in him next. He is a student in M.S. just finishing mathematics. He has been a mate for 4.16 and two weeks to go to P.S. to join the Navy.

February 13

This day Jane and I went back to Mr. Taip's house where we watched wedding same for a while. We talked to Mr. Taip that the wedding will be held at 11:30 10 Feb 1964 (8am 12th January, 1964) which is the 10th day of the waxing of the moon in 13th month (March 14).

We went to look for food. Thus we talked with a number of people about the names of things and about works. Some things in connection with cloth-making are;

kong = a device for keeping thread (see Fig. 1, p. 6)

7 lif = another " " (Fig. 1, p. 6)

naj = spinning wheel

pholong saw mai = device for spinning silk

khib = room

five = songmin

jarn maj = to die silk

We heard and saw two instruments used in the system plays:

kheen
The ceremony was held for all the inhabitants of Warm Pibbik (though some of the other villages attended). The ceremony was sponsored by Mr. Phim (the local headman), Mr. Phim, and Mr. Lai, though the whole village supported the ceremony and社会资本.

The event could be divided into two parts: (a) religious and (b) social.

(a) Religious: Buddhist:

The event would start around 2 p.m. to the sound of the gong in the evening at about 6:30 p.m. During the evening period, they would chant and holy water, which was sprinkled on the people. The next morning they would chant and the next. They again chanted. This period was quieter.

(b) Religious: Non-Buddhist:

The major religious aspect of the ceremony consists of "tipping the beam." For both the villagers and the beam, a tray called ๑๐๒ ๐๐๐ ๐๔๙ (hoen mok buek) was prepared and included the following things:

1. Flower - dark concrete-looking
2. Noodle:
3. Cotton thread
4. Cigarette
December 26th

1. Tourism shows no sign of slackening. The ceremony currently demonstrates the integration of Thai society. The temple, the shrine, the village, the temple, the people, the rice fields, etc. In fact, I am seeing them as more integrated than ever before.

People are sitting on the veranda of the temple, eating and talking. They are enjoying the show and they are all happy. It seems like the entire village is involved in the festivities.

2. The temple has a large congregation, with many children present. The children are very well-behaved and are listening to the stories about the gods and heroes.

3. The temple has a large library, with many books on Thai history, literature, and culture. The library is open to the public and is a valuable resource for learning about Thai culture.

4. The temple has a large garden, with many trees and flowers. The garden is open to the public and is a beautiful place to relax and enjoy the natural beauty of Thailand.

5. The temple has a large kitchen, with many cooks and helpers preparing food for the visitors and the temple staff. The food is delicious and is served hot and fresh.

6. The temple has a large community hall, with many tables and chairs. The hall is used for meetings, lectures, and cultural events.

7. The temple has a large parking lot, with many cars and buses parked outside. The parking lot is used by visitors and temple staff.

8. The temple has a large library, with many books on Thai history, literature, and culture. The library is open to the public and is a valuable resource for learning about Thai culture.
The morning June 1. We went to the village to observe some house building ceremony and some other events.

House Building: The day which was the 14th day of the Lup month but was determined to be a particularly auspicious day for house building. There were six households in the village who were building on that day. The village chief said that the day was auspicious because it was 5th of the month. It was observed by examining whether there was something that was not completed. The chief and everyone else were watching the house building. It was observed the building customs for the house of Mr. Cach in village of Sante.

Some believe connected with building:

It is believed that when a house is constructed the same day that it is built. This is because the sun might not be shining on the house. The house might not be completed on the same day. The house must be completed on the same day. The house must not be in the same place. The house must be finished on the same day. The house must be finished in the same place.

1. The inside of house is seen. [Said: "It has been because of the house is unfinished."

2. The outside of house is seen. [Said: "It has been because of the house is unfinished."

3. The outside of house is seen. [Said: "It has been because of the house is unfinished."

The person who wishes to build a house should not work on the same day. The person who wishes to build a house should not work on the same day. The person who wishes to build a house should not work on the same day. The person who wishes to build a house should not work on the same day. The person who wishes to build a house should not work on the same day.
This morning June 1st, children and I went to the village to observe some house building ceremony and some other events.

**House Building:** The day which was the 15th day of the waning moon of the 4th month had been determined to be a particularly auspicious day for house building. There were six full houses being built. The village shaman said that the day was auspicious because it was 5th of January (for Tibetans), determined by horoscope whether a piece of something that is not (right hand or left hand) was observed the building customs for the house of Mr. Casir in their wish.

Some details connected with housebuilding:

- The villagers believe that whoever built the same house that day, the house is expected to grow in the future. This is because a spirit might see the house, think it was uninhabited, and come to live in.
- The house must be finished in the same day it is built.
- The same day work to begin whatever it is unfinished, i.e., Therefore, unfinished many of the remains of the house are prepared giving it somewhat of a prefabricated appearance.

**Construction methods:**

- The person who wishes to build a house for Bita does not have enough land to come to build. Rather, on the day before the house is to be built, he spreads around cakes, friends and relatives and announce that he is going to begin building on the
Some tools of house building:

One of the most interesting instruments used in house building was the "nang khrum" (nang khrum - CT). This is nearly a long bamboo idea which has holes made in it. When a hole has been dug for a house post, this instrument is put into the hole, it is passed hand to hand, the center of the idea is pulled up, the soft moist dirt.

Some magical elements:

Then are several magical objects which are employed during the house building ceremony:

1. Leaves of the สนุก (boi) - maranta arifolia) and ญวน (boi khrum, casia fistula).

2. Magic water: this consisted of a basket full of น้ำมัน (näm hîm - 'scented water') with some stones which are called น้ำมันแก้ว (näm hîm kâw).

3. "Boi" stick: one of the posts of the house in made the "Boi" pole.

This is called บริ ๑๐๐ (boi ๑๐๐) in Thai and บริ ๑๐๐ (boi ๑๐๐) in Lao.

Written March, 1963
Page 6 of 29
A is usually used for worshipping spirits who live in trees. It is attached to a small wooden peg.

A bamboo fish trap known as a "fish trap" is also wrapped with string and stuffed with oversize leaves. It too is attached to a "pole".

Entries:

Some of the oversize leaves, the water, and the rinsing in the water were taken and put in every hole of the dispenser. Then put in the hole of the horse, then in the hole of the horse. The following diagram shows the relative location of the various poles.

### ROAD

- 1
- 2
- 3
- 4
- 5

### Equestrian:

The body "fragrant water" was poured on the poles where they will enter the holes. This was done for each of the poles except the horse. "This is done not for the horse but for the ancestors of the horse."

The horse had a mark on it indicating which pole it was. The fish trap and the horse was attached to the horse by measuring the fish trap 4 times along the pole and attached to the pole. The other horse was attached to the other horse.

A measuring rod was used to measure the depth that the pole went into the ground. From the ground in the front of the house in 1.30 m. The pole space 23 cm. into the ground. The horse poles are 5 cm. from ground to top.

### Reening the earth spirits:

Food for the earth spirits includes sticky rice, dried fish, palm sugar paste, and water. The menu is the same: 1.20 - 1.40 kg rice, and 2.5 kg corn. The rice is boiled. The fish in three bunches were placed in the area. Each time placing the earth being to go away.

### Executing the pole:

Once the earth being had been precipitated, then the execution of the pole began.

First, 1.20 kg rice, then other elements. Then the others are followed:

- 2.5 kg corn, 1.40 kg rice, and 2 kg fish.
- 1.5 kg rice, 1.20 kg rice, and 1 kg fish.
- 1 kg rice, 0.8 kg rice, and 0.6 kg fish.
Mr. Phan, the man from Baek Khao, a friend of his from 1957, and one with whom he went to the house of the girl and the mother (the woman in dead). Much discussion ensued and many allegations put forward. Finally, Mr. Phan decided that the watch should be returned. This was done without reluctance, the villagers just shrugged and said that it was a bargain in the first place.

LADY:

In talking with the owner of the watch, we discovered that he had got a watch in Vientiane. It was said that "many" people from Baek Khao go to Vientiane to find work. Because they sometimes have to go to Vientiane, rather than Bangkok, it is thought Vientiane is "underdeveloped" and thus it is easier to find work there. This man said that he worked in Vientiane in order to earn enough money to buy the watch.

SCHOOL: The school children cleared the out grounds of leaves and grass before the school opened in the morning.

The son had been "engaged" to a woman who lives in 1957. She lives with a man who belongs to the man. She claimed that the boy had aircraft to her in exchange for a "kam." The father claims that the only boy given the watch to look after the watch was not the one to give away. Now the engagement has been broken off as the son has found someone else to marry. The father wants the watch back.
Dar Khain ceremony. This morning there was also a bag Khain ceremony for a woman who had had a baby last month. She had had trouble having the baby and so had to go to the hospital in Sarabham. The baby doesn't seem very well and so they decided to have the ceremony. The ceremony was held in the home of the parents of the child in Khain way.

A bag of 50 had been prepared containing the usual flowers (ROZSO - white roses, ROZRO - red roses), candles, leaves in from the garden, string, betel, cigarettes.

A shaman - CHAIFA (not sure) had come from B. leut song in T. Keng. The reason that the local shaman was not used was because the man is the grandfather of the child.

The house containing the bag 50 was placed on a tray, candles. In rear tray, shaman began chanting. A tray of food was set near tray. Fierce and wavy rafters were hung over tray.

Father sat with baby (Dr.). She had a white breast scar on. Then she handed to baby (who was sleeping) to another woman and she put her hands in the rear position, beginning by raising hands to be blessed in salute reverence, shaman went on chanting.

White A piece of cloth was brought and laid between the head and baby.

The shaman also has a white shoulder cloth.
Following the wedding ceremony we had a meal in the house next to the one in which the ceremony had taken place. We discussed several things during the course of the meal.

I had noticed on one hut that he had their baboon on his legs and thighs. I asked him about babooning, he said that young people no longer like to be babooned. There is some left in the village who can do babooning. At this time same he had babooning in known script. These are auspicious writings. The pictures on his legs which were being black when off-setting a design left in the mudboard and next pictures from the pamphlets. Some were old designs of birds and other animals.

He figures: Mr. Nio fallows definitely a horse.

Village meeting: A meeting is to be held at the school this afternoon called by the headman, to again discuss the one of wood the export of the money gained at the wood fair. This is the 2nd time the subject has been discussed at a formal meeting. Seems so though the villagers are going to become involved they have their way against the Thais.

8 - 15 hour did not go to village because of illness. 19 March, 1963

Today was a wedding ceremony in the village for Tua. We arrived at 3:00 in the evening among a heap of activity and was rushed through the hustle of eating, drinking, and ceremonies until 8:00 in the afternoon at which time the ceremonies were over and some people were beginning to collapse. (literally) on road around the village.

I couldn’t help think today that these experiences are something that attorney Miller would have thoroughly enjoyed. We really were in the midst of adventures: an exotic place, strange customs, religious spirits, and a beautiful luggage fork. What a contrast to the chilly time we had yesterday in thecompany of missionaries. It was almost difficult to discern the “natives” in the crowd today because of the haze of anonymity due to the influx of people from outside the village, the growing numbers of tourists, and the seeming disinterests attached to the ceremonies.

First I will attempt to describe the major events of today. Then I will give some hints of my observations through two events.

PREPARATIONS: There were actually two weddings today. One of the weddings was between the daughter of Mr. Cank - Miss Kong Keah - who was said to be over 50
Early in the morning, a buffalo and one or two goats were slaughtered to provide food for the occasion.

The buffalo went from 4,000 baht and the goat went about 500 baht. This need plus the quantities of alcohol (coke and plum wine) 100-300 (made in Saraburi) were paid for by the parent of the bride and the main societies in Saraburi. The mother of the bride (bride no.1 from B. Mea S.) and Mrs. Key (bride no.2 from B. Mea) and Mrs. Key (bride no.2 from B. Mea) and Mrs. Key (bride no.2 from B. Mea). There were 100,000 baht. Everywhere we went during the day we were offered food (meat, rice, and wine).

The first ceremony of the day was the feeding of the priest from the meat of the buffalo. The priest was fed and the usual set of ceremonies ensued. The reason for feeding the priest was not the occasion, but because of the need. In the notebook, it was written, "the priest (for the bride)." It was not written as "the priest (for the bride)". More importantly, it was

to give Buddhist sanction in the proceedings of the day. This, however, was the only appearance the priest made throughout the proceedings (we departed the village shortly after being fed). I subsequently enquired of the inside and asked what special offerings to the priest the next morning (Makha Bucha) were made in the Central Plains. The answer was in the negative.

The ritual (CB) was on the morning (CB) ceremony is the dominant ritual of a Southeastern marriage ceremony. There are two types of local ceremonies in the course of the day. In this case, the ceremony was held in the home of the groom (no.1) and was led by the main husband T. Kong (the one who had performed the baptism ceremony for the mother and sick child).

One of the most important parts of the wedding ceremony in the Central Plains is the presentation of the bride's marriage ceremony. Phaya Amman in his "Buddhist Marriage" book states the importance of the ceremony is to ensure the bride's happiness during the marriage ceremony. He states, "To ensure happiness, devotion and respect presented to the bride's guardian during the marriage ceremony."

Phaya Amman in his "prophetic: Phraya Amman" book states the importance of the ceremony is to ensure the bride's happiness during the marriage ceremony. He states, "To ensure happiness, devotion and respect presented to the bride's guardian during the marriage ceremony."

Phaya Amman in his "prophetic: Phraya Amman" book states the importance of the ceremony is to ensure the bride's happiness during the marriage ceremony. He states, "To ensure happiness, devotion and respect presented to the bride's guardian during the marriage ceremony."

Phaya Amman in his "prophetic: Phraya Amman" book states the importance of the ceremony is to ensure the bride's happiness during the marriage ceremony. He states, "To ensure happiness, devotion and respect presented to the bride's guardian during the marriage ceremony."
We now the thaninmok having prepared in the house of the bridegroom. During the time that the triminmok ceremony was being done, the bridegroom, on a raised dais (sometimes placed on some cushions and a table of black lacquer). Then the bride's clothes, in which were put bread, wine, tobacco, and rolled cigarettes. Finally, the bride's father or a place inside the door as well.

Bride price. It is used to make a slight occasion to explain about the price of the bride.

In the case of the first couple, the bride price was 500 silver. In the case of the second couple, the bride price was 500 silver. Ordinarily, the parents of the groom would pay this amount, but in the case of the second couple, an amount of the bride price was paid. This is the way the bride price was paid in the second case.

In the case of the first couple, the triminmok (1871-117) of the year (1293). Ching gave 500 silver to the father of the bride to send the marriage contract. The price was to be paid at the time of the marriage.

When Mr. Ching made up the triminmok, he only put 500 silver into the cloth on the tray. The then 500 silver in the pocket.

When he had placed the money in the triminmok, he proceeded to go to the house of the bride, alone. There was no occasion and the groom did not accompany.
After the ceremony had gone there was a shot while the priest stuck a needle into the bride.

When the ceremony had gone there was a shot while the priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stuck a needle into the bride.

The priest stick...
The couple kept - i.e., bent with their head touching the floor.
The bride gave her blessing when this was finished. The canister and flowers were passed out to the guests. There were to be used for warming the Buddha on the family altar. It was also explained that the couple must warm the Buddha before they went to bed at night. After this was over, the couple departed. They repeated and went to bed.

NYAN HÖ: The ceremony had taken place in the main house of Mr. Ceik. Part of this house consisted of the breach room or IT EN MD (EYEN HÖ). We were shown the breach chamber.

MISC OBSERVATIONS: With the exception of the bride and groom, the ceremonial part of the wedding was finished. The feasting and drinking continued for as long as the food and drinks lasted.

During the morning we had received some items from the house of Mr. Ceik, where we had seen the Information to the house of Mrs. Song (the mother of the groom). There we had been served various drinks and food and liquors. There were various items in the background.

Then we went to the house of the bride groom, where we were given some things to eat. On the way we passed some women who were carrying some things that looked like big, covered with cloths. These were:

These things again.

At the house of the 1st groom, we were given the delivery of the bride for the small wedding ceremony for the groom. They used KōCHIN (KöCHIN) for this long talk. The groom had many things tied around him when the ceremony was over.

When we went to the house of the bride, the bridegroom and the bride, we met at the house a woman (middle aged) who was dancing with and singing in her. NE. style.

There were so many guests, and relitives from other villages in Pae. In fact it was almost difficult to find a place for all the strangers. The proceedings took place outside in the field.

After the ceremonies were over, we went to the house of Mr. Hön in KEEHN HÖ (HÖHN). We had lāp and hāng HÖM KEEHN HÖN (cooked meats and liquors). No more liquor.

School was not closed for the day so that there were no teachers did not participate in the proceedings.

ANALYSIS: It seems as though the dominant motif of the proceedings were the small wedding ceremonies. This contrasts considerably with marriage ceremonies in the Central Plains. In a way the ceremony in the NE. is more religious in that the woman bears a leading role, whereas on the Central Plains, the wedding is officiated by a
I talked with Mr. Chaiyong and Mr. Santi about the weddings. Instead of the marriage held yesterday at the beach on the island, had to be registered. Mr. Chaiyong assured that nearly all marriages were not registered there (through the law states that all marriages must be registered within 10 days). However, Mr. Phan does some illegal marriages, double marriage, etc., in order to report them to the authorities.

The two main Khmer ceremonies have separate names: the ceremony for the bridegroom is known as sin khmer 1 or sin khmer 2. The ceremony for both the couple is known as sin khmer 3 or sin khmer 4. I enquired about the nature of the ceremony. This is said to be a song: "Sajatetho". The Khmer can wonder and most occasionally be called back to the body. "To call the khmer." The first sin khmer ceremony is to call the Khmers of the young men. The second ceremony is held to call the Khmers of the couple of the same tribe. I enquired as to why there is a special suchkhmer ceremony in this country. I didn't get a very satisfying answer but can of the Khmer seems to be to make money for the queen.

Mr. Chaiyong said that sin khmer is a Brahmin ceremony.

Mr. Phaiyong and his family migrated last year from Ban Buri, the house is B.D.D., but it flooded and destroyed in the last flood and so he migrated to B.N.T. Mr. Phaiyong also migrated to B.N.T. from Ban Khem, he came last December.
There doesn't seem to have been much migration from the village in the last few years. The last migration was a family who went to Vienna. Migration to Bangkok seems to be seasonal and mostly permanent. I asked about migration to Vietnam. They said there is little migration from this area. There is more from the Khoi Nhu. An interesting statement was made to the effect that 'people from this area like to join the Khmer army because they have more chances to be officers than in the village.'

Note: The point was made that people from this area like to join the Khmer army because they get an opportunity to fly.

21 March

TRANSPORTATION

Mr. Nguyen said that various traders and houses in Sarnatha have a small trolley. It is used for transportation from the village to Sarakham, it costs 2 baht to go from the owner (Rei et Sarakham Rd.) to Sarakham.

22 March

On Sunday evening in Samothorn there had been a rare but precipitous event where a man who died by violence was carried off the head of the police in a lorry from the police station. I discussed this subject with Mr. Nguyen and "the trader" from Khion, D.H. They said that when a person dies a violent death, there can be no cremation. The body is burned and buried. Death by violence is called "Former Tsuzi," (Great King). When a violent death occurs, "there are many ghosts." I asked if people could live in a house when a woman had died a violent death. They answered that people would not live in the house of a violent death. Ms. Nguyen had some history on an exorcism ceremony.

23 March

B orders: Ms. Coli said that her daughter who was recently married was 12 and her husband 23. They are living in the house now. She was married. (Incidentally, the age of 12 which she gave for her daughter with what I had heard before - i.e., 30).

Borders: In the 6th month (April-May), there will be an ordination ceremony, 9 people will be ordained at this time for a short period. (This is in line with the ordination for Phnom Penh and Battambang which comes in the 6th month). This month seems to be a popular time for short-term novitiation - Ms. Sereppa, the head of the English department at the Teacher's college will be ordained on the 25th of April.
1534. I suspected Mr. Ngarm about the fish. He said that he had never seen that many fish, and they didn’t know if they could catch it. He said that he thought that there were more in America and that Ameen had to believe in solids. The fish from a Chin in America, however, the fish would be able to breed and lay eggs. I said to Mr. Ngarm that there were no "fish" in the village. He said yes, they could breed but there were no fish here. (1928-1979). They told the measure of police in the forest. There are also fish in the large myan. In the 5th or 6th month there will be a ceremony of "feeding the fish" in the myan.

Economies: Villagers are going to the school treasure to have their chickens. The village came to

Mr. Solim today to have me write a letter.

School is closed during the month of April (teachers’ month) until June.

August (for medicine).

Mr. Solim. I visited Mr. Solim today. He said that he had sold a pig for 300 baht. Instead of the

sold it in B. Banthum. He announced me that he had sold it in Ban Chai Khrom.

They are about 30 sip in the village. Mr. Mee was very interested in the pigs in this village because they were something special.

23 March

Yesterday the villagers did not like the chicken today. They offered it more money. I see that they had a fog that came from a tree. If it is dried, may be it is without cleaning it and if there put it into the sand.

Economies: Today we were talking about Mr. Khun’s house. He said he is building a new structure in front. I asked if this was a business and he said yes, but it was a place to sell "cooking things." He is also a new house for the village (run by villagers) which sells rice, beans, and meat. They used it.

I observed the whole chicken raising process. First the birds are raised up and then branches with leaves are placed on top. On the bone with the above. These are branches, and these are soil. Holes are placed in the ground to create the heating element. Chilled meat is only done during the dry season. This was a man on a truck who comes and buys all of chicken for 300 baht. They sell for
To expedite individuality and desire for personal advancement, one would leave the village if only for short periods. However, occupation is essentially an individual activity to manifest itself within the village context: not only occupations like Mr. B. Kim and Mr. Byun working in better houses, but farmers - obviously better house in Kihachon R.R. House in the rice mill and shop (rented better house) of Mr. Byun, however, personalized the accumulation of personal advancement are off times themselves thought as "village property" - i.e. natives. Certainly, here is humanist kind one.

When I have eaten with Blowings, the usual practice has been of the men eating together and women and children out alone. The food is, however, sometimes the head of a household will eat with his family while guests out especially. The food is set in front of the people. After hours are ordained, they begin eating. This is the scene from the first when to begin or stop eating. When one feels he has had enough to eat, he goes and cleans his hands and drinks water (a habit that is very much visited upon).

Cigarettes: Both smoking and drinking are unquestioned habits in the village. Smoking consists of home grown tobacco wrapped in some leaves (occasionally paper). One was quite young boys smoking, though not continuously. Cigarettes are quite of the same around to reduce people. Bikes, still of tobacco and proper leaves are always
26 March

Ms. Bundik:

This evening in Sneahkm, we had a visit from Mr. Bundik. He told us:

"I am a young man from Cunor, the village. This evening I

also met with Mahnor in Sneahkm. I was born in BRT, but

his parents are now dead. His older brother is Mr. Bundik, the "brother" in Suonun P.H.

His father has had a most interesting career. He went into the forestry after his

parents died. He first worked in the forest where he remained for 3 years. He

then transferred to Sneahkm where he was for 2 years. He reached "1st class".

He likes a can of "march" as much as you like to drink a cup of coffee.

After he came out of the army, he went back to school. He is one of the

most outstanding teachers in Sneahkm. The Mol. in the Mol. of

the Chay to Sneahkm &. (I think I understand. His father taught me at the wedding. He said he wished that he was studying

more when I was young."

Mr. Bundik has also lived 2-3 months in BRT, where he worked on the

gardens at the North Vietnam consulate. He claims that he understands

North Vietnamese, though he could speak it. (Though I have no doubt, because he also

says that he can read, speak, and speak English - which he can).

He is now working for a company in Sneahkm and apparently
has a job inside, takes him into the countryside as the company's representative. He often
has wanted to go over to see the site before of the work if he could have the
examination.

25 March

Today have given access to some of the selected records. Some of the records are not complete and will have to be added to later.

CHILDREN BORN IN 1961 (1962)

The following is a list of children born in the year 1961. Their sex, birthdate and grandparents' names.

<table>
<thead>
<tr>
<th>NO.</th>
<th>NAME OF STUDENT</th>
<th>SEX</th>
<th>BIRTH DATE</th>
<th>FATHER'S NAME</th>
<th>MOTHER'S NAME</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pun</td>
<td>m</td>
<td>8/4/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>2</td>
<td>Pu</td>
<td>m</td>
<td>6/2/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>3</td>
<td>Phu</td>
<td>m</td>
<td>5/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>4</td>
<td>Phut</td>
<td>m</td>
<td>4/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>5</td>
<td>Phat</td>
<td>m</td>
<td>3/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>6</td>
<td>Phup</td>
<td>m</td>
<td>2/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>7</td>
<td>Phut</td>
<td>m</td>
<td>1/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>8</td>
<td>Phuk</td>
<td>m</td>
<td>9/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>9</td>
<td>Phun</td>
<td>m</td>
<td>8/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>10</td>
<td>Phup</td>
<td>m</td>
<td>7/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
<tr>
<td>11</td>
<td>Phut</td>
<td>m</td>
<td>6/1/61</td>
<td>Khun Somphitak</td>
<td>Khun Somphitak</td>
</tr>
</tbody>
</table>

Written March, 1963
Page 20 of 29
<table>
<thead>
<tr>
<th>No.</th>
<th>NAME OF STUDENT</th>
<th>BIRTHDATE</th>
<th>FATHER’S NAME</th>
<th>MOTHER’S NAME</th>
<th>PASS/FAIL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ชวล ทฤษฎี</td>
<td>28/9/43</td>
<td>หา   ทฤษฎี</td>
<td>หา   ทฤษฎี</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>2</td>
<td>วรรค ทองผ้ว</td>
<td>9/9/43</td>
<td>หา   ทองผ้ว</td>
<td>หา   ทองผ้ว</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>3</td>
<td>สุทธิ ทองผ้ว</td>
<td>13/9/43</td>
<td>หา   ทองผ้ว</td>
<td>หา   ทองผ้ว</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>4</td>
<td>สิทธิ เสื้อผ้า</td>
<td>13/2/43</td>
<td>ทอง   เสื้อผ้า</td>
<td>ทอง   เสื้อผ้า</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>5</td>
<td>เพชร ทองผ้ว</td>
<td>26/2/43</td>
<td>หา   ทองผ้ว</td>
<td>หา   ทองผ้ว</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>6</td>
<td>สุทธา ทองผ้ว</td>
<td>12/3/43</td>
<td>หา   ทองผ้ว</td>
<td>หา   ทองผ้ว</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>7</td>
<td>ธีรา สว่างศิริ</td>
<td>28/3/43</td>
<td>สว่าง   ศิริ</td>
<td>สว่าง   ศิริ</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>8</td>
<td>แก้ว ทองสุข</td>
<td>28/3/43</td>
<td>ทอง   สุข</td>
<td>ทอง   สุข</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>9</td>
<td>นารี เล็กน้อย</td>
<td>30/3/43</td>
<td>เล็ก   น้อย</td>
<td>เล็ก   น้อย</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>10</td>
<td>สิรินทร์ ทองผ้ว</td>
<td>30/3/43</td>
<td>ทอง   ผ้ว</td>
<td>ทอง   ผ้ว</td>
<td>ผ่าน</td>
</tr>
<tr>
<td>No.</td>
<td>NAME OF STUDENT</td>
<td>D.O.B.</td>
<td>FATHER'S NAME</td>
<td>MOTHER'S NAME</td>
<td>DAY</td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>--------</td>
<td>---------------</td>
<td>---------------</td>
<td>-----</td>
</tr>
<tr>
<td>11</td>
<td>บุญมี หงษ์จันทร์</td>
<td>6</td>
<td>บุญมี หงษ์จันทร์</td>
<td>บุญมี หงษ์จันทร์</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>บุญชู หงษ์จันทร์</td>
<td>6</td>
<td>บุญชู หงษ์จันทร์</td>
<td>บุญชู หงษ์จันทร์</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>บุญทัช หงษ์จันทร์</td>
<td>6</td>
<td>บุญทัช หงษ์จันทร์</td>
<td>บุญทัช หงษ์จันทร์</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>บุญทัช พรหมนิยม</td>
<td>6</td>
<td>บุญทัช พรหมนิยม</td>
<td>บุญทัช พรหมนิยม</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>บุญทัช พรหมนิยม</td>
<td>6</td>
<td>บุญทัช พรหมนิยม</td>
<td>บุญทัช พรหมนิยม</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>บุญทัช พรหมนิยม</td>
<td>6</td>
<td>บุญทัช พรหมนิยม</td>
<td>บุญทัช พรหมนิยม</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>บุญทัช พรหมนิยม</td>
<td>6</td>
<td>บุญทัช พรหมนิยม</td>
<td>บุญทัช พรหมนิยม</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>บุญทัช พรหมนิยม</td>
<td>6</td>
<td>บุญทัช พรหมนิยม</td>
<td>บุญทัช พรหมนิยม</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>บุญทัช พรหมนิยม</td>
<td>6</td>
<td>บุญทัช พรหมนิยม</td>
<td>บุญทัช พรหมนิยม</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>บุญทัช พรหมนิยม</td>
<td>6</td>
<td>บุญทัช พรหมนิยม</td>
<td>บุญทัช พรหมนิยม</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>Name of Student</td>
<td>Date of Birth</td>
<td>Name of Father</td>
<td>Name of Mother</td>
<td>Name of Grade</td>
</tr>
<tr>
<td>----</td>
<td>----------------</td>
<td>--------------</td>
<td>----------------</td>
<td>----------------</td>
<td>---------------</td>
</tr>
<tr>
<td>1</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>2</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>3</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>4</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>5</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>6</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>7</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>8</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>9</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>10</td>
<td>1388 ปู่อิน</td>
<td>7/10/1927</td>
<td>1388 ปู่อิน</td>
<td>1388 ปู่อิน</td>
<td>P</td>
</tr>
<tr>
<td>No.</td>
<td>NAME OF STUDENT</td>
<td>DOB</td>
<td>FATHER'S NAME</td>
<td>MOTHER'S NAME</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-----------------</td>
<td>-----</td>
<td>---------------</td>
<td>---------------</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>.prepend</td>
<td>2/1/1941</td>
<td>prepend</td>
<td>prepend</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>prepend</td>
<td>3/6/1941</td>
<td>prepend</td>
<td>prepend</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>prepend</td>
<td>5/12/1941</td>
<td>prepend</td>
<td>prepend</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>prepend</td>
<td>10/1941</td>
<td>prepend</td>
<td>prepend</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>prepend</td>
<td>12/1/1941</td>
<td>prepend</td>
<td>prepend</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>NAME OF STUDENT</th>
<th>DOB</th>
<th>FATHER'S NAME</th>
<th>MOTHER'S NAME</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>prepend</td>
<td>1/3/1948</td>
<td>prepend</td>
<td>prepend</td>
</tr>
<tr>
<td>51</td>
<td>prepend</td>
<td>10/1948</td>
<td>prepend</td>
<td>prepend</td>
</tr>
<tr>
<td>52</td>
<td>prepend</td>
<td>12/1948</td>
<td>prepend</td>
<td>prepend</td>
</tr>
<tr>
<td>53</td>
<td>prepend</td>
<td>10/1948</td>
<td>prepend</td>
<td>prepend</td>
</tr>
<tr>
<td>54</td>
<td>prepend</td>
<td>12/1948</td>
<td>prepend</td>
<td>prepend</td>
</tr>
</tbody>
</table>

<p>| TEACHERS AT HONG KONG FUN SCHOOL SINCE 1952 (1953) |</p>
<table>
<thead>
<tr>
<th>Year</th>
<th>NAME OF TEACHER</th>
<th>SEX</th>
<th>STATUS</th>
<th>YEAR/CLASS</th>
<th>COMMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mr. John Smith</td>
<td>M</td>
<td>Headmaster</td>
<td>1952</td>
<td>moved to another school</td>
</tr>
<tr>
<td>2</td>
<td>Mr. Jane Doe</td>
<td>F</td>
<td>Teacher</td>
<td>1952</td>
<td>moved to another school</td>
</tr>
<tr>
<td>3</td>
<td>Mr. John Smith</td>
<td>M</td>
<td>Teacher</td>
<td>1952</td>
<td>moved to another school</td>
</tr>
<tr>
<td>4</td>
<td>Mr. Jane Doe</td>
<td>F</td>
<td>Teacher</td>
<td>1952</td>
<td>moved to another school</td>
</tr>
<tr>
<td>5</td>
<td>Mr. John Smith</td>
<td>M</td>
<td>Headmaster</td>
<td>1952</td>
<td>6/6/50</td>
</tr>
<tr>
<td>YEAR</td>
<td>NAME OR TITLE</td>
<td>RANK</td>
<td>STATUS</td>
<td>SALARY</td>
<td>COMMENTS</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>------</td>
<td>--------</td>
<td>--------</td>
<td>----------</td>
</tr>
<tr>
<td>1963</td>
<td>1. มิ่ง มีละมี</td>
<td>21.4</td>
<td>Teacher</td>
<td>750</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mrs. Bong Phanthakan</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teacher</td>
<td></td>
<td></td>
<td>700</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Educated in the 1st of Ed.</td>
<td></td>
<td></td>
<td>B.E. 1955</td>
<td></td>
</tr>
<tr>
<td>1963</td>
<td>2. นิรศ ปทุมกิจ</td>
<td>21.2</td>
<td>Teacher</td>
<td>750</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mrs. Pham Khamsarit</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1963</td>
<td>3. นิรศ ตันธุพร</td>
<td>21.4</td>
<td>*</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mrs. Beg Phan Thakan</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1963</td>
<td>4. นิรศ ปทุมกิจ</td>
<td>21.4</td>
<td>*</td>
<td>225</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mr. Kiat Nuckkha</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**EDUCATION**

There will be a weekly class day in June after the next term opens. There will be a closing ceremony of the term on the last day of March - a week before the new term is supposed to be. Mr. Bong Phan Thakan wrote:

which time teachers come every morning and return for tea at the evening. Teachers amazingly note their meals. That teacher arrives a little before 7 a.m. and

then Mrs. Bong at 8:30, 8:30, 4:30 respectively. All always leave at 4:00 according to the records.

**MAP OF THE VILLAGE**

Among the months of the school are two maps of the village - both apparently made about the same time. One is a wind drawing, while the other is in color. The school will be in the new building - which will open before the next term. The maps were apparently made by a former headmaster. Also the teacher (late 1963) and 62 people (in the legend). I will use this map on a course for drawing up my own.

**RECORDS AT SCHOOL**

There are a variety of records available at the school from which much interesting information can be obtained:

1. Each class: Student's name, birthdate, parent's name, grades, marks, etc.
2. Plans for new school
3. Lists of good teachers
4. A geological page made by a former teacher.
Valley: (saw) is a dipper. It is a piece of circular wood attached to a "handle".

SCHOOL: Today, as yesterday, the students were working in the field where the new school will be. Cleaning weeds and grass. Apparently, this time of year plans are not as clear as in fall, many schools have students present. I saw students working in their school yard as well. Some were also students yesterday in a school helping clean up the school yard and also helping.

Each morning school begins with the playing of the song and the singing of a national song.

These songs are usually led by a student.

MR. NAGA: The students sang that their life has been taken a job at the airport of their school away, as they will not return in next year's.
Mr. Si also explained a few ideas about the Sam Khonbin ceremony. He said that it is a Buddhist ceremony (this is the proper beliefs). A priest must not be present at the ceremony (and officials) to ensure proper conduct. The Sam Khonbin is a small ceremony usually performed at which food and beverages were served. Besides the ceremony is held for a purpose; it is not called a Sam Khonbin ceremony but a 'protection' ceremony. This name is from the belief that the ceremony is performed.

**Kinh Saom**

The Sam Khonbin (local language) ceremony of the custom varies as we are aware. After the conclusion of the wedding ceremony, a conjugal relationship, these ceremonies have several uses:

1. **Sam Khonbin ngai** (Sam Khon bin ngai). Immediately after the ceremony, the couple must not be left alone. Otherwise, they must be present in the presence of the bride's family. The couple must not be present in the presence of the bride's family. The couple must not be present in the presence of the bride's family.

2. **Khonbin saom**. Khonbin saom is the wedding night. The newlyweds must sleep on the same bed, not one after the other. The couple must not be Present in front of the bride's family. The couple must not be present in the presence of the bride's family.

3. **Khonbin saom**. Khonbin saom is the wedding night. The newlyweds must sleep in bed together, not one after the other. The couple must not be Present in front of the bride's family. The couple must not be present in the presence of the bride's family.

4. **Khonbin saom**. Khonbin saom is the wedding night. The newlyweds must sleep in bed together, not one after the other. The couple must not be Present in front of the bride's family. The couple must not be present in the presence of the bride's family.
Charles F. Keyes Field Notebooks, Thailand

Written March, 1963
Page 28 of 29

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

This morning in the village we discussed the word "rain" again. Mr. White, who is a native Thai, thought that the sound was wrong. But the villagers disagreed. They said that the correct sound is different. We agreed to use the Thai pronunciation. In the evening, we heard a man playing a tune on a "gong". He was using it to call the villagers to come to the village center.

In the morning, we visited a nearby village. We saw a woman carrying a large bag of rice. She was wearing a traditional Thai dress.

The village had a small temple located near the village center. The temple was dedicated to the village's ancestors. The villagers believed that the gods lived in the temple and protected them.

In the afternoon, we met with some of the villagers who were interested in learning more about the village. They were very welcoming and friendly.

Throughout the day, we observed various activities in the village. The villagers were busy with their daily chores, such as farming and weaving.

In the evening, we had a discussion with some of the villagers about their daily activities and concerns.

The subject of discussion brought up an interesting point about the different ways of life among the villagers.

Overall, we found the village to be very friendly and welcoming. We were impressed with the strong community spirit and the sense of unity among the villagers.
20 March

MOSC: Mr. 12th (1403) in 99% to 11,480. Mr. 13th 1973 is 99%. Mr. 13th 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.

Mr. 13th in 99% to 11,480. Mr. 12th 99% to 11,480.