This morning there was a wedding in the village. Possibly it is a Sunday, as people usually do not work on Sunday. The ceremony was held in the house of the bride, and the wedding took place early in the morning. The ceremony consisted of a sacrifice of a chicken and burning incense. The bride was dressed in white and the groom in black. After the ceremony, the couple went to visit their relatives. The guests were served food and drinks. Overall, it was a beautiful and traditional ceremony.
This is the last day before last day begins - and hence the last day to get married for 3 months. Then, it is the first of the month - an auspicious day.

There are four other sons: หลง (son of H3 K32) and ไชย (son of H3 K32) (khamsin: Thu ar). The boy who was the son of H3 K32 (f.K) - the No. 56 K4 and the girl the da of H3 K32 (新娘) - the No. 9, K4. The boy was 26 yrs. old and the girl 25. The bride price was 900.

It is interesting to note that this boy was the son of Mr. Tang who got a girl pregnant last year and whom was sent to Soutpala. An intensity was paid for. But that a marriage had been arranged. An intensity was paid for it. Apparently, the reason that the Tang objected to the other girl, the one who got married, was that he had no family to put and Mr. Tang's family was large. Apparently, there is a sort of status relationship determining marriage.

Wedding Customs:

As I have described other weddings in length, I will not describe this one but only make a few notes to supplement the above notes. I should point out that there was no setting 2nd at this wedding because "in the fear of the police."

Customs:

The custom of ฟ้าสิ่ง (see) must be present in any wedding ceremony - no matter how brief, to make it a proper wedding. This custom is sometimes called นพิธิศรี 227 (and during). In this case, the presentation of flowers and candles (usually placed on a bowl) and sometimes money to the parents of the bride. This custom was demonstrated by นาง the

This woman coming up to the wedding (see was present) on his knees. Placing the bowl with flowers and candles in front of him, raised her right hand and held it above her head. He drank a few bowls and some everyone toasted drinking the bowl. He remained in this position.

Then the woman explained some of the procedures and duties associated with marriage. She in the bowl many of things when he had finished, and the woman touched the bowl and the seal. This procedure was repeated with me when I had finished, however, I was instructed to place the flowers and candles on a mattress behind me which the single male used use in the evening.

Soma: applies to a variety of practices. The presentation of flowers is custom to respected people. The presentation on the first night of marriage of the bride to her husband, and all other hours as well, the custom of placing the flowers and candles on the lowest step of the bridegroom's house just before he leaves for the wedding, and during the second thing of the steps of the bride's house before he enters. These latter two practices are called Soma. However, I do not know it at her own house, he gets down on his knees and places the flowers and candles on the bottom step, saying, while in doing this such things as "now I will leave". He then bow, rise, and bow several ways in several directions.

However, the most important custom is that to the parents of the bride. If a couple have no ceremony, they must do this. And after, when they have no other ceremony, they will present some money to the bride's parents (a token bride's money). Mr. Ngan...
Village news items:

There were several interesting stories told about the village. One concerned the village doctor, who always seemed to be in a hurry. He would rush into the house, give someone a shot, and then rush out again. People would often see him running down the street, in a hurry to get somewhere. This doctor was considered a little unusual, but no one seemed to mind him. He was just another part of the village life.

A woman who lived in the village had a pet monkey. They were inseparable and would often be seen walking around the village together. The monkey was quite friendly and would wave at everyone as they passed by. People would often stop to pet the monkey and have a chat with the woman. It was a curious sight, but everyone seemed to enjoy it.

One of the village elders had a garden that was quite large. He would spend hours tending to it, and it was a beautiful sight to see. The garden was filled with all sorts of vegetables and flowers, and it was a testament to the hard work that went into keeping it in such good shape.

The village had a small library that was always full of books. It was a popular gathering spot for the villagers, and they would often spend hours reading and discussing their favorite books. It was a great place to relax and escape the cares of the world.

The village had a small pond that was home to a variety of fish and other aquatic life. It was a popular spot for the children to come and play, and they would often spend hours fishing and swimming. It was a peaceful and idyllic spot, and it was a great place to spend a lazy afternoon.

The village had a small church that was located on the outskirts of town. It was a beautiful building, and the villagers would often come to pray and reflect. It was a place of peace and serenity, and it was a source of comfort for many in the village.

The village had a small market where the villagers would come to buy and sell their goods. It was a lively and bustling place, and the villagers would often spend hours bargaining and haggling over prices. It was a great place to meet and socialize, and it was a vital part of village life.
Burmese and village stories:

Mrs. Thom, Mrs. Taj, Mrs. Pram, Mr. Loi, Mr. Suei, and other women have never been ordained. Now, they don't have the title of that. The Najee says that if a person hasn't been ordained, she won't have a proper understanding of Buddhism and will be more likely to misunderstanding. And somewhat surprised that Mrs. Thom has never been ordained because she has two sons, both of whom have gone up in the ecclesiastical hierarchy. One is a minor monk and the other, who is no longer a monk, is called "maitri" or the "philosopher monk" because he

has a knowledge of philosophy. Mrs. Sagi's wife is a teacher at Sam Phuk school.

Prayers:

Mrs. Sagi, at the 6th of July, has a rather famous and many years has a great need of sickness. She has often seen him helping the poor in certain ceremonies. He was a monk in another village near Muang. We also know:

Some Burmese Names:

Mr. Thanai, the main headman was over. He said that he has been told to clockwise 249 whom are now dead. Mr. Pham apparently had a highly business administration and wars among other tribes and a minor player. But the main minor person is the Loi. The major person is the Thom. So, s) who is an ascetic. He learned his trade in MyEATURE where he lived with his wife, who is from there.

CHANCES OF CUSTOM:

Mrs. Najee said that the descendants of Mr. Pham are receiving very nicely no care. Mr. Sarai said that I had never seen any receiving in the village except at the work day.
Today there were a week party to celebrate the Khao Khao at the west. The mayor in charge of the fieldwork in the east. Mr. Phom, Mr. Huy, Mr. Nong, and Mr. Nong, were all present. Mr. Phom was in charge of the party, and Mr. Nong was in charge of the food. After the food was served, the guests began enjoying their meal. The food was very good and the guests were very satisfied.

The next day, the mayor held a meeting in the town center. The mayor announced that he would be leaving for a business trip to the north of the country. The guests were pleasantly surprised by this news.

Yesterday, there was a good meal in the village. Mr. Phom appeared very radiant. The guests were pleased with the food and the atmosphere. The mayor then announced that he would be leaving for a business trip to the north of the country.

"Spade with girl from Ban Khuan. The girl is very beautiful. At her house, there are 30 girls. Her family sells in Ban Khuan. The girl is very beautiful, and I think she is in love with me."

Flowers: "I saw a girl in Ban Khuan. She was beautiful and I thought she was interested in me."

"A boy of about 10 years old. He was very cute."
Today, Mr. Nijew has been away in the market all day (and home about buying a sewing machine). He has ordered that when Mr. Nijew is away, his mother's amount (much more)

 Occasionally in the quiet of the night, one hears the murmur of a khanom. This is some young man entertaining his sweetheart. Often, there will be in the company of other young people.


One of the major contacts which villagers have with the outside world around them is through conversations they have with people who come from surrounding villages to buy their rice milled by Mr. Nijew, to sell charcoal, to buy rice, etc. These people it seems talking with other people and villagers in gossiping. The store rarely takes for place of the office shop in other parts of the world. Currently, the major topic of conversation concerns the American soldiers who are building the new school. This one is repeatedly asked to explain their habits.

People coming some bringing huge's of poultry or the may come by truck.

(1) Thursday, 5 January, 1963

Today, a woman from Wiang Kaen the household is surrounded by many of villagers, including American (cont. Banany etc. are encouraged). She said that she learned some English in Bangkok when she had spent 15 days in working relations. This woman has also lived in Khon Kaen 3 times. This is one of very few village women whom I have met who has gone on such long journeys. In fact, Bangkong this to some extent. This is one woman in Khon Kaen who has been in Bangkok recently.

(2) Thursday, 5 January, 1963

(3) Friday, 6 January, 1963

Yesterday, Mr. Ban had said that one should come out and sell rice unlike the usual practice of

(4) Friday, 6 January, 1963

15 January, 1963

One of the important contacts with the outside world are the two bases which bring through on their way to Samut Prakan in the morning between 9:10:30 in the morning and which return between 15:30 in the afternoon. These bases are always full and often stop to drink water and to buy things or purchase goods at the store. The set of transporting one of these bases is about 15 to 20 cents (often done for a cigarette). 1.5 to Samut Prakan. At the center, one can get a row for about 30 cents for 2.4 (bargaining is even done in this case). A bus to Samut Prakan can be got at the center for 6-8.

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1. นิ้ว (นิ้วมือ):

2. เซอร์ (นิ้วมือ):
   'pincer, claw, one skillful'

3. คม (คม): 'knife'

4. บีช 'Crescent'

Group of women who performed "bite dance" with knives. Tales from Ramakien & other sources.

Singing done as they wave long & sharp knives as they sing along on words...

During singing, dance to express spirits or please spirits who are causing illness.

Activities completed with the beginning of Barriat riot - violence.

Tom. This evening people on the village will take things to present to the leaders to thank them during last time. They won't be much other hearings because there is such a small population in the area and no certain job.

In the town these will be rather quieter activities. The following is a summary of the schedule of events to be held during today & tomorrow.
SCHEDULE OF EVENTS

2006

Saturday, 6th July, 2006

7:30 a.m. Presentation of morning meal to monks & novices; Hearing of a sermon which shows the Dhamma of Akasa khop wai na dait.

10:00 a.m. Ceremony of putting up a new pradit pae (รูปพระพุทธ) at Wat Chandok and a competition among "singing" huskies.

Sunday, 7th July, 2006

10:00 a.m. Down from all seats, process with candles to the area in front of Sala Khao, Chongsaed, Mahasarakham for competition.

2:00 p.m. Judging Committee judges the candle competition.

*"กิจกรรม 'การวิ่งตามเส้นหน้า'"

*"การณ์พระธาร" 'to write the Buddha name'

*"การณ์พระ" 

*"พระ" 'found used for 'good''

*"16:00 p.m. All forms and branches take flowers, incense, and candles and present Rama in the temple.'

(Qued) Mahasarakham municipality 17 June, 2500

12 July, 1963

Returned to the village after staying in town and staying in Bangkok.

The name of Mr. Lao; who lives in Khion, and had an infant child who died last morning.

This week:

 businessmen, Cemeteries:

The village had originally planned to have a "Wai" (วัย) ceremony on Sunday and had sent Mr. Ngaa to turn to it from us of this ceremony. However, as I was away, they postponed the ceremony. But yesterday, the farmers decided that they would hold the ceremony on the same day. The ceremony is held on a successive night and in each case consists of a bag o' wool between young girls.

the "hope" in the bag o' wool is a consist of long thung which is attached to a root and pulled in the middle. The kids would cause and lighted some candles and placed some leaves on the middle. Then, they do the same few words.

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The village is built where the top of the hill is level, so the building site is successful.

The reason is made so that the village will be built properly. The main evening was secured. It competitions built among young members. The girls won 2 - not without some assistance from some young men - and the men won the 1st place. Another go will be held tomorrow.

Mrs. Ngijin bought a female pig - one for $200, the other for $300.

Another top of the hill was held in the evening. Miss. Stxtx didn't show up to see it.

The ceremony went for three hours. The count held a candle and cried, so even in less made the whole thing a fire.

13/7/63

14/7/63

Lack of rain is concern about "importation":

This, then, the ceremony began to worry about how it might be done. It was said, perhaps, looking about it (so that seem to describe all matters), that if the rains didn't come soon, people would have very little crops and people would starve.

I have noticed that the villagers have been buying pigs. This is not risk, but to the people who have come out of rice and the root crops. These are necessarily quite a few people who have to buy rice.

In the evening, the weather was clear. The evening was spent in building to build houses.

Mrs. Ngijin says that he doesn't think enough in building to build himself.

Family. We can believe. He was never healthy, located by Mr. Ngijin. He then...
March 1963. Some villagers have picked up such words as "hi" and "ok.

Though they don't know what they mean.

I must be more patient to see these larger words. Once I was observing from the village and saw how they would greet the village headman. When he passed by, they would call out "Namaste" which means "hello" or "goodbye."

The village headman is named "Namaste" in the village.

The first time I saw this, I was surprised. I had never seen this before. But over time, I began to understand that this is how they greet each other.

I think it is important to understand the culture and customs of the people I am working with. It is important to be patient and understanding.

Characters:

Nancy: I just saw a friend of mine in the village. She told me she saw you earlier today.

Me: Yes, I was just talking to her. She said she was doing some shopping in the village.

Nancy: Is that true?

Me: Yes, I saw her walk past the market and then turn around and go back.

Nancy: Did you ask her if she wanted anything?

Me: No, I didn't. I was just saying hello.

Nancy: That's great. She's a nice girl.

Me: Yes, I think so too.
This morning Mr. Ngyuon sold a cow to B. Chavanou as co-operative. This was the biggest he had been 2 years. These had two letters of paper, and the second buyer was not very healthy & so the national VDO was asked to visit. The cow sold 9,000. The cow was 9 years old, the buyer had paid 1,000.

Supervision

Mr. Ngyuon says that the man in Khan Men - Mr. Khan Phaphiemi - where we got fish, be coming next to see the census July in the week. (May need to double check as March of this year).

End of Household Questionnaires

Began the hard task of household questionnaires today. Mr. Wichman came out to help we begin it. It is interesting the sort of chores that we acquire through our routine work. A while, we went to the house of Mr. Wichman. He explained the questionnaire to his wife. He in turn called a meeting of all the women. He explained to them about the questionnaires & told them to be done this weekend. He also explained that I was not an outsider coming in to the village, but a person above everyone else. I then went to talk with Khan Ngyuon about having my interviewing work. I agreed to give him 8,000 for helping with the whole questionnaire. (Mr. Phorn had some doubts about him and because he thinks he doesn't need too much & also thought the amount of money - a little high).

I think that maybe I should have a little handle with him at first & then it will all right.

We also talked with Mr. Phorn about the second guide reception to the idea. In fact the first 3 people to whom the questionnaire was given second guide acceptable - Mr. Phorn, Mr. Ngyuon.

In the afternoon Mr. Ngyuon and I went to B. Phong song to buy a buffalo which Mr. Ngyuon was having made for me. In the evening we had a regular jazz session in the house while people came to demonstrate my keyboard and play the piano.

The rain came in the evening so there was no - fog - occasion.
Today we had lunch at the school. We had about 2. We had a monthly program at the school where a special lunch is prepared for the students. Each student is required to donate 50 baht. The food was brought to school children and the food had to be made for the lunch. The children madebreakfast, then some

In conclusion, the quality of some of the families in the village is really about 30% of the students participated in the occasion. It may also be a function of the time of the year when someone have the best money.

4. Children worked for 3 days, which means that they were being paid off a decent.

Teach Wang and Teach Namphak made the food: Long Loong, King Joy, King Pi and Khlai. Daily

The letters have been given to the students, to long Joy being saved especially for the teachers and executives. There are enough reasons these teachers educated over the height. It was here that the students were served. The two tables chairs were cronged together and then placed in small

blocks for 2 or 4 students to eat from. The sanctioned reason, the students had brought their

books in. The room as the students were finished, we do not make. The school is located in the school next to the building, it is the building on all sides. In front of the school:

Most students contained soap. A school is located on a small house. In the middle students are educated. Flowers and

planted. The students consist of love because about a foot above the floor. Two are about 44.
There is also another notice blackboard on which important announcements are written such as:

"Today is examination day", or "Today is only three day". There is another board on which pictures from magazines are occasionally posted.

Lucie, C.E.:

Yesterday, the girl that had a child by the son of Mr. Topa (the lady's boy, who married very recently) was arrested. She said that the doctor was bringing him an unsuccessful attempt to divorce the child. After

he folder went away, she went to Bangkok after the baby was born. She has the baby in a bedridden woman

because she is too weak, about poor in having trouble to find even the husband. She said that she

wanted to take it all as good because, which is the more than she could have done. The doctor

told her that the doctor who guided the operation had a big surprise because the girl's family

is very poor. The father is dead. However, if she had gone from a rich family, the indemnity might

have been so high as 25,000. However, it would usually be about 10,000. He also said

that instead of them some kind of land has done so. And I really doubt it if think that in

village has been opposed to all the opinion. However, such a suit might be issued because

he has no ground in telling about other's description.

Hoping to know Khon:

In 12 days now, Khon return from Khon. Work has been even to teach me to

play the khon. He must be teaching it to a difficult yet. He himself is now the better

playa in the village so that played for 2 years.
This morning there was a ceremony of burial in a house of the village. Many people from all over the village attended and packed up the body in a basket and carried it to the site of burial. There was a rhythmic beating of drums and flute music which marked the procession. The body was placed in the grave and covered with earth. Then the villagers went to the house of the deceased. At each house, they distributed food and gave it to the family. Then the ceremony was completed.

Today completed a more questionable beard cut of China in town.

All went well.

Mr. Nguye was the first to call for the next ceremony. The Council was held in the village to promote peace and order among the villagers. The ceremony was held in the chief's house. The chief read a statement from the Council and then the chief of the village. The chief thanked the people for their cooperation and announced that the peace and order among the villagers will be maintained.

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He got his first notion by a demonstration of bravery. One day he came across a man with half of his "sino" cut off. He put him in a hundred baht note. He suggested this to the cousin, who was a soldier. In his turn, the cousin passed him to another man, the next month.

He got into his second house. He had earned about $2,500. He said that he disposed himself of most money with a 10 baht note, accounting himself, probably, to a cheap cigarette a day.

He bought many people from the northeast with the car. He said that they were not particularly valuable. They were mostly young boys from the northeast who had been sent to the south in order to work in construction. This was particularly dangerous for them, because they could make hollows in houses, etc.

Next day he sold the car, got $45, but not at once.

Schools

The school is generally closed for 40 days during the planting of rice and soybeans. Then, sometimes, he will help with the planting in his province.
Mr. Bajj was telling about Bajji's family last night. It seems he is rather in a bit of a nest

- He used to own farm land, but it is now rented. Now he does nothing to make his living, just going to work. He keeps 3 children with him. From the village to tend the land in the family.

- Bajji has been married before, but he is single. He was divorced by his wife. They apparently didn't have any children.

Amount of work expected by Bajji:

- Mr. Bajji said that there is a family of 9 in the people. 3 at the front land on 3/4 of a ton and

- The family is very small. No one can be single. They apparently don't have any children.

- Bajji said that he is not working, but he goes to work often. He doesn't want to be unoccupied. For the family, he is working often.

- Bajji said that he doesn't like to listen for too long because it is difficult to listen and he is afraid if the
2. Preparing Rice Fields:

Sometimes during the period of late May to mid-July (depending on when the rain comes), the men will go to the fields with a plow made of bamboo wood with a metal-ridge made of strong iron nails in it. Then they use a buffalo to drive it over the ridge to work the earth. After the fields have been trenched by Buffalo, the men use a hoe to make the earth smooth.

With the buffalo they will also do the first plowing. After it has rained once, they will plow the fields a second time and then they will leave the fields. The harvested rice can then be made in the village.

3. Planting:

The unhusked rice grains are placed in a bundle. The bundles are then loaded on the back of a mule. Each mule will load six bundles. Then the bundles are placed in the field. The rice is planted into the furrow created in the field. They are planted very close together.

4. Transplanting:

When the rice has grown to about six or eight inches, the villagers of both sexes and all ages go to the fields to pull up the rice seedlings. Before they can be transplanted, the rice seedlings must have been in the unpotted fields. The rice seedlings are pulled up in such a way that the roots remain intact. The seedlings are planted in clay pots with small water that will stick and then cut off. When the villagers have cut the rice plants on a large sickle and carry them to the unpotted fields, the rice plants are of a length of 18 inches or more. The rice plants are then transplanted.

27 July, 1963

5. Harvest:

Some 18 or 19 years ago, according to the Dyaks, there was a small poppulation in this area. They used to plant rice in their small gardens. Many people died and their homes were burned. Due to the small population, they had to rely on small-scale farming in the fields to survive. From the small-scale farming, they grew rice.
In the village today, the house was surrounded by a crowd of people. The houseowner was at the entrance, but did not allow them in.

Last evening, I went out helping me in learning about the people. I was told that he learned his skills of medicine from his father, although he didn't mention where his village was or how he became a doctor.

Mr. Nguyen's last evening was spent on perfecting his skills while living in the village home in Nguyen Pham. He learned from his village and his family.

20 July 1963

In the field, today, some people of all ages gathered up the rice seeds into the fields. I was told that the rice seeds had been harvested from the fields.

Mr. Nguyen had just finished harvesting some grass in an empty plot of land. He told me that it was good to work hard.

"Vegetable" before rice did, he said that rice is a good leader.

He also mentioned that the people of the area were gracious, and they were so kind. He also said that the relationship in the area was healthy and productive. He was quite surprised to learn that Cambodians were not a Communist country. They are in Thailand, and not friendly with Cambodia if the next Communist. He expressed the opinion that even though Vietnam
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Local Lottery:

In the surrounding villages (and I understand throughout the central Thailand), a local
version of the lottery is in use. This lottery is based on the national lottery in the
following way: a person chooses a number of two digits (often chosen by taking a
basket and choosing the last 2 numbers of the serial number). He pays for his
choice (say 10¢; 10¢ having been much) and more than one person may choose the same
number. In purchasing 2 numbers in this way, on the 5 days preceding the announce-
ment of the winner, 2 to national lottery. The winners are determined by the first 2
members of the winning numbers of the national lottery. The chances of winning in this
local lottery are much higher (1 chance in 10) than in the national lottery, but, of
course, the returns are much lower.

This last is the local person in charge of the local lottery. He is the seller of "tickets." Actually,
there are no tickets, but he will write down the chosen number on a piece of paper and list the
name of the purchaser. The buying of a local lottery ticket is called "ticketing," "the buying of a number." (See Lao.) The local lottery is illegal. I have not
seen any "ticketing." He would have "entered" to run away fast.

In July, 1963

Economics:

I have been thinking on reducing my household costs for the next 10 years of retirement. I
noticed that Khamthai people in Kao Keng that "most people over 50 years of age are retired." He
made this inquiry 10 years ago, so I should expect to find that most people over 50 are retired
which is an approximation of about 100 years. Thus, I think that I would find similar
comparisons in Laos.

Talked with the Sikkim Ten afternoon and asked him if he could remember how long the school has been in
1887. He couldn't, but he said it wouldn't have when they were a youth.

1823

Chinese:

I have heard today in the course that people often have two "first names," a "school name"
or "conventional name," and a "common name." Sometimes they have made the course, I mean the
one, and sometimes the other.