He said that during WWII, private railroad passenger cars had been used to transport people to and from the capital. It was necessary to use the train to avoid the capital. He claimed that the train was not used to take people to the capital. He then went to the capital to take people to the capital. He used the train to transport people to the capital. He then returned to his home town.

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20 March

Mr. Phai: (1965) He who is the oldest, die, the women and his daughter returned from work in his village.

Mr. Khan: The man who is building a house is a young man from the capital. He returned from the capital when he finished his study.

Mr. Wang: A boy from the village and Mr. Khan don't get along together.

Mr. Song: We have a problem. We need to build a new house in the village.

The man who is building a house is a young man from the capital. He returned from the capital when he finished his study.

Mr. Wang: I have a problem. I have a house that needs to be repaired. I need help. In order to build a new house, we need to build a new house in the village.

The man who is building a house is a young man from the capital. He returned from the capital when he finished his study.

Mr. Wang: I have a problem. I have a house that needs to be repaired. I need help. In order to build a new house, we need to build a new house in the village.
2 April

The person who died in 1964 was cremated and his ashes were preserved. His ashes were put in a jar, and the jar was kept in a safe place. The ashes were then buried in a special ceremony. The ceremony included a fire, and the ashes were buried in a special place.

Mrs. Keyes then explained that the person who died in 1964 was a person who had a special role in the village. He was a person who had a special relationship with the village. He was a person who had a special responsibility to the village.

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3 April

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5 April, 1963

He went to the person's house where there were some women who were doing what looked like cooking. There was a woman who was cooking in the background. Then I saw that there was a woman laying on the floor. It seemed that she was in a lot of pain. She was not moving. She was not talking. She was not responsive. It seemed that she was in a lot of pain. She was not moving. She was not talking. She was not responsive.
Charles F. Keyes Field Notebooks, Thailand
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I don't know whether there are people who have borrowed money as well as people who have
earned it. There was an incident just recently paid off a debt of 8500. There were several
others who owed 500 or more.

I have noticed today – the 1st time that there are any day on Rangae, that they
are a larger number of vehicles from the market. We went out there to Wapi
Pathum (I wasn't aware that this road went to Wapi).

6 April

Last night we returned talking with Mr. Ngiao. He seems to definitely profess being
upright than before because he can make more money here. We also discovered that he keeps a
visit - getting married is not good as he said. However, with the way that custom is, he is
married and considered his wife.

DAILY PATTERNS: Mr. Ngiao may visit villages usually get up at 4:30 or 5 in the morning though we

had dinner at 6:30 this morning. They were very little and neither until 5:30 or

so. Villagers usually eat their breakfast at 8:00 (though often as late as 10:00),

lunch at 1:00, and dinner at 5:00 in the evening (after dark). This latter

pattern leaves the villagers free to work and play.

Between 2:30 and 4:30, last evening the cows and bullocks were taken

back from the fields and left in the barn for the night under the huts.

In the early evening, 5:30-6:00 children came out onto the road to play.

They make cardboards and pictures out of the shrimps of certain trees. They believe

soap bubbles using a piece of cloth turned upside down to make a hoop to hold the soap.

Mr. Oh came around this morning and we asked him many questions about eating.

To the morning meal and noon meal, the family doesn't eat together. Also, they eat whatever
is available. If the men are off working they will eat at the working grounds.

7 April

Yesterday morning after we went left the village we went to see Nhalou. For three days

6, 7th, 8th, there was a fair on Bk. and celebration at the 7th. This is an annual affair.

Points during the fair Mr. W. tried to get one in which people could

come to the fairgrounds, but yesterday it was a failure. The

villagers also held the

f of important events, etc. or yet, while at the 7th we went into a large

group of village men on their way to the celebration, back to Nhalou. The celebration

lasted and I think that the villagers both as a village, the 3rd, 4th, and return

together.

We also attended the event at the 8th in the evening. This boxing in particular. Many

villagers had gone to the home when we returned to the village at 10:30, there wasn't a

sign of human life, despite the fact that they were nearly a full moon and plenty of

light available.

This morning we are going to the far interm of the remains in Wai Bk.

of a man from the village who had married to become governor of Lake.
**FUNERAL Rites.**

Funeral rites seem to be the most revered of all the life events. There are whole collections of rites associated with death. Buddhist, Brahmanic, and Animist. Today we observed one of these rites. However, this was not elaborate as it was for a Brahman gentleman and a high status person. Even if he had been born in Ban Thonawong.

One of the accompaniments of a high status funeral rites is the invitational cloth in black and placed in an enclosure also in black. At a high status rites, there were reeds woven in white and a black head-pieces. Women usually wear black cloth and a black shawl with a white shawl on their head.

The rites which are observed in Banawong is called นิพพัทธ์ หรือ นิพพัทธ์ (nîpâthît) (khoi hântâh). It is known as the "ritual of the house." Two members are present. The deceased had been cremated last year (1962), his wife had had her baby for a year and now she had decided to live with all his children. The events for the celebration were on two stages:

- The 17th, which followed is a translation of the invitational cloth.

**SCHEDULE OF EVENTS FOR INTERMENT OF ASHEE**

**of Nai Kiti Setkari.**

at Wat Nai Kiti Phadit. Asok's Myungle. Converting his body.

Saturday, 16th April, 1963

5:00 p.m. Priests chant the morning prayer.

9:00 p.m. Celebration.

Sunday, 17th April, 1963

9:00 a.m. Dressing of head (rituals).

11:00 a.m. Brahmanic ceremony and sangkhong (the ritual presentation of gifts to monks and monks of the brahmanic religion).

4:30 p.m. The interment of the body.

Mrs. Sin Jornhikari (wife) sponsors.

Mrs. Bom Khanchon (mum).

This morning, however, we observed that the rites were not only for the family but were also for a family of a man who had been born in Banawong and for the ancestors of the Sin Chew. The ceremony was for the former and the latter.
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in the wall. These would be piled up and a memorial plaque placed in front.

On the evening of the Lunar New Year, a brief period of social morality. During this a

ceremonial weapon of the villagers.

9 April, 1963

FESTIVAL AT KHUN

During the rocket celebrations, people from all over the area and those who were literally

thousands of people present. This in the past time. However, not so much as a

large celebration in Thailand. Though, such such, it quite typical of Thai and traditional

Chinese. The celebration in held once a year. Always according to the lunar calendar -

during the day of full moon in the 5th month — "5 15 5 1963 8 5.

1. Origin and meaning of the ceremony.

I had breakfast with Mr. Watthana and Mr. Sin. (The head of the fire company OK)

completing the ceremony, Mr. Wannakul didn't know why the celebration was held on this

day. A particular date. He had Mr. Sin did. He said that the buffalo in the 5th lunar

month is "the New Year". In the "New Year" celebration, the buffalo is the first thing, traditionally.

Actually, I think it is rather odd. They are the same thing. Traditionally, the

lunar month was determined according to the lunar calendar and the traditional

data was on the day of the full moon of the 5th month. After the adoption of

the Western solar calendar, the government made Songkran a fixed date. In 1928 it

fell on the 15th, although I think that this is probably true for the whole country. -
The Khlom Khuea, a group of dancers, performed at the Ba'an Long. The dance was a combination of traditional and modern elements. The dancers wore costumes and makeup, and their movements were synchronized with the music.

The dance was led by a chief dancer, who carried a large sword and wore a headdress. The dancers moved in unison, with their arms and legs in rhythm with the music. The dance was a celebration of the local culture and a way to honor the ancestors.

The dance ended with a finale, where the dancers formed a circle and performed a traditional dance. The music was played on traditional instruments, including drums and flutes. The dancers continued to dance, with the audience clapping and cheering them on.
4. Water Throwing

Another element which marks the celebration of the new year is the traditional water throwing, accompanied by drum, gongs, and some musical instruments (e.g., a different type of instrument). This ceremony involves throwing water over the heads of the participants and the objects of worship, symbolizing the cleansing of past sins and the start of a new year.

A discussion on beliefs and customs associated with longhouses

In the local customs, the longhouse (bengkai) is an important structure, and on New Year's Day, people throw water over each other's heads as a sign of respect and good luck. The drumming and gongs add to the festive atmosphere, creating a lively atmosphere.

Next, the participants present gifts to each other, typically in the form of rice, fruits, or other food items. This act of giving is seen as a way to strengthen relationships and bring prosperity to the community.

In summary, the New Year celebration is a time of renewal, where people come together to celebrate the end of one cycle and the beginning of another. The traditions and customs associated with this event are rich in history and culture, reflecting the unique way of life in the region.

In conclusion, Charles F. Keyes' field notebooks provide a valuable insight into the customs and traditions of Thailand, offering a glimpse into the daily lives of the people and their celebrations.

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Village

People are beginning to dig up rice in the tail during May/June.

Mr. Niam, who has the new rice was bringing small pigs (4) from children. I cut - look beside.

Last Sat. The 1st men need to have to register all 20-31 year. 43 for the draft. This was a

long wait of 1st among schools. People from this area up to 2nd or Khon Kaen for training.

1st went sick out if there are many people from the village called up next.

What with people in training, the 1st here (10:00). Now 3 already have very bad
old melon seedling), which he has had for 5-10 days. It is using as medicine, knead to
medicine. We also hand herpes but his chickens were away from group.

Planting will begin in 6th or 7th week depending on rains.

One boy in 1st grade. His rice harvest 150 kg. They still though

no of rice in village seemed to have me.

Some are keeping chickens with bite gurus. They are quite accurate.

Everyday get a hick out of the but that is not worked yesterday.

10 April:

Begin digging today. We have committed a farm. Instincted and the main.

He with the one I was doing. This rice, the village priest came over purposely to ask us what I

was doing. I directly said that he didn't like me. I thought this would be a very good as the can

bring-collecting information on religious conversion.
This morning we went to the village for the dedication of the Songkran Pavilion. Before we left home, however, we learned that we had to go to Ban Mi on April 10 because there was to be a special ceremony there.

At 7:30 (after changing our Songkran-touched clothes) we arrived in Ban Mi.

**Worship of Priests:** The celebration which took place at Ban Mi was one of honoring priests. There were in fact two ceremonies: one honoring priests by taking offerings to those who have served for a long time and a khai chon ceremony for two priests with their sons in business respectively, Saran 4 and Saran 5, (ninth ceremony, khai chon was held in 1957 for phæd, a highly honored personal official of the king).

**Procession:** After we arrived at Ban Mi, which we immediately took by a procession in which we carried the priests to be honored. This procession lasted nearly half an hour. In that half hour we carried many objects, including the statues of the two high priests. The display included the fame of the priests, a picture of Buddha, and a certificate which proclaimed their achievements in the Buddhist system. Following this were the priests being carried on bamboo sticks. The two priests were being especially honored. Before the priests were two men dressed in white, each carrying a painted cloth which looked camouflaged but were really paintings. Behind these were two women with fans in their hands.

There were 4 priests being carried. Following the priests were 3 men dressed in white, each carrying a huge flag with the name of the temple. There were also men carrying gifts for the priests, and some people playing instruments. (Two more instruments at front of procession, primarily gongs, drums, cymbals, and gus). In front was a holed-out barge:

The procession left from the school and proceeded through the village, circling the square.
and put returned to the school.

Presentation of CLOTHES TO PRIEST.

The 5 priests who were being ordained for their service (not the 2 with hair), continued to sit on their benches at the entrance to the school grounds. These priests did not come from the Mi but were from surrounding areas (this is the case of B.K. and K.P.). 5 days prior, took a waist length robe which included all the wearing apparel of the priest and put them on in front of the people. Then another priest led the boy in a street by using the D.K. explanation.

When the priest finished, the boy presented each priest with the package. The priests took the belt and on each outside made 3 small points which are called ตีทับบ (tai pha). This mark indicates that the outside belongs to the priest.

From now on, some sort of work must be done with one belt each again.

When the giving of gifts was finished, the boy passed the belt to them by putting it long:

6 belts, each called a กิ้งก่า (king kha) = 6 belts used by priests in the South.

They were led to a place called วงที่ (aung thet). This place is where the ritual passing of works was to take place. In place looked something like this.
This was a small square compound formed by four banana trees and closed off by a low fence on one side. In the center of the compound was erected two bricks which supported a part of rough wood which looked a little like a dais. On top of this "dais" was a hole. Under the hole, on the ground was a piece of cloth on top of which was a black sheet. It was then that the priest sat. The "sawed" was covered with many lighted candles (which were subsequently when the water was poured into the "sawed"). Near the compound were two clay jars full of 

The priest then led me by my left arm. They stripped down to their "walking outfits." Then one by one, they put on under the cloth. The "walking outfit" was composed of the cloth so that it ran down over the head. Then, under the cloth, they put on under the cloth, and passed over the cloth (by both legs and other parts). During this time, I was seated on the priest's seat. When the priest was seated and started, he was lifted by some long poles and carried back to the place where he was seated. Then he changed from sitting in tall stools without one another, kneeling, kneeling.

According to the headman of the village, the ceremony was to be called "sawed," but the headman had two positions of the "sawed" and "harmon." The ceremony was called "sawed" locally, but "harmon." The ceremony is also called "sawed" locally, but "harmon." The ceremony and ceremonies held at other villages that are always held once a year by priests who have been ordained by the king, are the same as the one point at the same time.
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Dancing on Sungsam, and is one of the distinctive features of the annual festival. Apparently the school building of the village was burnt down in 1929. The building that burnt in 1929 was said to be a long, single story building set on a concrete foundation. The building that burned was located in the part of the school building that housed the classroom and teacher's quarters. The building that burned was located in the part of the school building that housed the classroom and teacher's quarters.

On the day after the festival, a small procession was held near the school. The procession was attended by the entire village, and was led by the village chief, who carried a small basket containing offerings for the gods. The procession then proceeded through the village, with the villagers singing and dancing along the way. The procession ended at the school, where the villagers gathered to perform a traditional dance and sing songs in honor of the gods.

During the day, the villagers also held a traditional dance competition, with groups from various villages competing against each other. The competition was judged by local elders, who awarded prizes to the winning groups. The villagers also held a traditional market, where they sold food, crafts, and other goods.

The festival ended with a traditional feast, where the villagers gathered to eat and drink together. They enjoyed a variety of dishes, including rice, meat, vegetables, and sweets. The villagers also shared stories and laughter, creating a sense of community and togetherness.

Overall, the festival was a time of celebration and unity for the villagers. It provided an opportunity for them to come together and honor their gods, while strengthening the bonds within their community.
Mr. Nigric explained that he had been ordained to the "Buddha" part of this time in Thailand and part of this time in Sri Lanka.

Mr. Nigric's father has been ill with a stomach ailment. He is 70 years old. He was recently in the hospital in Yala. After several months, but they couldn't do much for him there. Mr. Nigric thought that maybe he should go to Savanakhet, but the head doctor at Savanakhet doubted this because he said that they couldn't do anything for him in Sri Lanka.

We left the village and proceeded on to Hisar Base - the former capital of Sri Lanka. For some reason, this village is beautifully situated on the Mekong River. The river was quite large and long. Savana was going on. They had built and were now having some religious activities on the Mekong. They were on the bank, quite actually. Lots of people, and various groups for the monastic people. Mr. Nigric explained that the activities were for the sacked people - the dancing and games were only held during the full moon period and at some other times of the year.

One game which we once called is called "Polo". This game was originally played by the Indians and is now being taught to our students. It is played by two teams - with wooden mallets, and is played in a small field surrounded by the hills. Each player is equipped with a stick which looks like a golf club in polo - though, many were just sticks of about 6 feet in length. The principle of the game is to hit a "ball" through the center of the field to make a goal. In this case, making a goal...
consider in getting the ball across the field. However, instead of hearing "catch," to protect one's goal, there were players at the end where goals were to be made to assist in getting the ball across where the team mates could opt it to the end of the field. The number who can play seem to be equalizable and teams are not limited by number.

We also saw another game being played by young boys and girls. This game is called "Leht. Mawb" (Jeun moi khruu). The participants mainly stood in a circle in pairs, Igor:

![Diagram of children standing in pairs in a circle]

Boys can also participate - not in the finishing. One person is "it" as in Western Tag, while the opposite is "free." The "free" person must prevent being hugging. The "it" person when he one and stands in front of a pair, then making the second behind it, etc., the last person "free." As soon as a "free" person has been hugged, then the "it" person becomes "free" and the "free" person "it." However, the game can have them on purpose. To have and girls get a good kick out of easily giving one another a small smack. (Often on the behind) - such as hours of being touched, this both the "it" and the "free" person of the same sex. Both will work in combination so that first "free" person can hug person of the opposite sex. Sometimes if of a boy's "it" and really quick...
while following another track which I collected during the three days—15.24.15 back in the
village.

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so couldn’t help me too much. He worked in BK General as a caretaker—many jobs including
about work and at Suanan Hotel.

Mr. Nguen suggested that I take a walk. He showed past the seat
to Huyen Phuoc and the village. I noticed that the fields were quite broken up by dikes so that
only small fields remain. I asked if each of these little fields was the possession of one person
per family, but Mr. Nguen replied that many of these small fields belong to one person
and they are broken up this way to better hold the irrigation water.

The walk was quite delightful. We saw some flowers, like a big red plant in the distance a
short ways before settling. The flowers and the quiet contributed to a feeling such as
Chez Beaucoup and the gentle waves of early, fresh American music-like. We returned
by path that was so enticing that they were almost tunnel. I am certain that the
local got much more fun in the rainy season.

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Mr. Nguen suggested that I inspect one of the people in the village as an ancillary. Since
possibly was Mr. Phan, a man who have just returned from prolonged
stay, (see above) and is the eldest brother of the owner who just married the daughter of Mr. Le.
As it turned out, however, things Mr. Phan spoke about BK’s past, his illustrious past

He operated about 8:15 a.m. Mr. Nguen came to see if I wished to see vaccination
of pig (1:55 p.m.). Miss, I did without a way to spend an evening meaningly.
Several men held the pig down and tied its legs. One man cut its throat. The meat was then boiled, and some was stored in the refrigerator. The rest was used for various dishes.

The villagers were on high alert after the theft of the cow. They organized a search party to locate the thief and recover the cow. The thief was eventually captured, but the cow was not found.

In the evening, there was a house party with music and dancing.
at least 2 months with his wife's family.

Mr. Dang: Mr. Dang is planning to get married during the 9th month to a girl from Rokin.

Mrs. Dang: He will live in the same house with his family. The wedding will be held along with the marriage in BUT on the 1st of May. The wedding day is the 15th day of the

beginning of the month. All weddings must be held on either the 15th day of the

beginning of the month, or the 1st day of the month of the 15th day of the

next month.

Concept:

Mr. Nguye asked if it were true that there were only a president. He then asked if their village had a, then in the same town, I informed

me that I did not know. Mr. Dang says that the head of the village was supposed to have power but not to

make laws. He asked me that is true one person. Mr. Nguye asked me if I had seen the royal

proclamation before.

Mr. Nguye asked who “Dang, standard” was. At first I did not know

about the name, and he wanted to tell me if there was the, or other villages. When I

explained that there was in foreign name, and yesterday it was given to me.

Mr. Dang asked if any contradictions.

15/4/63

New laws. Mr. Dang says that the new law is called the new, in the local language, and the

laws that are imposed and the names that are applied to them are to be imposed. These laws include

the royal proclamation of 1960.

15/4/63

Economic

Agriculture: This time of the year is a very important time. The farmers have seen people in the village as well

as in surrounding villages taking the leaves from the trees and cutting it into sticks to

be sold on the market. There are 2 types of leaves - one of which is called “red

leaves” and “white leaves” that are used by farmers and sold with the leaves from BUT.

The amount is $2.50 per 100.

Remains: I had an interview with the Toop (1913) concerning agriculture in BUT (the

one who asked questions). He is himself the Phithoon Sam (1913) - the leader.

While in BUT I am sure to establish the relationship between the village and the spirits of

the village in BUT. He has held this position for 10 years and will continue in

the future. He said that he was “chosen” by the villagers 10

years ago. He then succeeded his father who had just died.
I asked Mr. Taop what his responsibilities were. Primarily, he is the "healer."

In the village, the village god(s) are very important. The village god(s) are the "healer," and they are called "healer" in the village.

However, he also is responsible for many other things, including the village's health. He must keep up the "image" of the village. When a person is ill, this person will go to the doctor to be treated. He will then take precautions to avoid spreading the disease to others.

He is also the "sorcerer" in the village. If someone is killed in the village, he must perform the appropriate rituals to ensure the soul of the deceased is properly cared for.

If a person who has committed a crime is found, they will be punished according to the village's laws. The village god(s) will take care of the person's soul.

In the event of a natural disaster, the village god(s) will take care of the village.

Mr. Taop is also the "sorcerer" in the village. He is called locally, "Mr. Taop's wife." She is responsible for the village's health. She is also the "healer," and she must perform the appropriate rituals to ensure the village's health.
The "procession" was headed for the cemetery which is located quite a ways west of the village - beyond the little stream (conviently dry at this time of the year). The cemetery is known as ערך (pau chá) - lit. "evil forest" - in Thai and ศาลเจ้า (phú: pú: gik) - lit. "haunted forest" in local lore (below for beliefs concerning this place).

It should be noted that contrary to practice among more urban Thai and to Central Maine peasants (see Kastenmiller), the body is cremated within 3-4 mo. (or 3-6 months) of death. There is no preservation of the body for a later cremation.

I have used the word "procession" advisedly. For although a large number of villagers were making their way toward the house, they were divided into groups of 10 or so and these groups were choosing their own way to go. The only "procession" in reality was that of the priests with "wax princess" followed by 4 males carrying the coffin on a litter.

The coffin is a long, wide, wooden chaise covered with colored paper and secured with a detachable wooden canopy.

I was asked in the house when I saw "procession" now by commenting on it. I naturally queried as to its occasion and learned that there was to be a procession for the woman Jarm. Tom who had died the day before.
The corpse and the other contents of the coffin were covered with a piece of rough white cotton cloth.

When we entered the cremation grounds, several other pile of ashes were pointing at to me. (Come with broken pieces of pottery or a knife, or a wooden stump) as places where other cremation had been held. 
I believe I had in mind if had been one cemetery in the day for the mass funerals.

The men (who composed predominantly of guards at the grounds) began to gather wood in order to make the cremation pyre.

When the pyre had been constructed, a woman relished - a daughter, I believe - "Put the corpse.” That is to say, theSlide glossy nice, new leavy, and some other cloth which were placed by the corpse and then were placed near the pyre. (This included a glossy nice braided cloth). 

The priest’s present which included the one from the wife, young male, a young male relative of the woman (a son) who had been ordered to make merit for his relative, and a present from some village - amounted a short chaffed cloth.

The coffin was then brought by the pull bearers onto a small procession led by the priest. The procession proceeded to circumambulate around the pyre. The ceremony had been

removed and in one of the pots which had supported the coffin was added a little rice. The priest unfolded as a lead for him to lead the procession around the pyre. They circled 8 times - the next place of worship being commended upon and shuffled out to the procession by the onlookers. The procession was not allowed to proceed any further once it had returned to the starting place.

Then the fish net was removed and the coffin was struck 3 times against the side.
After a cremation in order the participants — all males some of them — appeared in the home of the deceased person.

There were numerous food prepared and prepared to goods which appear to be in the home. The deceased was in a coffin and surrounded by many offerings. These would vary in size and form. In one case, a large wooden box was present.

On the morning of the death and in subsequent occasions from the family of the deceased person and to take their sick of the death. Young people are the primary attendants at these times. These occasions give young boys and girls the opportunity to play together and make merry in a kind of communal mourning. There were also playing of games and in one house, the singing of folk songs and their music. (Such as the drum of Apeal) We visited both the house in Buri Ram and the one in Thung Yai.

Notes on an Insect:

At about 6am in the morning on the day of the cremation — there were 2 people present in the yard.

In the cremation, it seems that the third daughter of the deceased (name hidden) who was 35 years old died. They live in H.B. No. 27. In this case, there were seven children, partly — the intestate was buried immediately. There were no connections and there was no wake afterwards. The villagers said that when such a child dies, the body would not seem solid, the body and yet attached to the statue of a human being.

Bowl of Rice:

I had a talk with the men and the women concerning the girls. in the village. The discussion came about with regard to the death that had occurred in the village. It was said that people don't like to go to the cremation because it is inhabited by ghosts. This is certainly true in both the Thai and Lao ceremonies. The cremation — "soul food" or "haunted food."

I said that I understood that he was kind of of the spirit of a woman who has died in childbirth. The men confirmed this and said that she had been one of their girls.
In the village a new game has been started. There is a game called "pigs," each consisting of a number of pigs and a number of girls, though there are only two girls participating. If the girls score correctly, then all the pigs get hit; all the girls and also their sons and daughters correctly.

2 "pigs are pigs": This game is played on a board of 25 squares. Each square that an "A" piece called "pigs" and 21 "pieces called "pig". The board is originally put up as follows:

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+---+---+---+---+---+
|   |   |   |   |   |
+---+---+---+---+---+
|   |   |   |   |   |
+---+---+---+---+---+
|   |   |   |   |   |
+---+---+---+---+---+
```

When the red counters are "hogs", the players with the "pig" counters can place their counters anywhere on the board. The game of "pig" began.

- The "pigs" can move one space vertically or horizontally, but not diagonally. Thus, for example, says "pigs" can move to C3. The "hogs" is moved from B5 to A4.

A "pigs" can eat a "pig", if a "pig" and a "pig" are on adjacent squares and there is no counter between a "hogs" or "pig" - on the square in a direct line to the other side of the "pigs". "Pigs" cannot eat "hogs", but "hogs" may "eat" of course. Then if a "pigs" is caught in squares A1, B5, B1, E5 so that they can move, then they will die. Similarly, if 2 "hogs" are captured in a row, a row is lost and each animal in B5, then...
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In this game there are two players each with two counters. They play on a board which looks like this:

- Each play must move his counters to a square on the board. If a counter is moved to a square already occupied by an opponent's counter, the opponent's counter is removed from the board.
- A counter may land on an empty square or on an opponent's counter.

3. 迷信 (kông lu' wên)

The counters may move along the lines 1, 2, 3, 4, or 5. Each player may move a single counter, or at least two, he may move any one of them. The count is 1. Each player may move his own counters in such a way that one opponent's counter is removed from the board each time one of one's opponents' counters is removed. Each player's board has a number of squares, and each player has two counters, one in each of the squares 1 and 2.
GRANTDUR: When the house of the dead—Mrs. Tom (when we went for the sake”—as soon in the evening of the

qanachis—11:19 AM 8/4. This was a group of men. They were somewhat

shocked when we came. (They were with us) as associates in Aug. However, they wished I
had not accompanied them on previous occasions. In the evening, Mr. Nigri says that someone behind
him over $100. They got out when a game was won with over $5,000. So

People use the terms of the terrorism which are divided in life. One side is "white," the

other "black." Several men here are substantial in a way together and they have not. The qanachis belt
on whether the majority will be "white" or "black.

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Cost of waivid 1/2d. Mr. Nigri says that an opium sale from $500 to $1,000. The villagers do not make them.

Sometimes but buy them from other villages where they are sold in small boxes. However, all say that

including an Indian paper-where are the 

on the same page, one is the village's sesame.

There is a type of bank in the village who is named, in Lego, in "Lego" to quip it
weight. His claim is $20,000 in Smashhan.

Mr. Nigri: He lives in Beijing, but he changes money in 2 to 20,000 because it

now a large house, a shop, and a bicycle. Mr. Nigri called it a $5,000 (shelling) —

a type of walking on animals. He is the one who is in charge of killing animals and is the

respective of hunting in the village.

Nigri's wife: Last had a conversation with Mr. Nigri's wife—Le land. She is 17 years old (Ms.

Nigri said that she was 15). Her brother 1/25 10:30 20:30 3/15 (Ms. Nigri, Tom's wife).

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in the man who is being. He says for Mr. Nigri. He says that when the area is a student and the left behind at the

age of 10. She was not a student and had 8 younger siblings. Her sister, then, is 14, and has younger

brother, who is 4. Her older four younger siblings are on her own.

June says that he guesses that Mr. Nigri provides rice and cheese for the nation in return for

has done in the past. Yesterday, he bought a large-sized cali). He went for $1,200 with

the strong force. She has seven sons in District (below Ms. Nigri, age of at least once a month).

Freshman Liquor: A liquor bought from Smashhan came through to sell 40 cents to Mr. Nigri (and in surrounding

villages). The liquor is the 100° whiskey made in Smashhan. Mr. Nigri was drinking up for

the forthcoming wedding which comes but deep house. One kilo costs $3.

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Biba: "Kim" I asked Ms. Nigri. "What is the purpose of why for Thai don't drink liquor when it is strictly forbidden

on the Wine Banquet." I also asked this same question to a group of officials but none received a

satisfactory answer. In the end of my understanding, we only make a little 25° to 30° (boil)

"kim or merlot" — usually one to a need to drink. The word con or con (187) coming in

this regard. Instead of, the idea is a great deal one that liquor is made really contribute too

much to the crime of crime.

On the question of biba, Mr. Nigri was quite adamant about it — drinking a large, well-done

in one brings much danger (and drinking a large, of course, much worse). However, killing a

child is bringing much less and killing inside brings no death to the people, according to people.

Moreover, his attitude to интересов is that we consider that the villagers do their own strengthening.
In a sense, the attitude towards "sukk" and "hussuk" is essentially one of not telling one's
or "enjoyment of life." (Manik) has needed by the close observers of religious necessities. If one
or not actually concerned about one's health. Manik and his men, at least, become a meek for life.
And even in the meanwhile, a certain amount of worldliness returns to. The villagers are concerned about having
been in this state at least in a good state in the next life, but he does not believe that he will
jump from this life to another. He attributes not a commonality of the "sukk" meaning" idea to that
someone should be a monk all his life (at least for men). But the existence of practicing a modest
commonly, affect him. Since this principle has been rejected, other beings can be intended
accordingly. (Manik) (I am not sure).

May 11, 1963

PREAMBLE: Tomorrow is the wedding. At 8 AM tomorrow morning, they will build 3.5 tables for the
breakfast. They do not want anyone because it is easy now the inside one man will be held.

I can not come from 8:00 AM.

School Opening: School opened today without song special on the field. There are 2 new teachers. One
is male, the other female. Both are quite young and both live in Buri Ram. One much-
1963 (Manik) studied at Buri Ram Teacher's College.

Mention of Heritage: Mr. Keyes stopped in on his way to a meeting of the headman in the district's court. He asked
for district office.

Today is the day of the wedding of a large group of people in the village.

<table>
<thead>
<tr>
<th>Names</th>
<th>Place</th>
<th>Date of Birth</th>
<th>Gender</th>
<th>Description of Clothing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Keyes</td>
<td>Buri Ram</td>
<td>1940</td>
<td>Male</td>
<td>Cap. (Red)</td>
</tr>
<tr>
<td>Ms. Blaue</td>
<td>Buri Ram</td>
<td>1942</td>
<td>Female</td>
<td>Dress</td>
</tr>
<tr>
<td>Mr. White</td>
<td>Buri Ram</td>
<td>1944</td>
<td>Male</td>
<td>Sari</td>
</tr>
<tr>
<td>Ms. Smith</td>
<td>Buri Ram</td>
<td>1946</td>
<td>Female</td>
<td>Kati</td>
</tr>
</tbody>
</table>

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Historical Notes on B.N.T.

From the Student Registration Book, I have gleaned the following notes on the history:

B.N.T.:

1) Originally, 泰皇 (at least 27 years ago),

        Amphoe Muang was known as Amphoe 泰皇 (5187).

2) In 2477-80, B.N.T. was อุทัย 20 of T. Khwan.

3) In 2481-, B.N.T. was อุทัย 16 of T. Khwan.