In a sense, the attitudes towards "monks" and "devout" is essentially one of not killing one's "enemies of life" (karuna) but seeing, if not idolizing, the moral behavior of religious ascetics. If one were really self-centered about "monks", then one should (however, at least) become a monk for life.

And even in the modern-day, a certain amount of worldliness enters in. The villagers in questioned about having been in a better state or at least in as good a state in the next life, but he doesn't believe it, he can't jump from this life to the next. The reduction and absorption of the "monk-becoming" idea is that everyone should be a monk all his life (at least formally), but the experiences of practicing in a monk community afford this. Once this principle has been rejected, other things can be improved accordingly.

Note: 1. Mr. S. Eak comes in this morning with a bucket of water. First thing I think is that I have some demands. Must ask him.

1 May, 1963

Mr. Eak was not at his usual post when I arrived at his office. He said that he had been at the wedding of his brother-in-law. He said he was waiting for his wife to come. He said he had been at the wedding of his brother-in-law.

School opening: School opened today without any special ceremonies. There are no new teachers. Only 3 teachers. One of whom is a relative. Only a few students are in the school. 1st class has 10 students. 2nd class has 9 students. 3rd class has 8 students. 4th class has 7 students. 5th class has 6 students. 6th class has 5 students. 7th class has 4 students. 8th class has 3 students. 9th class has 2 students. 10th class has 1 student.

Note: 2. Mr. Eak's father died. He said that he had been at the wedding of his brother-in-law. He said he had been at the wedding of his brother-in-law.

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## Preparations for Udong Cal

Preparations really began at 2 a.m. in the morning when the cattle were killed. Often preparations were begun by 3 a.m. By 7 a.m., when we started making the sacrifices, the sounds of the hymns were already quite noticeable to a number of people who were nearby. Before the sacrifices, the members of the household ascended and made offerings and then were allowed to perform the aarti.

### Receipts of Prayers

Because this is only one scene and a large number of households having ceremonies, it was impossible to take the priest to each household. Thus, women of the household involved prepared food and brought it to the priest. This was the only instruction of the priest: "These are all the offerings of the household.

### Food and Drinks

In every house, sponsoring a wedding, there was served a special food item of the bride's side (usual family). It was served in two Sheris of rice and mixed with fresh fruits. In the same Sheri, there was rice by itself or with water.

### Genealogies

At about 10 a.m., we heard someone shouting, "In the evening, it turned out to be the police (remember the police station where we left the horses)." The police asked us to check in on the preparation of the offerings. It seems that the act of providing food on the wedding day is a symbol of the household's generosity, and they knew that there will be much talk made at that time.

Though the police left, they returned at about 2:00 a.m. We were sitting in the house of the family of Mr. Banyak, the husband, who was studying in Stockholm when we saw a policeman.
man through the house with a gun slung across his shoulder. He was followed by an armed group of village
men - some of them bearing knives.

This group went down the streets. There were much shouting and hubbub. Then we heard a shot. We later
learned that there were 9 or 10 killed, who were gathering up bodies of natives. The shot had been fired by
one policeman who fired a warning shot to scare off villagers who were on the point of attacking the
police with knives. Mr. Keyes was certain that there would have been a murder (if the policeman) if the
police hadn't fired the shot.
I have more over the villagers swinging. There were several who were on the point of revenge
(brought on possibly by the large amounts of liquor which they had been drinking since H.M.). Mrs.
La., the nick from Tham Law was amongst the worst. They were really beating and cursing,
It must be said, however, that there were a few people trying to quiet the worst down.

There were interesting things that occurred after the police left. Some men - and especially
Mrs. La. who has lived in Kuantan - commented that such a thing would not occur in Kuantan.

The police didn't react. There was considerable discussion on this point and though I couldn't
understand much of what was said, I heard the word "Law" mentioned many times.

We learned later that the police returned to arrest 9 of the men who had been threatening
the police. Among the group arrested were Mrs. La. and Mr. Bussell.

We observed the_submission_of_Cam_Baigiri_and_Khunla_Baigiri_Landing_Nut_in_25_doors

The ceremony began in the home of Mr. Phan Baigiri in Kuan Law. The first part of the ceremony
was the submission of the tribute. After the tribute,

In the room in the place of honor were seated - with his younger brother. Both boys were seated in the "seated on" position with their legs tucked under them. On King
would sit at the end. Both were wearing white chins and white pants with a red sash around them.

In front of the boys was the bong. In front of the house was placed a piece of wood which

laid - On top of the wood was a drummer on top of which was a tray. The tray was covered with another piece of

wood while still on top of which was a banana leaf. On this was a bowl, candles, and flowers. In

the bowl was the bong, a bottle of liquor, flowers, string, and an egg. In the top of this bottle were

candles, a cup, a card of oil, and flowers wrapped in banana leaves.

Near this "altar" were a tray of fruit, a basket of cooked sticky rice, and a bottle of medicine.

In front of the boys was a large cushion. Lying on this was the ruler's seat. The ruler's seat comes

from Kuan Laing Khun Law and is carved "to carry law" (107). It also has a place where the ruler's seat comes

over his shoulders (though it is not silk).

The two boys, the younger seated to the right, and an older female seated to the left.

I observed all have their hands in the "seated on" position. So does the ruler, seated on his throne

the large cushion. This occurs while the ruler's seat is standing

when the ruler's seat is finished chewing, he then put the large cushion which had been alluded to

the bottle of liquor. He then took the pumpkin out of the top of the bottle. He then poured some into a

scoop. He then took a earthen flask and stirred it in the liquid, chewing all the time. He then
sounded some of the liquid on the upturned hands of the two boys who were washing their hands
on the tray.

Then the young men were led back to the house. The young man carried the tray of more food to the bridegroom. Then the two hands were given to two people to hold. The next step was the one who held the after, by this act.

Then the rice was laid a 10-cattu rule on the hand of the bridegroom and tied a string around his waist. There were followed by others tying the strings (and giving money).

We were then given some Dubbi, to drink "according to custom" for the occasion. And then
we were served more food.

Then the routine of the men's wedding party began to arrange for the procession to the house of the bride. A gathering of individuals took place first - from young, old and even something like a baby.

Finally, people began dancing the shaker dance to the music. Instead, that at the bottom of
the stairs, a cloth attached to a jasmine flower had been placed in the lower ground.

The front of the procession consisted of the drums, singers, and players. Then the bridegroom
danced as before, except that he had exchanged his white phakhamorna for white cloth especially,
made for this occasion to be worn over his regular dress. He was also carrying a parasol made
of paper and of yellow-orange cloth. Following the groom were the other members of the bride's family - some of them carrying things such as pillows, shoes, etc. The woman section of the group was carrying a needlebox.

When we reached the house of the bride, there were people of the bride's party who wouldn't
allow us inside the house. At the base of the house was a banana tree with a long flat stone on it,
Then the queen sat down on his house and took a jasmine flower and cooked. He asked
his seat of the family and then placed the jasmine flower in the lowest room of the bride's
house's ladder. There was some discussion between the two kids of the groom's side and
some members of the bride's side. Finally, some liquor was poured, and the wedding party was
allowed inside.

Inside the ceremony, the major participants were arranged as follows: In front of the
bejai was (1) the "bejai". (2) the bride, (3) the groom, (4) the "next men". Both the
bride and groom had white cloths on their shoulders. The "bejai" and "next men" had
white phakhamorna.

The "next men" (someone on her hands) began to chant. Then the queen turned to say her
paragraph. The bejai was arranged on before. The bride and groom were seated on a white cloth.
The female section of the queen kept singing the facts of the couple's life in the ceremony. There was much noise in
the background. Also the instruments were being played and singing and dancing were taking place.
We looked at the couple, and a group of people. The couple seemed to be saying attention to the roi's site, bejai also being passed to
the men in the room during the ceremony. Only the 14 participants had their hands in the site's
position.

A small bundle including cigarettes, silk, candles, money, banana leaves, and string were tied
in the west of the roi's side. The roi's side included a small table in the foyer,

The groom's side came bearing things for the new couple. The groom's male (or female) first wore red underwear made by a woman who was seated on the banana leaf and above. The woman assisted in tying the threads. The groom was also wearing a mace (a small, sharpened stick) on his shoulder. A red belt was also brought into the house.

Again the bride and groom had white clothes, with their shoulders, wrists, and hands covered in red and white. The bride came from the house (or temple). The bride and groom must always have a "friend" but no one could explain why.

The meaning of the white shoulder cloth should always be done at a smaller ceremonial (though sometimes called a marriage ceremony). This is "polite custom". The ceremony starts with the bride wearing the white sash on her shoulders, then it is tied by two "friends".

Next, they go to the house where the bride's "friend" is. The bride then enters the house, going to the west side of the house (head) and the groom on the east side of the house (head). One thing that the "friends" do in their chanting is to call "a special term". This is called "the bride". The bride always enters the west side of the house (head). The groom is always seated in the east side of the house (head). This ceremony is always repeated for guests or important persons. This ceremony is called a "marriage ceremony". If the bride's hair is not braided, the groom will have a separate ceremony after the official ceremony.

The bride will perform a "secret ritual" with candles and flowers to groom before they sleep together.
"This is because men and women are not equal."

People give money at a wedding only if invited. Have met a lot of people from Pink Dawn. Mr. Hisaw says that people from have many relatives in S.O.P.E. The invitation lists makes the wedding less of a village affair though many people attend ceremonies on wedding.

3 May, 1963

Preparations for:

The ceremony follows much the same order as the one formal ceremony held by the ruler of present.

On the morning of the first day, the family sends the girls' names to the temple. In the evening, the parents celebrate the Songkran. During the evening, there is a celebration which in this case consists of a folk dance performance. The next morning, the event is again set.

The father of the ceremony was the interment of his late and his heir.

During the day of the 30th, the family sponsors the house by making offerings on the date. The offerings were made before the temple, which is called the temple. The offerings were made in front of the house. The offerings were made in front of the house.

10:00 AM (lunch time) - "Check in" at lunch hour.

This event also been special and was associated with it. It was very loud, and loud. This seems to be basically a family affair for except for the old woman's only children were participating.

In this case, it has been 2 years since the person died. However, one year maybe all that is needed. What determines the number of times? When? Each time?

A P.B. system and a speaker for and for electricity at the religious performances had been started by the family.
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Written May, 1963

The man who died in Khonok on 22 April (see above, p. 145) was named
Mr. Thongcha. (Can know, Mr. Thongcha). In fact, two elements in the name -
Thong and Cha - were meant together and should both be translated because it had been a point for a long
while and because he was killed in available and understandable manner.

Tomorrow in the major Buddhist festival, which had been

which commemorates the birth, death, and enlightenment of the Lord Buddha. Yesterday was "Coronation Day" -

a day commemorating the coronation of the king. Throughout there were decorated buildings and work was

stopped in the market. The only indication of these festivities in the village were black clouds which seemed

for Monday and Tuesday. Without these clouds, we were not assured in the village, and in fact announced the

Nguye says that such holidays "are not official."

Cost of wedding:

Mrs. Nguye says that the cost of a wedding usually depends on the cost of house. Here is the breakdown:

- Around 500 baht.
Gone there to hide. He says that he isn't a farmer, though he is regarded as one as good. So human.

As were 5% of the "opium" in the nigloam last morning.

Tangka ceremony.

At the very last night, butched cremation had been attended by the truck where the ashes will be placed today. The incineration on the truck needed: "in loving memory of..." I wrote and placed them.

At 6:05 am, a small ceremonial song was sung. We placed the ashes in paper bags and buried them in the soil.

At 7:30 am, we left the truck and went over to the truck. The ceremony of the dead man was placed on the front of the truck. In front was erected a wooden platform where 3 burning candles had been placed.

Written May, 1963
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Note: The society is divided from the outside.

There had been a basket and a bucket where the ashes were placed. In front was a white cloth and a white cloth was used for the ashes. From both sides were placed in several of the dead. Candles and flowers will also be placed on these occasions.

Noted 9:00 am, left the truck and went over to the truck. Here a motion of the dead man was placed on the front of the truck. In front was erected a wooden platform where 3 burning candles had been placed.
The daughter of the dead person took some coconut water and poured it into the empty jars. The jars were then filled with earth and covered over. The water was to be used for the dead person to wash with. The bamboo cups were similarly a collection of things in a dead person's house.

The lenten food which we had been collecting in the past was brought out and placed around the base of the rice barn and on other altars and around the area to keep the flies away. Some bonfire's were held being thrown every night outside the main compound.

The priest came and poured coconut water over the barn and over the bamboo cups which had been placed near the house. Then he poured "sacred water" into the rice barn. Then he burned joss sticks being thrown over the rice barn. Some more candles were lit on the platform and lit. Then the house was wrapped up and placed at the base of the rice barn.

The priest and novices sat down on a mat and chanted some words appropriate to death. One of the bamboo cups (there were without the bamboo cups) were placed at the bottom of the rice barn as well. More candles lit. Then the official came forward and continued to pray and carry the bamboo cups. Similar things were done to the rice barn and the house. Again they chanted. Then the official led up the bamboo cups and led it down near the other one.

The priest and novices sat down and began to chant again. The house was then left. The priest came forward and placed the house in the rice barn. A piece of wood was placed over its opening.

Then the priest, the novices, the rice barn, the bamboo cups walked into the other bamboo cups (the shaman's rice barn). The bamboo cups were then taken and placed inside and the ceremony was over.

Log Book. In the house of Mr. Oo, in KPH, I was shown a chart of the rice barn written in two.

Think it concerns the funeral ceremony.

Ung Ka Ceremony:

Today was the day to feed the village spirits. He brought the village, women at about 7:30. 10 women who were native of the Timpó (the shaman's) house. At 7:30 I went from myself. Many women, a few children and one a man were bringing food for feeding the spirits. The houses which were brought were:

1) children's eggs, beef boiled
2) bananas, nuts, rice in buffalo
3) rice
4) rice with candle and cigarette
5) small red glass bottle
6) brown in bamboo hats
7) money—usually not realising.
mentioning each type that was being offered. He then took two cigarettes from me, lit them, placed them on the basket, offered them to the spirits, took them from the basket of \a\, and placed them in the heart of the spirits while he was doing this, some of the men placed the container of \a\, below the house of the spirits, servant and poured water in it.\a

\a\ doughs were also fit in the house of the spirits. As the basket from that house was placed, 2 children, 2 eggs, two small cakes. Similarly, for the basket of spirits, the leaves and cakes were placed in the heart of the spirits, and flowers were laid out inside the house of the spirits and its conseal. Bottles of \a\ were also with lighted candles attached were placed in the house. The flowers were placed in the house of spirits.\a

The children had been beaten upon before they were offered to the spirits. When all the things had been placed, Mr. Taip asked pigtor, representatives of the gods, \a\ lord pigtor, was seated, it was asked that he provide a good year; he asked by each husband, well being, and \a\ good rains.\a

The tray with the money had also been placed inside the house. Mr. Taip had a shawl thrown over his shoulder while he was worshiping \a\.

Then some of the five workers were taken to one corner of the hearth and were set off. Mr. Taip presented these to pigtor before they were set off.

Then the food was removed from the hearth and distributed to the people.\a

The food was distributed to the children, who
quickly disappeared once they had got their chickens and eggs.

The money totaled $12 and this was kept by Mr. Tapi.

_8/5/63_

**Observations or Keep Posted:**

An ordination of new priests will be held on the 14th of July (1st day of the month). There will be a group with instructors at that time.

**Notes and Observations:**

Yesterday, Mr. Niga had a feast for the ceremony at the house. A ceremony which he has every three years. He said that he felt the priests need them. Feed the village.

He held this ceremony in order to bring good fortune for the house and the people. The ceremony was in the morning and he fed them. There were about 30 men. They placed something at each corner of the house. When they had finished and gone, the village came to visit and drink. He paid them with rice, corn, fish, and chicken as well as ligaam and so forth.

He thanked the village for the first time in over 3 weeks. It seems that the villagers thought perhaps we had indicated to America. Made me realize that we weren't having any unusual observations from the village - at least until the ceremony in late September. It will take a little while before we are truly back in the swing of things... Mr. Niga doesn't seem very pleased - that's all.

He seemed quite pleased that we spent the night at Song. We have been there a couple of times now and have appreciated several observations - except for women. However, Mr. Niga and Mrs. Niga have gone to town.

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