th day of February month 2506 B.C.

Signed

Governor of Cangwat Mahasarakham

Seal of office is affixed.
ใบเสร็จเงินเบี้ยเลี้ยม

เลขที่ 11

สถานที่ โรงเรียนวัดบ้านหน้าทัน

วันที่ ๑ ค่อม กุมภาพันธ์ พ.ศ. ๒๕๐๖

ไตรบั้งเงิน ประจุกิจด้วย

จาก พลตรี ยังลิ่ง อย่าง ยิ่ง

บ้านเลขที่ หมู่ที่ ตําบล ตลาด

อำเภอ ตึ๊ง จังหวัด พังงา ๒๕๐๖

ประจำเดือน กุมภาพันธ์ พ.ศ. ๒๕๐๖

วันถัด เบี้ยเงิน ๕๐๐ บาท สดุดี

(ลายมือ)

พฤฒิพงษ์
Kui Bain Khwaw

Today, I paid another visit to the kùː in B. Khwaw in order to take some pictures and gather some more information. In diagram 1., there is a rough sketch of the site (not drawn to scale because I didn't have any measuring equipment). I have left out indication of the sǎːlːaː kùː because it is of recent construction. [57/7]

The main entrance to the kùː is at the gate in fɔːɔː ːxox the East (1.). The gate in the West (3.) seems to be one which was not in the original 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 praːɕːàːt (kùː) (2.) seems nearly in tact (except for a few bricks at the top). On the lintel are two large stones which differ from all other stones in the structure in that they are not of sandstone. At the present time, the inside of the kùː houses some Buddha images and a wooden door has been attached to the entrance. However, the structure originally housed 2 thoːwːàːːn which are now in the sǎːlːaː klaːːng cangwat (see notes for February 4, 1963).

Directly in front of the kùː is a large stone of rectangular shape [57/11] (4.). This stone is a three-tiered carved slab (see detail in diagram 2). There are lines carved across each of the tiers. Also, there are what look like some carvings on the surface of the stone, although these are two large to ever have been inscriptions. The base of the stone is imbedded in a concrete floor which has recently been laid down.

The most interesting stone is the one which is located to the left [43]
Diagram 3.
February 7, 1963

facing from the front of the ประเทศไทย (no. 5; detail in diagram 3). This stone which is very much worked upon has a large hole in the center. On one corner what the edge has been worn down and has/looks like nicks in it. This corner is extended down from the whole. In the middle of another side is a smoothed edge with a groove in it. It looks a bit like a sacrificial altar. [54/63]

Another stone with a hole in the center appears at the back right corner of what is now the ประเทศไทย: (no. 7.).

The stone slab which rests in a symmetrical position to stone no. 5 (i.e., stone no. 6) is obviously not in its original position as it is resting on some pieces of hewed sandstone. It is a similar smooth slab with some carvings on top (but probably not inscriptions). [63/63]

One can still see remnants of a wall or structure around the inner court ประเทศไทย near the ประเทศไทย (no. 8). This consists of sandstone sections which are partially hidden by the modern concrete. The outer wall (no. 9) consists primarily of sandstone blocks which all have the holes in them as formerly described. Occasionally, one sees a smooth stone in the wall which obviously does not belong there.

About 16 steps to the south of the wall nearest the ประเทศไทย: is another site which consists of sandstone slabs set in a rectangular order. In the middle of this is a raised earth area which must contain many interesting things. [63]
Stone in front of the building.

Stone with a hole in the center.
The stone with the round on the back has very interesting characteristics. One side of the rim is extended, and there is a groove along the top.

Hole of the second stone.
Facing from the N

one store with
hole in the center

store contained
pens, ink, etc.

main three-tiered stone

7 Feb. 1963
February 8, 1963

I hoped to see the celebration of маikhâbu:cha:. However, I learnt this was never celebrated in EMT. At B. Khwâw, villagers gave special presentation of food to the priests, but were not celebrating the festival as their abbot was at B. Chiang Hian. I went there to find this village was opening a fair, and while the abbot and other monks of B. Chiang Hian were being fed, no ceremony celebrating this special Buddhist day would be given as the abbot was busy helping to open the nga:n. The celebration of маikhâbu:cha: therefore was postponed this year. (However, for a description of the ceremony, see Kaufman, pages 190-191; Wells, pages 13, 78-84).

(I really get enjoyment out of talking with the abbot of Ban Khwâw. The presentation of food at Ban Chiang Hian had taken a long long time due to the chants being given by the laity. When the food was finally presented, the abbot said that the people in Ban Chiang Hian take too long a time in making their presentations.)
February 8, 1963

One thing that I have definitely noted about BNT is that in many ways it is not a unit. There are many functions which relate it to the Tambon center. To be specific, take the question of religion. In BNT there is presently only a single priest. Thus, this means that there aren't enough priests for many of the religious activities of the community. Thus, either the villagers must go to another for some celebrations, or else they must have priests from other villages come to BNT. The natural place for other priests to come from is from other villages in the Tambon. And when the villagers do go somewhere else for ceremonies, it is only natural that they go to Ban Khwao, the Tambon center. Khwao has a considerably larger wat and more priests. Furthermore, the abbot of B. Khwao is the head of all the priests of the commune. Finally, as B. Khwaw is a rich village, the villagers of B. Khwaw are more in a position to support the really large ceremonies which require a large output of money for accouterments for the ceremony.

BNT is interestingly very comparable in size to Bangkhuad where Bangkhuad had 137 households and 744 persons, BNT has 119 households and 699 persons. And whereas Kaufman claimed that Bangkhuad roughly represented the villages of the central plains, I think I can make a claim that BNT represents - more roughly - the villages of the N.E. I say more roughly because I think that there is greater differentiation of villages in the N.E. - economically, ethnically, and in terms of communications. Certainly, Bangkhuad is a far richer village than is BNT.
I visited Mr. Taːp (who had been khāwCam on day of trip to worship pūtaː) who was blacksmithing with friends at the blacksmith's place in front of Mr. Taːp's house. He was making all the parts of the traditional axe: metal ring which holds the blade in, wooden handle and the blade. The blade is then stuck in a hole in the wood which has the metal piece at the top and then hot molten lac is poured into the hole to secure the blade. These axes sell for about 12 baht apiece.

Mr. Taːp said he made only 1-200B a year from blacksmithing, as he only works at it for two months during the dry season. He can make three knives-cum-axes a day. (While we were talking I saw him take a white powder substance and add it to the metal he was heating. This is some chemical he buys in the market for 1B - a supply lasts ten days.) He said BNT is noted for its smithing and people from all over the tambon plus people from other tambons come here for their work. There are three blacksmiths in the village (and a fourth starting). Mr. Taːp claimed it was hard to teach others to be smiths because they are weaker than he is. He himself learned his trade from another smith, now dead, who lived in the village. He has been a smith for about 15 years. He got his bellows from his teacher, but made his other equipment himself. The bellows are about 40 years old.

Also, I visited a second smith, who had learned from a different teacher. He said there are two villages in the tambon which do smithing. The smith has three small labourers to help him.

Also, I came on a man making a device to hold homespun thread and another hewing a board from a log. Then I came on some women engaged in the full clothing-making process. One was spinning, another winding thread on a
large trundle, another was weaving. All cloth is for home consumption. Also, I came on a woman taking seeds out of a makhiai fruit. These she said she would sell.

I stopped at the village "shop", which is run by a man who has a rice mill (now broken). He owns a radio and a bicycle. The shop has only a rudimentary stock of goods - cheap liquor, soap hairpins, etc.

Then I chatted with a group of women, mostly married and including several old crones. While discussing a forthcoming wedding, the subject turned to illicit sexual relations in the village and what happened if a man got a girl pregnant and then didn't marry her. The old crone said the man must pay a fine (from about 10-300B depending on the wealth of the boy's father). She cited a case which occurred last year, when Mr. Taip's son got a girl pregnant. In this case Mr. Taip only paid 12B fine. The amount of the fine is apparently set by the headman in consultation with other people of importance. If the boy's family won't agree to the fine, then the case could go to court. One woman stated that such incidents occur fairly frequently of late because "all the eligible young men go to Bangkok". If the parents catch a couple in the girl's house at night in flagrante delicato, (su: sa:w), the parents of the couple have to get together and decide whether to have a marriage or an indemnity. In one case the parents of the boy paid 174B. I asked if many such incidents occur, but the answer was that there were not many, but when there were, there might be three or four on one night.
Then we discussed weddings. Apparently, there are no weddings during the rainy season. If poor, some people have no wedding ceremony. They just present flowers and candles to the bride's parents. The important thing is not the wedding ceremony, but the marriage settlement.

**Marriage Settlements**

When a couple have decided to marry (and it was stressed by the villagers that Thai people, as compared with Chinese, have the right to choose their own wives - the parents do not choose mates), the boy tells his parents who then arrange a meeting with the girl's parents. Though many relatives from both sides will be present at this meeting, one of the relatives of the bride's parents will be designated the ko:t kawdː, (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 bride prices vary from 100 - 1000B. The bride's side will always ask for more than they expect and the groom's side will name a lower price than they expect to pay. The final decision will depend on the relative wealth of the groom's family.

**Residence Patterns**

A couple always first settles in the compound of the bride's parents. How long they stay will depend on the couple. Sometimes they stay indefinitely. The bride's parents must help build a house for the new couple.
Choice of Mates

Usually marriages take place between people within the village, though again the feeling was expressed that this is now difficult because so many young men go to Bangkok. Marriage between cousins is disapproved, though such unions do occasionally occur. The people think this is not good, and "against our customs". [66]
February 10, 1063

I went to the village with Mr. Sein, and joined a group for a general talk. Two travelling snack peddlars (girls) entered the village and we had a dish full of khanom.

We visited another khum. (The two major khum near the wát and school are called khum yai and khum wát.) There were only women about, as the men were in the fields or in the forest. The men arrived later in the afternoon. All the activities of this khum were being practiced in a clearing around a mîlam practice stage. There were women spinning, winding the thread and weaving (one woman was making a multi-colored home-grown silk pasin); one man was repairing his barrow; young men were carrying huge bamboo logs from which they began making house logs; etc. We sat and watched while Mr. Thiang played on the khaen, and then later I had him give me the Lao equivalents of different Thai words. Mr. Thiang knew there were five tones in central Thai, but claimed there were three in Lao. (There are supposed to be seven: I can only distinguish six.) Also, when people are speaking in normal conversational tones, they go very much higher in their high tones. I can't tell whether this is merely emphasis, and thus part of the intonation pattern, or whether it is phonemic. Mr. Thiang seemed to catch on quite well to my asking of word lists. [47/8]

I realized, yesterday, how important it is to have a house or base of operations in the village. I really can't observe the full daily cycle by making only these temporary excursions. [68]
February 11, 1963

Jane and I attended a class at school, where third year pupils were having a class in Thai language - in this case, going to the blackboard and reading some writing in Thai. The first year class were copying, etc., all taken from a graded reader owned by Mr. Thiang. Then we went to see clothmaking.

Clothmaking

The first process, so far as I could tell, is to take the raw cotton and roll it into elongated balls called ลิพ ใบ กะ (ลิพ ใบ กะ). These are then used for spinning (หนัก ใบ กะ - หนัก ใบ กะ) of the cotton thread (เซ็น ใบ กะ). Just how this operates is still a mystery to me.

The thread is then either left in the natural color or dyed (see later section on dying), and is wound on a variety of different devices, or even from peg-to-peg of a harrow.
The thread is then woven (thög phâ in Central Thai, tham hûk in local language). Almost every house has its loom underneath the house (called ki in Central Thai and kï in the local language). The loom has two devices which keep the thread apart and which alter the warp and weft (foot-operated), known as a fum (fûm). The comb pulling the thread into place is a khâw, the shuttle is a suaj, and the spool in the shuttle a lît. The villagers weave plain white cloth, black cloth (pre-dyed strings) and multi-colored cloths.

For everyday wear, villagers use cloth dyed a navy-blue color. The dye for this comes from the kham plant (a low shrub) which is soaked several days in water. Charcoal and the ash of a certain wood is then added to the dye-pot (called cu phûn) (cu phûn), forming the dark blue-colored dye. Other colors are made from trees or minerals as follows:

- yellow khẽ
- black makhya
- red khêm min (cumin) mixed with pân
- green somâ

Also, we saw young men making bamboo strips by slitting bamboo tubes extremely fine with sharp knives. These are to be used for weaving bamboo mats and walls.

Also we learnt during the morning that Naj Phon, the headman, speaks Central Thai quite well, and has five children — one married daughter living in the same compound. He also said the forthcoming wedding will be for three to four couples.

In the afternoon, we sat under makham wain tree with Mr. Wichian, Mr. Tongduan, Mr. Bunthian, Naj Phon and Jane, with villagers around. We learnt that quite a few young men go to Bangkok, not because of lack of land in the village, but to make more money. Most become laborers. These young men return
February 11, 1963

Jane noticed a woman eating something green and asked what it was. Mr. Wichian misunderstood and thought that Jane was making a comment on the fact that she had her breasts uncovered. With much embarrassment, he explained that when a woman marries, she begins to go without a top covering (there certainly is no modesty among married women regardless of age as regards the breasts insofar as I have observed.

We also noticed an older man with a wonderful set of tattoos on his chest, arms, and legs. I have noticed 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 a house in the village and Mr. Thiang is supposed to help in this regard.

When we got back to the motorcycle, we found that I had a flat tire. As a result, I had to push the cycle from the village to Ban Khwao (hoping that I haven't ruined the tire). I must say that Mr. Wichian is really something. He went to Ban Khwao and arranged for a truck from the highway department to carry my cycle, Jane, and me back to Sarakham and even to bring us home (without charge). One Peace Corps boy once remarked that if one had to run into trouble (such as vehicular breakdown), one couldn't do it in a better country than in Thailand.
February 12, 1963

We visited the school this afternoon. Some children were stringing tobacco on wires to dry. Discipline was non-existent. Mr. Sanit was on leave of absence visiting his sick brother in Bangkok, therefore, full teaching load was on Mr. Bunthiang and wife. Mr. Bunthiang feels there should be four teachers in the school, one for each grade. This was so last year, but the fourth teacher left because of age, and nobody else was forthcoming for this year anyway.

Names of teachers: Khun Bunthiang
Khun Sanit
Khun Bench

For 1 1/2 hours, I watched at the school in the afternoon, the curriculum was as follows:

1st grade:
Drill on the word หัน ("to see") in Central Thai. On the blackboard was written (from the graded reader):

มานะหันพ่อ:
พ่อหันมานะ:
ทิดาหันพ่อ:
พ่อหันทิดา:

which can be translated thus:

Mana (a girl's name) sees father.
Father sees Mana.
Thida (a boy's name) sees father.
Father sees Thida.
February 12, 1963

The students, one by one, would come to the board, take a stick, and by pointing to the syllables lead the class in recitation of the words. Then the students would copy the phrases into their copy books.

2nd and 3rd grades

A poem (simpler for the 2nd grade) had been written on the blackboard, and the students were copying these into their copy books. The 2nd grade was getting no supervision, but Khun Beng would take the copy books of the 3rd graders and correct their errors in copying.

4th grade (13 girls and 14 boys)

Mr. Thiang had written a short paragraph about India on the board. The 4th graders are 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 and mountains of India (including mention of Mount Everest).

(Yesterday, four were absent from the first grade and five from the second - nine in all.)

(Mr. Thiang himself has five children, three girls and two boys, the eldest being 12.)

The are five khwum in the village:

khwum บุญ คุณ ร่วนกษัตริย์
khwum วัด คุณ พระวัด
khwum ดา: ห้าต คุณ ปราสาท
khwum เชน วอน คุณ โบสถ์ ว่า
khwum นำิน ขวัญ นาจ คุณ ฉัน เขา พบ
February 12, 1963

Today, Mr. Thiang and I visited ếmm nöm khwäw nôj, which is some little distance from the two major ếmm. Probably the first time a motor cycle was seen by the inhabitants, who swarmed round. There was also a police corporal in the ếmm whom I had met before. I couldn’t gather whether he lived in the village or not. He seemed to be "selling" liquor.

We visited the house of the head of the ếmm. His house is large, with corrugated metal roofing and even a gate at the head of the stairs. There are wooden doors with locks on them leading to other quarters off the main room which contained mats, pillows and mosquito netting. He owns a radio (tuned in to Khonkhaen) and a rice mill nearby. Mr. Thiang said he was quite a rich man, and has four children - all boys.

There are 22 households in the ếmm.

He showed me a bucket of small frogs called khät’REQ, which they catch in the fields. While at his house we had lunch of som tām (green papaya salad), pàdēk (in this case whole fermented fish), n’àmpfrík and sticky rice. The conversation centered mainly on what I was doing, what countries I had lived in, etc. He seemed friendly, interested and pleased to have me in the village. [nô]
On my return to Sarakham, a somewhat untoward incident occurred.

While passing through Ban Chiang Hian, I was hailed down by the headmaster and a group of his cohorts -- all of whom seemed slightly drunk. The headmaster wanted to know why, since I had given 500 baht to ENT, I couldn't have given at least 200 Baht to Chiang Hian. He was quite insistent about it, although I was able to pass. I am afraid that my gift might have some ill ramifications.
February 13, 1963

The first part of the afternoon was spent in negotiating for a place to live in the village. We went to the house of Khun Hôm in khum yai, and were negotiating for half (open half) of his house, which would be made into two rooms for us.

We then chatted at the school with Mr. Thiang on (1) language; (2) social patterns, e.g. that I should sit with legs crossed but not pointed up, and when sitting in wat should have legs to the side like women, as sign of respect to the monks; that we should wash hands before meals, and drink water at the end of them. (3) He stated he is 35 and his wife, 36; with their eldest child attending school in Mahasarakham in pathom 6 (M. 2). Also, he told me what subjects he had taken examinations in in order to get his teachers' certificate: Thai language, history, geography, science, ethics, etc.

He explained the levels of examinations of teachers (further clarification required). Apparently, the different levels entitle a teacher to a higher position and/or higher salary. As I understood it, the following are the exams:

1) pɔː j.
2) pɔː pɔː j.
3) pɔː mɔː j. (pɔː stands for prà jò:kh or "grade").

1) pɔː level is the basic level which a teacher must attain to become a teacher. On passing this level, the teacher has achieved khruː mûn, "basic teacher". In order to take this examination, he must have completed a Matayom 6 education and had one more year of study.

2) pɔː pɔː - here the initials stand for prà jò:kh prà:thom. (J. j.)
February 13, 1963

3) pq: mq: - initials stand for prā jōk mātthāyom (พระโคลม)

Also, a parallel set of levels to the three above which seem to have the same status are:

1) phq: ṃ.
2) phq: pq: ṃ  ub.
3) Phq: mq: ṃ  ub. [78/79]

In this case phq: stands for phisèt ("special"). The second letter stands for the same as in the first case.

Either of these can be a stepping stone for advanced training in Bangkok at one of the two teachers' colleges there to obtain a kān sā: bāntithit ("Bachelor's of Education").
February 14, 1963

The late morning was occupied with looking at a second house, as Mr. Phon felt that living with a family of four was not too good. A new suggestion was that of sharing the store owned by Mr. Ngaw, since one person would be less disturbing (when he has a radio?!). Mr. Ngaw was very interesting. He is not a native of BNT, but has come here to open the shop. Mr. Thiang didn't know how long he had been in the village.

Boxing and the Village

While we were talking in the store, Mr. Thiang asked me if I knew about the Adul Srisotho:n (Thailand) - Bert Somodio (Philippines) fight to be broadcast in the evening. It seems that fights such as these draw all the villagers round the few radios in the village. Very much interest and betting took place on the Pone Kingpetch versus Fighting Harada rematch in Bangkok (Held in January, 1963 - See Bangkok World for story).

Thus, boxing, and particularly Thai boxing, is a Thai national cultural manifestation which has its ramifications in the lowliest village. Muaj Thai could be termed the national sport of Thailand. Very young children (boys) play at boxing, and nearly every young man in the village knows at least the rudiments of the sport.

Early afternoon was spent eliciting linguistic data from Mr. Thiang. At 2:30 Mr. Wichian arrived with community development officials, including a supervisor from Bangkok who had come to see "the pigs", i.e. a sow and boar behind the shop. These were sometimes called something like "durocrasi" - a type of pig which has a familiar sound but which I can't quite place (said to be an American type). The two pigs had come from the agricultural station on the road to Wapi-Pathum. (Enquire more about pigs and pig-raising in the village).
February 14, 1963

Then, as seem to happen anytime there are guests, we were taken over to eat some makham waa in the smallest khum (khum nō:n). Two interesting things happened here. (1) There is a woman in that khum whose husband is an "engineer" in Bangkok. (A lot of conversation about this situation which I did not grasp). (2) There is a man in this khum who works wood by putting it on a device so that the wood is twirled. He then carves into the wood by holding a knife next to the wood. The wood is twirled by a piece of rope which is wrapped. The rope is suspended from a pliable tree which operates as a spring.

The group then returned to the school, where I noticed all the students had brand new copy books laid prominently in front of them. The Community Development Supervisor asked about the number of teachers in the school and the problems attached to not having enough of them. Then we left to get some sāto before returning to Ban Khwao.

Mr. Thiang complained to me about being both a teacher and a headmaster. It is far better to be just one of the two, he said. There are janitors only in the larger schools: Here students clean the place when necessary.
Mr. Thiang also said the reason he wants to learn English is to improve his position. He is unable to do this until he passes an examination in English.

We both visited the house of Mr. Cha j or Saj, the assistant headman, in km jaj. Mr. Cha j’s house is also “advanced”, i.e. it has steps (rather than a ladder), a gate at the top, and is large and clean. He also owns a bicycle, and has ten children - 5 girls and 5 boys, with lûk kôk (“first child”) being 20 years old. One girl died six or seven years ago.

Another man with tattoos came to join us. He had string tied round his wrist. This was called fâ:i phûkkhô:. There are also threads which can be tied round the neck (fâ:i phûkkhô:) and the ankle (fâ:i phûkkhô:). I know that I haven’t quite got these words right because in Central Thai, ankle is khôt thâw and wrist is khê thâw. These strings are tied to ward off evil or to bring good fortune or happiness (khâ:mm sûk). If there has been a major danger or disaster in a person’s life he will have the su’ khüan ceremony to tie such threads around these joints. A woman who has just had a baby will also have this ceremony. Often, though, a person will just have the thread tied around his wrist for khâ:mm sûk.

While we were sitting at Mr. Cha j’s house, an older woman brought up a very small child for me to see. He had a most horrible hair lip which made the child look as if it almost had no upper lip. I don’t quite know why this was done.
Today we visited the tobacco station at Ban Khwāw. This station buys tobacco and ships it to the tobacco factories in Bangkok. Though there are several stations in Mahasarakham, only this one deals in Turkish tobacco (the others deal in Virginia tobacco). The growing of Turkish tobacco was begun in this area as a pilot project, but now that is all that is grown here.

Tobacco is grown and dried in the villages. It is then brought to the station in bales of 1 1/2 - 3 kilos each which are in turn checked to see if they contain any foreign (non-tobacco) stuffings. The tobacco is then examined by an inspector who decides on the quality of the load. He then names a price for a load ranging from B3-14 a kilo, with an average price being around 7-10. The tobacco is then taken to a large hall where women sort it into piles according to one of four grades. This tobacco is then stored until it is transhipped to Bangkok.

Also in Ban Khaw, we visited two villages where silk is woven. One woman had white silk, the other home a large variety of beautiful colors. However, prices were very high (higher than Bangkok). This is because (a) village silk is all pure silk, whereas Bangkok silk cloth has admixture of other textiles, and (b) village silk is so beautiful and so hard to make that villagers will not sell unless they get a good price. A man told us that he had made his only sale a few years ago, when he got B250 for 3 metres. Now he wants B300 for 4 metres.

A similar attitude prevails in other situations, e.g. (1) with servants. The girls do not need to work, therefore if there is anything they don't like about the position, they quit. (2) The house in the village. The owner wants B50 a month for rent. Although he has already started building the extra rooms at the back, nothing seems to prevail to make him rent for less. The only thing that might work in this instance is community pressure.
February 17, 1963

Mr. Ngaw, the Storekeeper

Mr. Ngaw comes from a village in Tambon Tha Tum and has been in BNT for three years. I asked him why he came to BNT and he answered that he came because there was neither a store nor a rice mill in the village. He has started both. He owns both a bicycle and a radio and wears more "urban" clothes. He has only had a Pathom 4 education, but he speaks Central Thai better than most other villagers (because, probably, he has to deal more with people from the town). I asked him why he became a storekeeper and miller, and he answered that he did because he didn't want to be a farmer. Physically, he seems different from the other villagers (curly hair, for example).

Village Economics

One of the villagers whom I was talking to along with Mr. Ngaw said that the average holdings in the village were 30-40 rai/household. This year the average sale has been about ฿6/thang. In addition to blacksmithing and charcoal making as non-agricultural pursuits for money making, the villagers also weave bamboo wallings. 
Education in Amphoe Muang, MS

Source of Information: Amphoe Records, Amphoe Office, Mahasarakham

<table>
<thead>
<tr>
<th>Tambon</th>
<th>Schools</th>
<th>Students</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muang Municipality</td>
<td>7*</td>
<td>1,833</td>
<td>81</td>
</tr>
<tr>
<td>Khao Loeng Chan</td>
<td>4</td>
<td>745</td>
<td>28</td>
</tr>
<tr>
<td>Kae Dam</td>
<td>10</td>
<td>1,149</td>
<td>31</td>
</tr>
<tr>
<td>Koeng</td>
<td>9</td>
<td>992</td>
<td>43</td>
</tr>
<tr>
<td>Khok Koi</td>
<td>7</td>
<td>1,315</td>
<td>35</td>
</tr>
<tr>
<td>Doi Nang Nang</td>
<td>5</td>
<td>738</td>
<td>21</td>
</tr>
<tr>
<td>Nong Kung</td>
<td>11</td>
<td>973</td>
<td>28</td>
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<tr>
<td>Tha Song Khon</td>
<td>7</td>
<td>1,028</td>
<td>33</td>
</tr>
<tr>
<td>Tha Tuin</td>
<td>7</td>
<td>703</td>
<td>24</td>
</tr>
<tr>
<td>Waeng Nang</td>
<td>7</td>
<td>1,145</td>
<td>38</td>
</tr>
<tr>
<td>Khwaw</td>
<td>9</td>
<td>1,356</td>
<td>50</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>83</strong></td>
<td><strong>11,977</strong></td>
<td><strong>412</strong></td>
</tr>
</tbody>
</table>

* Municipal schools or elementary schools.

The following remarks were appended to the form which I had Naj Charoen, the Palat Amphoe Tho fill out:

"There are other schools in following:

(a) 2 secondary schools, 10 teachers and 349 students
(b) 4 private schools, 62 teachers and 1,088 students
(c) 1 teacher training school, 52 teachers and 627 students"
(d) 2 government secondary schools including the preparatory school "SARAKAM PITAYAKOM", 40 teachers and 1,075 students
(e) 2 vocational schools, 54 teachers, 816 students
(f) 1 kindergarten school, 8 teachers and 124 students."

Religion in Amphoe Muang, MS

Source of Information: Amphoe Records, Amphoe Office, Mahasarakham

<table>
<thead>
<tr>
<th>Tambon</th>
<th>Wats</th>
<th>Monks</th>
<th>Novices</th>
</tr>
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<tbody>
<tr>
<td>Muang Municipality</td>
<td>14</td>
<td>124</td>
<td>191</td>
</tr>
<tr>
<td>Khaeng Loeng Cain</td>
<td>6</td>
<td>22</td>
<td>16</td>
</tr>
<tr>
<td>Kae:Dam</td>
<td>14</td>
<td>64</td>
<td>39</td>
</tr>
<tr>
<td>Ko:ng</td>
<td>10</td>
<td>52</td>
<td>27</td>
</tr>
<tr>
<td>Khok Koi:</td>
<td>10</td>
<td>62</td>
<td>56</td>
</tr>
<tr>
<td>Don Wan Han</td>
<td>10</td>
<td>35</td>
<td>35</td>
</tr>
<tr>
<td>Ngoing Kung</td>
<td>19</td>
<td>49</td>
<td>39</td>
</tr>
<tr>
<td>Tha: Song Khon</td>
<td>10</td>
<td>69</td>
<td>22</td>
</tr>
<tr>
<td>Tha: Tu:m</td>
<td>10</td>
<td>33</td>
<td>18</td>
</tr>
<tr>
<td>Wae:ng Na:ng</td>
<td>16</td>
<td>68</td>
<td>49</td>
</tr>
<tr>
<td>Khwa:w</td>
<td>11</td>
<td>41</td>
<td>41</td>
</tr>
</tbody>
</table>

| TOTAL        | 130   | 619   | 533     |
I have noticed that even the youngest girls have their ears pierced and wear earrings. The women prefer to see Jane to me and are quite anxious when I don't bring her with me. One woman kidded me about my taking her to America with her.

I started the census today.

Talked with Mr. Thiang about marriage customs. He said the bridegroom's family give a bride price (ngoe:n sin sq:t:- literally "money for cutting in") to the bride's family. The average family would pay about B400 at the marriage of their son.

Sources of Data

Today, Mr. Thiang showed me the registration forms for all people born in the year 2499 (21 of them). These forms include the names of parents, the household no., and the village no. It suddenly dawned on me that Mr. Thiang would have this information for several years back. In addition, he has records on attendances at the school over a period of time from which I could get average absenteeism. Further, Mr. Phon would have records of all births and deaths in the village.

BNT is the seventh village in Tambon Khwaw. [87]
February 19, 1963

I spent the morning and part of the afternoon in Bangkok. Bought some silk from phrá, the abbot at Wat Bangkok. Also, I joined some Community Development people in observing the Bangkok "stockyards." Here pigs were being brought to ship to Bangkok. The pigs sell for ฿4.70 per kilo on the hoof in Bangkok (as compared with ฿6 a kilo alive in Bangkok and ฿12 a kilo for pork in the market at Sarakham). I arrived in the village around 3:00 p.m. and spent some time gathering census material. That evening the following was held:

Ceremony of Tǎn Kê: (น้ำบ่าก)

This is a special ceremony to "rectify" the ill-effects of bad dream which mǎ: nǎ: who lives in House 23, khǎ:ñja:j, had had last night.

The dream — Mrs. Nǎ:j had dreamed that a tooth was broken. This is a very inauspicious dream for it possibly presages ill happenings to the dreamer or to his/her family.

Shaman —

To "correct" possible bad effects, a mǎ: tǎn kê: was called in to perform the ceremony of tǎn kê: (literally, tǎn: "to arrange, compose"), kê:, "to correct, to better, to ameliorate"). This man is a wonderful old character, the same man who acted as mǎ: at the ba:j sǐ: or sǐ: khwǎn ceremony for phrá māhǎ:j sěng.

I asked when he had learned this ceremony, and he said when he was 10 years old. He learned from a man in kǎ: dam village (now dead). This man said he went to Vientiane last year to perform this ceremony. He said every family in Vientiane does this ceremony, but there was some doubt as to whether it is performed by the Central Thai or not.
February 19, 1963

This man is a most humorous character. During the reading of the Lao writings during the ceremony, he would turn to us and laugh, making us laugh also.

Preparations: The major accoutrements were as follows:

1. The "house" of 9 rooms, or kāṭhōng n̂jāi. This is a bamboo box with 9 compartments. This "house" had nine sticks sticking up from the sides, each of which had 9 little nicks or notches in them. In one place, there was a bamboo figure in a pasin representing Mrs. Nā. At the front was a "door".

In each "room" was put the following:

a) Nine baj li: da: (81 total). These were little cups each formed from a single leaf with a little piece of bamboo stick to hold them in shape.

b) Ball of "black rice" in each room.
February 19, 1963

3. **Candles:** When we entered the house there were some long - very thin - candles (made by soaking thread in wax) hanging from the ceiling. These were then taken and one long candle cut by measuring on the body of Mrs. Na: - first around her head and then from her shoulder to lower part of breast. This candle is called a thian rōjizhua khā: king. The other candles were cut into about 2" lengths.

4. **Bowl:** In a metal bowl were placed the following items:
   a) a home-spun blanket.
   b) the leaf-flower (9 of them) of dōr kīj kāj dam. (pōn ñn[ hōng τ ]
   c) the short candles
   d) an egg.

   *Note: 'Flower - Week chicken wing'
February 19, 1963

e) some thread wrapped around a bamboo horseshoe

f) some baj mongkhon (กกก)
g) some sticky rice.
h) some short bits of string.

This bowl was set next to the "house".

4. Large banana leaf. The "house" was set on this leaf.

5. Nâm som póij (น้ำต้มซ้อมป้อมจีเอะ): A water dipper was brought in with water and a burnt fruit of the som póij tree. This was also set next to the "house".

6. Bottle of "liquor": A bottle of water representing liquor was set next to the "house".

7. Bowl of raw rice: A bowl of raw rice was set next to the "house".

Preliminary Observations

There are several other names for this ceremony: (พะษิณ ฉิ่น สะกิ้น) (sīa khrūn, literally to "lose fortune") and พระเชษฐา (bu: cha: chō:k, bu: sa: stōk, literally, "to worship fortune").

This ceremony can only be held on Sunday, Saturday, Monday or Tuesday.

Just before the ceremony began, the husband came and took a large ball of string which I think he wrapped around the real house, but I am not sure.

Also, just before the ceremony began, a drum or cymbal was heard which probably called the relevant spirits to pay attention to what was happening (incidentally, the husband disappeared at the beginning of the ceremony and didn't reappear until it was over).
February 19, 1963

Several times during the ceremony, a chicken ran right across the "house", but this didn't seem to bother anyone except as an annoyance.

Ceremony

The shaman took the string, wrapped it around the tops of the stakes 1, 3, 5, 7, then redeposited the string in the bowl of things. He then took the long candle - the thian rõːph húa kháː kìng ( ) and fastened it to stake 1. He put one little candle on the "door" as such:

Then, rolled some glutinous rice into a ball, held this in front of Mrs. Naː, twirled the rice and chanted. He then threw the rice into the house. He repeated this process, called ì pōːn jw (tṳːat kʰàw ?). He then took some of the raw rice and sprinkled it over the box, and sprinkled some of the nàːm sèm pòːj over the head of the figure and chanted some more. Then, he sprinkled some more rice. He then took some bamboo leaves with Lao writing on them and "read" from these in a chanting matter. Then, he took the large candle and lit the string wrapped around the stakes in the middle of the string at stakes 2, 4, 6 and where the string ran from stake 7 to the holder. He chanted all the time he was doing this. He then lit the candle at the entrance and poured water over the figure's head (still chanting). Then, he took the small thread and tied it around the woman's wrist, chanting as he twisted the ends of the thread. She made the waj when he had finished. [n3]
Remuneration: How much the shaman gets for performing the ceremony depends on the people requesting the ceremony. In this case he got the baht, the egg and the small candles which had been laid in the bowl. (n3)
February 20, 1963

Shaman:

The name of the shaman who officiated at the ceremony of rectifying the bad dream is นรา artificially (sī: hā:). He lives in เขามใหญ่  krūm yai.

Mr. Thiang:

We had a discussion about salaries. I learned that Mr. Thiang is a third class official. (There are four classes with the fourth class being the lowest). He receives B740 a month, but the officials keep B80 of this (retirement pay or equivalent). He is much desirous of learning enough English to pass the examination to become a second class official. He is now in his second year at BNT. He spent eleven years in Amphoe พระภูมิภักดี (phayakkháphû: m phi sâj) and one year in T. Koeng, A. Muang, before coming to BNT. He enjoys going to Sarakham on Saturdays to the government officials' club in order to play billiards and drink beer.  [ง่/ง่]

Khum:

The following rough map illustrates the relative location of the five krūm of BNT: ง่/ง่
With regard to นุม บ้าน นอิน, there are five houses in this, the smallest นุม of the village. I was told that each of the houses had the following number of people:

<table>
<thead>
<tr>
<th>House number</th>
<th>Number of People</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>62</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>7</td>
<td>This may also include a son-in-law who is BK (House 71)</td>
</tr>
<tr>
<td>64</td>
<td>5 (6)</td>
<td>The son-in-law is BK, but supposed to return shortly (House 64)</td>
</tr>
<tr>
<td>67</td>
<td>7 (9)</td>
<td>Said to be 7, but may be 9 due to number of children (House 67)</td>
</tr>
<tr>
<td></td>
<td>29</td>
<td></td>
</tr>
</tbody>
</table>
February 21, 1963

[Education:

Today was examination day at the school. The third and fourth graders had been divided up according to sex: The boys taking an examination in boy scouting and the girls in Junior Red Cross. The first and second graders were taking examinations in a variety of subjects. Mr. Thiang showed me his grade book in which he was grading each student. Here was information on the student's full name, his father's full name, and father's occupation. Also, he showed me the class schedule which he says applies to all but the fourth grade. (See chart below)

[Mr. Ngaw:

Mr. Ngaw is quite the entrepreneur. He has a "Duroc" boar which cost him ฿500 when it was young (now worth over ฿1000). He charges ฿50 a time to breed from this boar. Also, he has two sows (มู่: ทวามิ่า). All totalled he has 19 pigs (3 piglets by one sow, and 13 - in two litters - by the other). He buys charcoal from the villagers and resells it in the market (buys it for ฿1.25 a ฿:ป). He has also offered to make our furniture for us. Thus, he has interests in rice milling, a store, pig-raising and charcoal. I am most impressed with his behavior which is so untypically Thai (in the economic sense) though he doesn't appear to be either Chinese or Vietnamese. I don't think his efficiency is the greatest, but he is still young. He seems to have one assistant (? who it is).]
<table>
<thead>
<tr>
<th></th>
<th>8:00-9:30</th>
<th>9:30-10:30</th>
<th>10:30-11:30</th>
<th>11:30-12:30</th>
<th>12:30-13:30</th>
<th>13:30-14:30</th>
<th>14:30-15:30</th>
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</thead>
<tbody>
<tr>
<td>Monday</td>
<td>Health</td>
<td>Mathematics</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Singing</td>
<td></td>
<td></td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuesday</td>
<td>Health</td>
<td>Thai Language</td>
<td>Science</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Singing</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Wednesday</td>
<td>Health</td>
<td>Mathematics</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Science</td>
<td>Health</td>
<td></td>
</tr>
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<td></td>
</tr>
<tr>
<td>Thursday</td>
<td>Health</td>
<td>Science</td>
<td>Thai Language</td>
<td>Social Studies</td>
<td>Art</td>
<td>Health</td>
<td>Special Activities</td>
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<td></td>
<td></td>
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<tr>
<td>Friday</td>
<td>Mathematics</td>
<td>Social Studies</td>
<td>Social Studies</td>
<td>Thai Language</td>
<td>Health</td>
<td></td>
<td>Special Activities</td>
</tr>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
February 21, 1963

General Activities:

Jane and I wandered round the village observing blacksmithing, the setting up of a loom (a most complicated process), and the weaving of bamboo walls (sold for $4 a piece).

Conceptions of Time:

Mr. Thiang said the villagers believe that marriage and house building (but not necessarily house improvements) should not take place on the odd (1, 3, etc.) months of the lunar calendar. This led me to some questions about the lunar calendar. This calendar has alternatively 30 and 29 days (to account for the 29.5 day cycle of the moon. The names of the months are Thai numbers except for the first and second numbers which use "old Lao numerals".

<table>
<thead>
<tr>
<th>Month</th>
<th>Thai</th>
<th>Transliteration</th>
<th>No. of Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>duan</td>
<td>duan 4</td>
<td>29</td>
</tr>
<tr>
<td>2</td>
<td>ji</td>
<td>ji</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>sain</td>
<td>sain</td>
<td>29</td>
</tr>
<tr>
<td>4</td>
<td>si</td>
<td>si</td>
<td>30</td>
</tr>
<tr>
<td>5</td>
<td>hai</td>
<td>hai</td>
<td>29</td>
</tr>
<tr>
<td>6</td>
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<td>hok</td>
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<td>8</td>
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<tr>
<td>12</td>
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<td>sipson</td>
<td>30</td>
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</tbody>
</table>

Total 354
February 21, 1963

The lunar year is called (pī čhanthakhati) as compared with (pī suriyakhati) which is the solar year. Because each year the lunar calendar is off by 11 or 12 days, something had to be done to bring the lunar calendar into accord with the solar calendar. Thus, every 19 years, the lunar year has a double-eight month, i.e. two eighth months.

Khām Pa: Hāit

We had lunch here (sōmtām, pa: dēk, cucumber, dried fish and sticky rice). Talked with Mr. Sang who has just refurnished his house, till now the finest in the village, made with beautifully planed boards. He also has a servant. I don't understand his source of wealth. He says he is broke now after having done up his house. He is the younger brother of the headman.
February 22, 1963

Mr. Čhek

One of the most interesting characters of the village is Mr. Čhek (čhek), who the villagers call Mr. Čhek (čhek), which is one word for "Chinese". He is called this because he speaks funny and sounds like he has a foreign accent. He went to Bangkok as a young man and worked as a coolie for an Indian family (can thus speak some Indian dialect). He is reported to be the richest man in the village. Next month he will be building a new house because his is too small. (N.B. Though reputedly rich, always poorly dressed and his present house is shabby).

Mr. Saw:

Physically striking, - a little like Hollywood conception of a South Sea Islander. Slightly effeminate looking. Mr. (čeh) is the leader of the mphi lam players. Learned his art in Myang Phon (Khonkhaen province).

Religion:

I had noticed early on that the kuti in the wat is quite large, particularly for a single priest who now lives in the wat. I asked Mr. Phon if there used to be lots of priests living there and he answered that about 20 years ago when the wat was first built, about 15-16 priests lived there (I didn't gather whether all these were from the village).
February 22, 1963

Village Democracy/Leadership:

This morning a meeting of village leaders to discuss building new roads in the village was held. As it is now, the หมู่มุม of ป่าห่าต, คาน วิศ and น้ำน ไชว น้ําจ have only footpaths connecting them with the main road. Though the villagers in these หมู่มุม can drive their ox-carts in the dry season to the main road, it is impossible for them to get through in the rainy season. Again, the discussion began without formality (though Mr. Wichian seemed to chair the meeting). Much discussion about the various possibilities, and about the needs of the people. One suggestion was to build a bridge in one field to make หมู่มุม ป่าห่าต accessible during the rainy season. Final decision was that initially the main road would be transferred from running in front of the วัด to in back of the วัด. Villagers do this themselves, clearing trees and scrubs, starting Monday.

Also discussed at the meeting was that several men would give a silk-raising demonstration in April.

Most of the men then left, but few still stayed on to again raise the subject of the money earned at the fair. Obviously, the villagers are not happy with this being in the hands of the education department at the Amphoe office. But Mr. Thiang was completely unmoved by the new discussion.
February 25, 1963

This morning the villagers were making surveys of where to lay the road. The focus of interest was at มั่มป่าห้าท.

Silk Raising:

Saw aspects of the silk raising process:

1) The worms: The silk worms, called หมู่ไหม (tua māj) in Central Thai and ไหม (mō:n) in the local dialect, are kept in bamboo trays called ถัง (Central Thai ถัง, literally "rice winnowing tray"). They are fed on mulberry leaves - ใบแมง (Central Thai ใบแมง) which are grown locally. This tray is kept covered by a piece of cloth so that large flies won't molest the worms. We asked about how the worms are produced. They said that the butterfly which comes from the worm is kept under cover on top of a piece of cloth. It then lays the eggs on this cloth (I have seen some of these cloths, which are just a mass of eggs). How they capture and breed the butterflies I do not know.

2) Silk making: When the worms start to spin their silken cocoons, they are taken from their tray of mulberry leaves and put into another tray called a ถัง (Central Thai ถัง). These balls of silk are called ไหม (Central Thai ไหม). If the worm has been removed, it is called a ไหมหิป (ไหมหิป). If the worm has been removed, it is called a ไหมหิป (ไหมหิป).

3) Spinning: Silk spinning is not like cotton spinning. A bunch of chrysallises (the ลิป) are put in a pan of near-boiling water. Then a woman using a pronged stick begins the threading process by pulling the thread from the chrysallis through the pronged stick to a stick with a hole for making the thread and on out to a
container of the thread. I don't pretend to understand how this works.

4) Dying: We saw the dying of two colors: yellow (gold) and a purplish red. The yellow dye is made from a plant called khe: (ขี้ว). The reddish color is made by mixing lac and khe: The dyes are formed by putting the constituents in boiling water. When the dye is made, long bunches of thread are dipped into the dyes. When they have been dyed they are hung up to dry.

We also saw weaving of a silk phâ: khâ:w mâi: (ผ้าขาว) - a man's waist cloth.

Teachers' Meeting:

Today Mr. Thiang had stayed in Ban Khwâw to attend the meeting of (khru: jâj) from the tambon.
February 26, 1963

Today, though I gathered little data, I underwent somewhat traumatic experience, namely watching the butchering of a Thai pony in a clearing (a cloth was laid on the face of the horse). It was first struck with a blow from a heavy long, and this was repeated till the horse was dead. Then the butchering began.

In what followed, I could well see primitive man. Except for the steel knives, there was little difference between the Thai and the tribesmen of Africa or the Plains Indians in a buffalo hunt. The horse was first skinned and then skillfully butchered. The meat was laid on a bed of leaves and divided into several piles (most of the meat was being sold). When the insides were reached, the liver was taken out and cut up into mouthful size pieces which were then eaten raw (by myself as well). Other bits of insides and some pieces of good meat were thrown into a makeshift fire and then also eaten over the carcass of the horse, whose muscles were still moving.

The meat was being sold and so only a small portion of the village men were present. Later we had "lunch" which consisted of raw horse - a rather bloody mess, as well as cooked la p, fried horse, pá dék, etc.

I met in the village yesterday the brother of my host's sister (my host lives in the farthest house of khum pà: hà:t). His parents live in khum wát. He is a student in Mae Sariang just finishing Mathayom 6. He has been a monk for 4-5 years, and now wants to go to Bangkok to join the Navy.
Today, Jane and I went first to Mr. Taip's house, where we watched blacksmithing for awhile. We learned from Mr. Phon that the weddings will be held on รำใส่มักหันด้านศี (rāem sip kham dyan sī), which is the 10th day of the waxing of the moon in the fourth month (March 19).

We went to ชมป่าห้วย. There we talked with a number of people about the names of things and about words. Some things in connection with cloth making are:

ก้อง - a device for keeping thread (see figure 1 in notes of February 11)

กัก - a device for keeping thread (see figure 2 in notes of February 11)

น้ํา - spinning wheel.

ผังเส้นม้า - device for spinning silk.

กู่ - loom.

ทราย - cotton gin

งิ้มม้า - to dye silk

We also heard and saw the instruments used in the mo lam plays:

1) the ฆีน (khaen)

2) the แซม - a stringed guitar

3) small cymbals - ชง (ching)

In the afternoon we went to ชมยม and took some census material.
February 28, 1963

Only spent the afternoon in the village. Sat around talking and drinking with a group of men from Khum yai. Quite often on occasions like this, I am pressed with questions about America. Asked the name of the King and Queen. Quite obvious that not everybody knows their name, though it was ultimately elicited. Something about a tham bun ceremony with the accoutrements of a village fair. Something happening next Tuesday. A large group of travelling salesmen came to the village selling such things as pasin belts. This group seemed to be travelling by foot. Drank much rice wine; end of data collecting. "Knives" cost about 10 baht each. Learned that mûlam plays have scripts which are printed in Khonkaen.