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

26/3/63

- Local Lottery Observations:

When we were in the hills yesterday, Naij took me to drink some water. They built water in a house deep up which will be buried in a small field where the boy had been won in a lottery. A small window that is covered in the door by a small sail. When people wish to drink water, they open the door and throw out the water.

I imagine that there are several reasons why the water rises in a house. If it must be kept some place for several days. Then people may see it. In the hills, the water is less likely to find it. (The making of local liettin is illegal).

- Education:

For $1, I can get an example of to buy a good pot from a man. For $1, there is no guarantee that the pot is made will be purchased. If water for a nickel?"

This was a great increase addition to the meat.

Local Lottery:

In the surrounding villages, it is custom that the root of the vegetable is first to be selected by the lottery. This root will be buried in the national lottery. The following morning, a person chooses a number of two digits (often chosen by throwing a stick and choosing the last 2 numbers of the serial number). He pays for the choice (up to 1 donkey worth) and more than one person may choose the same number. The purchase of the numbers is done on the 2 days preceding the announcement of the winner of the national lottery. The winners are determined by the last 2 numbers of the winning numbers of the national lottery. The chances of winning in the local lottery are much higher (1 chance in 90) than in the national lottery, and so I assume, the nature are much known.

This lota is the local person in charge of the local lottery. Naij is the son of "Kiad, a future king. I notice that there are no local lottery, but Naij will write down the chosen numbers on a piece of paper along with the name of the purchaser. The buying of a local lottery ticket is not called "Kiad."

He buys up a number? (For sure) The local lottery is illegal and I have to say that if he sees a policeman coming, he would have to run away fast.

30 July, 1963

Education:

I have been thinking about making my calendar as the high incidence of literacy. However, I noticed that some people were in the street that "most people over 50 years of age are illiterate." He makes his living 10 years ago, so I would expect to find that most people are not. An illiterate which is an approximation of about 1800. I think that I would find similar comparisons in the nations.

- School:

Talked with the school. The arms were closed, and asked how he could remember how long the school has been in 1911. He couldn't, but he said it would have started around that time.

19 August, 1963

Observations:

I arrived today in the morning. Many people often have been taken names, a "school name" for formal name and a "common name". Sometimes they have made the course, there is the one, and the time to other.
1 August, 1963

Laying up. He said that he would bury quite a lot of land and coal in it. This was his fortification.

On further questioning, he said that he bought from the people and gave some things to the people. Under no circumstances would he clean the area for himself or the rich.

We spend quite a bit of time last night examining him the bath outside of the "sleeping method". He said that he felt that there were too many people in the area who would be interested in finding the number of their children. He spent in a magazine called "The Sunday Magazine" which he bought in Banglades and wanted me to examine to see if there were any good ads.

Next:

I was returning yesterday and Mr. Is was walking in the field. Asked Mr. Khairul if I was aware the old people to walk in the field. He answered that some people do and some don't, but most do. It seemed that in the society, it is a meaningless term. A man is only with his wife as long as he is able to work (similar secondary). If he still working, in a sense he becomes a wage, and he has dignity. Furthermore, what is the time for him to retire? Even in the village, hardly a modern economy.

2 August, 1963

CATTLE COMMUNITY:

Last night we had another long conversation with Mr. Bijan - a regular "bull session". We got into a discussion of the relative poverty of people in the world. It led to a discussion of the money. Jett asked Mr. Bijan what he would do if he won a large sum in the lot.

Next:

We spent quite a bit of time last night examining him the bath outside of the "sleeping method". He said that he felt that there were too many people in the area who would be interested in finding the number of their children. He spent in a magazine called "The Sunday Magazine" which he bought in Banglades and wanted me to examine to see if there were any good ads.
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2/8/63

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While walking around on the Sunday before, we stopped off to visit the house of Mai Boon (lab). She said that she had just received $400 from her son in Bangkok. This was the "shared" ($400) of a worker and his mother's share (perhaps $290). Think that he is quite some sort of foreman. At any rate, he earns $25/day (about $750/month).

An interesting source.

While Boon and I were sitting in the house of Mai Boon, the Trang came along and said that he would like to stand us a drink. We all trooped over to Mai Boon's house where Mai Khunai, Boon's brother had a set of 5-6 days old horses buried. This was distributed among all around the Trang invited once. The horses included 2 milk-fed cows. The liquor cost $10/day ($2.50). So a drink was about $1.70.

A Trip to Phrae:

In search of a couple of brothers who we have been unable to find at home, Boon and I walked from the edge of town past Pha's farm to the outlet of a rice canal. This area is very interesting because of the worked characteristics but hardly juridical.

While finally giving way to the field, we found a two-branched orchard beside the path. There were over 200 orange trees in the "field house". I think that people often prefer the two years but in the next season.

Local Interest:

It seems that today that the local? bet? money (200-300 of observation of several surrounding villages) because it is rare that the local? bet? money. The business character of the bet? money are Boon and Pha (both. the bet? money. to the organization of the bet? money).

Yours truly,

When Boon and Mai Boon were talking today, it seems that Mai Boon has been at the bet? money. to Phrae (said in currently and will be July 2, 1964). When Boon is not out and appearing has been. The teachers speak quite a lot of them in the words talking to each other which are available in Ban Khwan.

Mushrooms:

This is mushroom gathering time. We not supposed then began to be the first time delicious area for mushroom. Rather a day gone by now that can't drive you fancy with a basket full of mushrooms. Yesterday, we bought a long bag in $25.50 (though the women not from Ban- noo tried first to sell due to large mushroom for $1). Mushrooms are usually put into a bag.
4 August, 1963

DAILY PATTERNS:

Noticed this morning that people were up and about at about 6:30 a.m. My observations

With people getting up as soon as it is light and eating after work and after dinner.

6 August, 1963

TRAIN SHUN STAY CEREMONY:

This morning, took the opportunity of visiting Mrs. H. to see the funeral ceremony that was held a few weeks ago at Mrs. H.'s house.

Train the basic reason for the ceremony was this: People believe that in a place in which a house is built on land which is inherited by individual girl. If the descendant of a man have had a man of inheritance (such as the 3 daughters in the family of Mrs. H.), the son-in-law, the wife, and the grandchildren, then they believe that it is necessary to sacrifice the individual girl and to make the future more acceptable for the inheritance.

The person invited to perform the ceremony. First thing about the PADA (sang, sath, phrah) is a near relative in opposition to opposition. Then they cause the PADA (sang, sath, phrah) which is like the PADA (sang, sath, phrah) in that. This is done in case you are in opposition to opposition as follows:

When they had finished the part of the ceremony, the person seated next to each of the three persons, representing 4 dimensions. But they caused such into a small side door at each part.

This was part of the ceremony. Also, at each part a small band performed of a piece of music.

Cremation is a manner for male. In the event that such had no different

While I was walking around this part of the ceremony, the people dressed and went to each of the homes. People, representing 4 dimensions. But, they caused such into a small side door at each part.

This was part of the ceremony. Also, at each part a small band performed of a piece of music.

Cremation is a manner for male. In the event that such had no different.
A Procession Approach

Mr. Wichian explained that every year the Governor offers “pooja” for the Kannan and to
the men in the Chiangpai who have contributed to the general welfare of the people in a village. The
Governor also receives a page, or a book, and a white silk cloth. He explained
that Mr. Phan had been included as one of the 3 Kannan (with one in Kantiit, the other
in Kantiit). He also told the story of how the city of Chiangmai, some 12 miles away, was
burned to the ground. He also told of how bees swarmed in the city and the people were
scared.

A Procession

This morning the Naga said 2 pages to the head of the pagoda committee in Ban Khao

A Ban Procession

At the house of M. V. of Phrae (local teacher). The spirit was present (M. V.
visited). The spirits were receiving the good influences of the day and the people went to
the temple. The spirit also went to the temple. It was very busy.

I heard that he is very learned in the village and he is respected and followed by many people.

He said that he was taught in Chiangmai and that he was very good and followed the same practices as
his teacher in Buri. 
A Returned from Visitations

Miss Banlaw, daughter of Mrs. Piñol, visited Cagayan and was quite impressed with the town. She has lived there for about 2 years. Currently, she is working in a Filipino family as an assistant to the cook. She was interested because she wants to get a registration card from the police in Marinduque so that she does not have problems in later on his citizenship. She feels sorry living in Victoria, and thinks that it is "sohoos.

I asked Miss why people go away to work in Mindanao or Bacolod and yet most of them return home to sell their cattle and raise their families communally. He said that people go away to young men to "find" something, "look for money," and "to have kids," but they return home to get married and be settled. I have noticed, however, that whom girls go away, they rarely return.

A Citizen's View

Jane says that this afternoon, that, the son of Mrs. Hong, who first read in a modernist area of an old woman, sold the singing. "They have at children," he states knowledgeably, "by this means, they can do much more work." He also mentioned that there is a school in Cagayan, and he heard him that it was supposed to be a school because "there is a small building." He said that there is a school in the village, and that children go there to learn to read and write. He said that there is a small building, and that children go there to learn to read and write.

(3) The requirement of a child for playing, swimming, and other outdoor activities.

Language and Sex Discrimination

Kingsley (1969, p. 23) makes the point that Kingsley notes sex differentiation in society and polite words in that society are not used in these matters. The same is probably true in the conversational mode in the village, as the men and women refer to each other by their sex. However, while some words are used in conversational mode within the village, they are not used in public. The same differentiation is preserved. These differences are preserved in public.
The household also has a "sacred" tree, which is in the courtyard of a somewhat impoverished section of the village. The tree is said to have healing powers, and villagers believe it can help with various ailments. There is also an old man who is believed to have lived for a long time and is respected for his wisdom.

To the left of the tree, there is a small shrine dedicated to the spirits. The villagers believe this shrine is protected by the sacred tree and offers protection to the community. The shrine is decorated with offerings of food and flowers, indicating the villagers' reverence for the divine.

The household believes that keeping the shrine clean and maintaining proper offerings is essential for maintaining good fortune and protection. The sacred tree and the shrine are central to their daily lives, serving as a reminder of their connection to nature and the spiritual world.
This afternoon we went with Mr. Chang to see the work in San Kamma. We rode first went to the village, then walked to the community house. There were about 10 men and 2 women. We spent a short time in the community house and then walked to the village, which is about 2 kilometers away. We met several people on the way, but they were not very talkative. We then went to the main rice field where the rice was being harvested. We met a few farmers working in the field and had a brief conversation with them. They seemed friendly and spoke a bit of English. We then returned to the village and had dinner at the community house. The food was simple, but the atmosphere was warm and welcoming.
Periodic Market:

On Saturday, 15 August we went with a group of people from Ban Nong Tanon to the market center of "D. BAISIP" (B. BAISIP) to the market center of "D. BAISIP" (B. BAISIP) at Bangok. The market was busy with people selling and buying goods. The market is held once a month and is known for its variety of goods.

We observed people selling fresh fruits and vegetables.

Overall, the market was lively and bustling, offering a variety of goods to those who came to shop.

Things to remember:

- The landscape of the area is beautiful.
- It is known for its fresh produce and local specialties.
- The market is a popular destination for both locals and tourists.
- It is advisable to arrive early to avoid the crowd.
Conversations with Mr. Chuesdee

Today we had some long conversations with Mr. Chuesdee who is the director of primary education in Makaraengkasem. His grandparents (maternal) were some of the first Chinese merchants in Makaraengkasem. They migrated here 100 years ago from Kanchanaburi because there were too many Chinese merchants in Kanchanaburi. The house in which Mr. Chuesdee is now living was the original house and was on what was then the main street of the town (not near). When they had lived there, they had to buy their merchandise by traveling by upland to Kanchanaburi. To protect themselves against thieves (bandits), they would trade in "unique trains" (trains of the "intermediate") of 15-20 cars. The trip, one way, took a month. Later, when the train line was extended to Saraburi, the merchandise from here as well as from Bangkok would go to Saraburi with one load of mixed rice (worth 40,000 baht) which they would sell and then bring their goods by railway to Kanchanaburi and sell them from about 10-15 years ago.

We also discussed the political structure which are found in most every village in the Northeast.

He requests that there are definitely village councils which: 1. It is a village spirit (gathee, khaa-baan).

I asked if there were water spirits in the house. He said that there are the spirits manifest in the long inner halls. The spirit of the house. He said this was not the same as the foreign. The actually, through time and group, the spirit would possibly live in each house in a more definite way. No. That is, I would guess that people in the village more likely appeal to the spirit for help in the experience of their society. Certainly, the hierarchy is a 'leading structure.'
Keesing: This afternoon we went with the villagers to the market in Ban Kraeng. There we first went to the rice store where hunger and rice were being sold. We then went to a general store where we bought rice and some household items. We also visited a small shop selling snacks and sweets. The market was quite busy, with many vendors and customers.

We then went back and had a long talk with the head of the village. We discussed issues such as the need for better infrastructure, education, and health services. The village head expressed his concern about the lack of access to clean water and the need for improved roads.

The village head also showed us a modern rice mill, which is in use at present. It is a significant improvement over the traditional methods used earlier. The mill is run by a local cooperative, and it processes rice from various villages in the area.

In the evening, we attended a community meeting where local leaders discussed the ongoing initiatives to improve the lives of the villagers. We expressed our support for these efforts and committed to providing any assistance we could.
The notebook contains handwritten text. The text is not legible due to the handwriting style and quality of the image.
Mrs. Banthieng also demonstrated the scale of boxes. There are three boxes in the "Fah" and "proximities". If one number is 10", the other is 10" and the rest is the same. The scale would read like this:

Left hand          Right hand
Space               1 4 4
      2             
      3             
      4             
Space             

He also explained about the different "styles" of planning. I call them "styles" rather than "inhabitants" because there are so many, each with an "alcohol" or a "name". They are called "Khan" (Khan), "Kaj", and so on. Each person has a "name" or a "identity" which is important. These are as follows:

-Khan 1, which could be someone in the "Fah". Mrs. Banthieng demonstrated several of them and gave her name.
-Khan 2, Kaj 1, Kaj 2, Kaj 3 (communal), which are associated with the "Fah" people.
-Khan 4, Kaj 4, Kaj 5 (religious).
Mr. Keyes began to explain to me how he learned to read Thai script. He said that the writing on the palm leaf sources ( genç - boy leaf) is not the same as the way we read now. He called it the current two monograms (boy).  

Date of Correspondence (in Footnotes):  

Mrs. Keese,  

I am pleased to note that the coconut tree sap is being used as a common in the village.  

James, 1973.  

From: Dr. John  

The coconut tree sap is being used as a common in the village. There is a similar sap in the tree.  

James, 1973.
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14 August, 1963

This evening Navj came over and asked me if I wished to go into "tree house." I didn't.
People began going to the well as soon as dawn and at about 5 a.m. I continued going until about 9 a.m. They took with them packages of food or banana leaves. These packages contained the two special "sacred" fruits, the sticky rice, and the eggs for incubation, and occasionally also food. These were placed in the entrance way. In a second banana leaf were placed between (sealed separately) and the packages for a dish of fruit. These packages were joined together by adding a piece of bamboo through the banana leaves. Some packages containing a mixture of the two packages were placed by some people at the base of the tree. There also placed was also a bottle of "transcendental" water. They were placed on the ground at the root of the tree. Some packages were also placed on the neck of some dark colors. By this the greater number of packages were placed on the base around the well and in a basket in the korya.

In the Korya: The priests were sitting, but they didn't seem to be doing anything other than holding their physical presence. People were going, making their offerings and return home. In the ceremony these packages will be thrown overseas.

Mrs. Keyes says that the ceremony is held in the Ban Nong Kri, but that it is held in different houses in the morning, and before it proceeds to the priests at the same time. There will be visitors and also people in bright white for the ceremony at the end of the month. The ceremony is held at every week in Ban Nong Kri. There is said to be a "Buddhist" ceremony and not the money actually participates. The whole ceremony begins at 9 a.m.

Mrs. Keyes says that this ceremony is a Buddhist ceremony. It may be held once a year in the 9th month. As a matter of fact, the ceremony at some times were the last day of the 9th month.
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From sipaik chin. A similar ceremony, held during the day, is observed in the 10th month.

This is definitely a part of their funerary ceremony — not the actual death event. Mrs. Niai pointed to the scenographic steps where they would stand at the foot of the tree and would usually "parade the pris." 30/8/53

Mrs.

Keep roofing tiles usually only one season, whereas these roofing tiles last 3–5 yrs.

24 August, 1963

The following are some rules which have been made of various tribes regarding the hunt for deer:

MAKING OF BONFIRE SOCKET:

On 16/8/52, Mrs. Niai's mother (Mrs. Hoi) invited me to go looking for bears to shoot. We went out into the field at the back of her house where there were several bear trees. The shoots, which have a curtain overlapping cone formation, grow up from the ground, all around it in the midst of the bear tree body. But I believe Mother Hoi took only those in the middle, not those around the tree, since presumably the former would grow up straight and since they could not receive enough light, whereas the latter could spread out and grow into new plants. These forms are cut down with a type of axe (about 2–30 inches) and placed there in her basket before calling my other prizeng, and pris' rib' said in being prisoner. I learned that these are 2—

(possibly 3) types of pris' rib' & two groups as high as a small bush, the other about the

height of pencil. Tin' hi' has a small lemon color and is used for flowering, white pris' jang' which has a dark green thing leaf, is made into a form of vegetable

paste by rubbing the leaves with one's hands and then removing the

sauce.

To prepare the bamboo shoots, one must first peel off the outer layer surrounding the

shoot. These are covered with a multitude of very fine prizeng which makes the bamboo

painfully, as if one had contracted an allergy. Since the 'scales' have been removed as

shades off the long hair prizeng, the whole shoot has been washed, rubbing from the top

of the cone to the base."

Mrs. Niai's:

"Mrs. Niai received $4.00 per simply large size bear. This was $2.00, $2.00, $0.00."

"He could sell the small size."

Niai's SIBLINGS:

"Niai's younger brother sold 3 yrs. for $2.00, $0.00."

Friends to Sibleng & Pui-er:

"The same. I know the second to Sibleng is 200 if, to Pui-er $6.00."

Note that the time and place of the above are approximately in Sembawang.
Today we had some long conversations with Mr. Chanchang who is the director of primary education in Mahaesarakham. His grandfather (maternal) was one of the first Chinese merchants in Mahaesarakham. They migrated here 30 years ago from Kanto which they left because there were no many sugar merchants in Kanto. The house in which Mr. Chanchang is now living was the original one and was 300 years old. The main street of the town (Kanto) was about 1000 area. They had to buy their property by farming by going to Kanto. To protect themselves against smugglers (Khaosai), they would travel in "unique busses" (called the "116th road") of 5-10 cars. The trip, one way, took a month. Later, when the main line was extended to Srinak, the merchants from here as well as from the west would go to Srinak with cattle and rice (worth $20000) which they would sell and then bring their goods. The railway to Kanto was only completed about 20-30 years ago.

He also discussed the popular ideas which are found in most every village in the Northeast. In several of these cases, a spirit (ghost) has been identified. If the spirit of these were pasted spirits, in the house, he said that there are the spirits impalpable in the life of everyone — like the "116th road". He said that a special spirit had come to the spirit of the village. He said they were dead, but representing something like the present. Actually, through this "116th road", the spirit would have traveled to the west and in a more definite way. Now that is, I would guess that people in the village really give thought to the spirits of the village and very much more than they give thought to the government. Certainly, the hierarchy is a "locality based"
20 August, 1963

We also discussed the use of มีรี่ (mi-thai) - lit. "to applaud" or "to ask pardon." This is used as a form of marriage - when a couple decide to marry, they do not wish to go through a ceremony. They will hire flowers, candles, and an engineer and go to the girl's parents. This is so that the more desires "marriage" by taking up with a girl without her parents' permission. If the parents respond by tying the threads around the branches inside the compound of the couple, they approve of the match. If they don't, they announce that the young couple will be doing "marriage" (mi-thai) if they still insist on marrying together. The girls' kinship should be done all at once (at least as a town ceremony, but I haven't noticed it in an village) because one should "ask forgiveness" of all those people who have done something in a person's lifetime. Not to do so is kap. The name "asking forgiveness" is done by a young man of the parents just before he is ordained. Again, not to do so is kap.

7 Sept., 1963

...was talking with Thana Lapan today. He says that in Ampera, a girl is given a rai (father's land) which has a wife who is married to 11 R.S. 1. In the area of the Bangkok area. Very old - probably Chao Praya. He suggests that the village, which is very large, having over 600 houses, was probably not originally Chao Praya. He says that there is a number of interesting sculptures in the area - including some old Teak long. The sculptures are planning to pull across the bit in a couple of years. The land is very rich.

This week while away has been on high ground, 5 inches higher. There are many hills in the area. In the village of a small farm like the location village. "Swamigo" has a very old temple. With an interesting Buddha statue.

8 Sept., 1963

Last night we had Mr. Chaiwong to dinner. They said that there are 2 "review" (Thailand said) in the area. We are also having to get out of the way of the word "review." (Thailand said) and why it differs from the land of ???? in the north. They said that they brought the word back in the land for "process" because of having to use the large number of people to make the process for the Vihara. They also brought up the word "batch" in this connection, but I didn't quite follow him in this discussion.
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1 k.m. *sipasi hok*. A similar ceremony, held during the day, is observed in the 10th month.

This is additionally a sort of *Tag pi* ceremony - but the associated one.* He* Ogajon solemnly
pointed to a sudden open days, where were carrying the tree placed at the top of the tree and read:

"Pun to the sky."

20/4/63

mac:

Leaves roasting lasts weekly only one season, whereas the roasting lasts 3-5 years.

23 August, 1963

The following are some notes which were made at various times during the last four

days.

MAKING OF BONSAI \*OAK GROWTH

On 18/1/63 Miss Hearn (Mrs. Hearn) invited me to go looking for
bonsai seed. We went out into the fields at the back of her house where there were
several bonsai trees. The seeds, which have a capsule resembling a small onion,

opened up, from the ground and scattered in the midst of the burning heat, but I noticed

Mother Hearn took only those in the middle, not those around the tree, since presumably

the former would spread up structure since they could not receive enough light, whereas the

latter could spread around into new plants. Then Fernando he cut from me at the tree of

about 3-10 seeds and placed them in her basket before called the other girls

PV plant growing and placed the seed in her basket, 19 days after

I learned that there are 2

(possibly 3?) types of plants in this. One grows as high as a small path, the other about the

height of two fingers. Both kinds have a small lemon colored and is used for flowering,

while the other growing which has a dark green shiny leaf, is made into a form of vegetable

plant by tumbleup the leaves with one's hands or a little water and then removing the

seeds.

To prepare a bonsai trees, one must first pick off the entire leaves surrounding the

seed. These are covered with a multitude of very fine points which make the leaves look
gigantically, as if one had contracted an allergy. Once the "scars" have been removed the

trees will turn into long, fine documents. The whole short has been used up, working on the top

of the tree to the leaves.

NO COTTON:

"The Najay receives $4.00 per simply large size scissors 1 ton [in India], but says

he can sell the small ones.

Najay's COTTON:

"Najay's many trees cut him $300.00, which he said was very expensive, but others

have been sold 2 years ago, the sellers also get $50.00."

ERRORS TO SREEMAN & POONET:

"The tree I brought the tree to Sreeman is 3000 y., to Poonet, $4.00. I am

sure this is the proper season when the villages reap in Sreeman."

"At the tree he brought the tree to Sreeman is 2000 y., to Poonet, $4.00. I have

sure this is the proper season when the villages reap in Sreeman."
TRANSMISSION

The term "Tumma" is usually a Zoroastrian period calculated according to the lunar calendar. Let Lent begin on the 1st day of the waxing of the moon in the 24th month (1332 1st 24th 24th). Let Lent end on the 1st day of the waxing of the moon of the 25th month (1333 1st 25th 25th). In intercalary years, the lunar period begins on the 29th 29th 29th. This year Lent began (according to other calendars) on the 28th of July and will end on 28th of October.

The 1st Zoroastrian ceremony always comes after the end of Buddhist Lent. Contrary to what is the custom in the East, priests, it would seem that most every week in the area has this ceremony. Also, associated with this ceremony is the ceremony of freezing water in the wind for the month.

I noticed some things of the Khadi today...it's made of a large area,"hemat" placed in the ground, which contains rainwater and which is used to plant, etc. in preparation. I also have seen him at what I think is the "Khadi" and there is also one at the Drage's house in Pukharkhao. I think that it is:

[Diagram of a small structure with "rain water" written on it]

Inside the Khadi, the main focus is the "ahra." One or two actors praise one another.

Several different shops below from on ground level or on a terrace of the Bada Mathala (Hattha)
They are made of wood or mud, I am not certain. Also, on the other are paper flowers, I measure.

About the whole town a piece of bamboo matting are hung indoors whatever paper decorations and two "houses" (without roofs) which are also decorated with paper decorations. The Hindu really
is constructed of sticks - as are also the shingles. There is a broad porch running across the whole front of the building. Then there is the main room. This is a single story. Next are several rooms running along. These are to be reached either from the room above or the rooms below.

There are at least two other rooms - one running parallel to the porch all the way to the back of the house. The second room and one running perpendicular. These three are arranged within. I am not certain for the places haven't been visited. The house is large, there is something like this:

---

On the main house and on the shore, over the doorway, entering the two rooms are writing
in that. Yes, I don't know what they are. In the main room, in addition to the above, is the
big room which is used to store various religious paraphernalia, to conduct the villagers, and sometimes, on
from. It is about big, two stories, both of which are covered with the roof of cloth. Once in
this room, in a rug room, there are some cloths and clothing materials. There is also a small
chamber, a large area covered with cloth on the floor. The villagers' clothes are hanged over the tables in
various places around the room. In front of the (UVFR), the blue "hepatocytes" of the patients are
hanging on hooks in the porch of the house. There are also several rooms around the room. I noticed
a large long table - people sit on it, which are shielded by the little "half" tables
above the table. At one end of the porch and the collection of poles and cars which are used for
holding drinking water and bathing water. There is a fence around the porch with a gate at
the top of the stairs. Made of corrugated iron sheeting. The roof continues on slope, but there
is at least one small level - plan living.

A "first house:"

Today, we went here and demonstrated a device which would work straight from the surface
of the water. Rather, a "T-stirrer" (kanai shok). On what we need to have decided to call "first
basket". In mid-afternoon, the people came over to the shop to buy the necessary
for making this device. This consisted of squares of iron, thin 

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<table>
<thead>
<tr>
<th>Square</th>
<th>Purple</th>
<th>Green</th>
<th>White</th>
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Then there were attached to another square - and we had 4 construction of 4 squares each.
and there were in turn attached to one another.

Three different colored paste were all attached together with cassava flour glue. Where these were attached together a strip of bamboo (sun shin) were cut and stitched together with wire. For convenience of the hoop equalize the width of the bottoms of the 4 sides placed together.

Two pieces of wire were then attached at an angle across the diameter of the hoop.

Using a piece of cloth dipped in cassava flour paste then bent (open side for knot width) and then was along the rim of the hoop. The hoop was then placed on the bottom of the paper about 1.5" up from the bottomwise. The paper was then rolled up around the hoop.

The two unattached side of the hoop were attached with paste as well. Finally, the 4 ends were brought together and attached to one another. Then a small piece of paper was pasted together and then pasted on top of the painted side so that there was an open space at the end of which were knotted out to be a handle.

The whole device was then checked for holes and if there were any, they were punctured with bits of paper.

Now the whole process was finished. Now pieces of cloth, which had been soaked in Kier shoo (ni mao jang - out from the boot, 'outer shoe') were wrapped at the center of the hoop at the generality of the two sides. One piece of cloth was left dangling down.

The device was then suspended from the top (hoop on bottom) by several people and the 4 sides cloth were left. As it made proceeded it was, it was caught in with the paperrice. Eventually, the whole structure filled and began to rise. In fact in rice very major times already the rice bones out, it floats back to earth like a parachute. The device can be used forever long as the paper rice out.

The making of harum fuj is something which is done during the festival period. They are made primarily by males, because "prose are the only ones who have time to make these." (Mr. Nijjar). They are particularly common at the "Harum" feast ceremony and at the "leaving out of ch would ceremony." At such times that we are unable to make rice that will go to the begging. They are sent up during the afternoon and then during the day. She are we know today was sent up two times during the day and nice at night (when I think it get 10%). Mr. Nijjar says that these harum fuj are used for "worship" (batter). I imagine worship of ancestors.

Electional Games:

Today Mr. E. taketh Northen won and thanked Mr. about the electional mean. The
attached to a spring mechanism and has a release attached to the cage with the bird. A lever on the top part would release the net when stepped on by a bird. The cage with the bird would come with a cloth.

The trap was set with fresh green leaves. The whole thing would be picked up a few days and then the cover would be taken off. The bird cage. The bird would run and another bird would come to investigate and then be caught in the trap. This device is called a ghiar (horn nose).

TRAVELING'S MEDICINE BOX

This morning, some travelling medicine salesman came by the shop on their way out of the village. There

3 Rene have been sleeping all the week (at least overnight). They came from Ubol Banichou. One

man makes soap (condiments). Signed with napoo so land could be contacted. It seemed like they

had several type of medicine — one called "Omnem" (lit, "Black Tiger") was in particular interest.

Medicine consisting of ground deer antler and a bird called ghoon (Tish — quince). This particular

medicine is supposedly good for "giving strength," "healing in thin" helping people with blood

blowes," women who are pregnant, etc. This medicine which is made in Ubol can be for $5 by

Another medicine was similar to this, but included some more exotic hairs. It was made in Bangk OK, but

had instructions written in Lao as well on Thai and Chinese. This medicine is basically used for the

sore throat at the one above. He also had the "black tiger" medicine that we were also picking.

This particular medicine is a cream with some sort of medicinal spice inside and is used for much the

same thing and so much the same way as Health manganese is used. Finally, there were interpretations

of medicine which we spoke for headache, dizziness, etc. — similar to Trangr.
A recent outbreak of tribal纠纷 incident. This is one of the deadliest problems of the area (a serious problem in my opinion). The chief also instigated the "spit" - spitting on the face of any person seen among the villagers. This "spit" - spitting incident, with about 50-100 people in it, is obviously not real spit. The way they spit is the practice of flushing spit on one's face to a practice among villagers and is looked down upon by the government as being rather unique.

The third man... had a look similar to the first one; both had the same thinning hair.

THAI RITUALS (rái-thaiński)

Today, Phun Bensiak (head of Bensiak) and a friend from Bensiak came to visit. They said that Bonphat officials - both of Teachers' Training in their area - had decided to ban the local menstruation - it is going to happen a week before ceremony sometime in October. The man is not sure. Also, learned that someone from Bensiak knows that there is a ceremony in BNS.

The ritual of announcing one's intentions of sponsoring a ritual ceremony to be held in the village. The ceremony is to be held in the middle of the village. It is called a "peach" ceremony. In the past, everyone would "peach" - peaches" - that the person who came to sponsor a ritual ceremony, everyone will offer a peach. The peach has been spoken for, no other person from away would sponsor a ceremony in the same village.

KHAMNOW CHOT OR PHUN BENSIAK

A woman stopped by the shop on her way from the Market & B. Ngiy Kong. She turned out to be one of the wives of Khamnow Chot (chief Ngiy Kong). She apparently (according to...
Know sick ceremonies

When Min, Saphan, and his friends were here we discussed the forthcoming Tri-yot (Snakhrin-Phra-si-Si), which will be held during the day of Saturday.

The 15th day of the waning of the moon (full moon) in the 11th month (1st Sept.). This ceremony is called Tri-yot (Snakhrin-Phra-si-Si) in Thai. Mr. M.1 believes this ceremony is held along the country on the secondary and said it is a way which indicated that he had a more important national celebration. At this celebration there will be more being big and more special foods.

End of Lent Ceremonies

Lent ends officially on the 15th day of the waning of the moon in the 11th month (Friday, the 16th of Oct.). This will be a rather large ceremony with many being big on this day:

29th Aug, 1963

Thaam Sen and Si known for sons mind learning to go to pay respect.

Khan Benjak (K.V.) seems to join the money on Saturday. He is the first person whose money has been received but has not been receiving payments from his teenage friends. Obviously, the prospect of a safe ceremony from money is something which greatly terrifies him. He admitted to us that he would be looking forward to going, he will be known as Khan, Khonkee, or Khon. It was felt that he begin his presentation away from the village with all the safeguards to his health and well-being were made before he leaves.

Post this morning a combination from long and sick notices ceremony were held for him at home.

The Khon doctor, Khun, was more elaborate than most have seen before. When I arrived at the house, there was already a big gathering of people of friends in the big open front room. There was a greater number of women, and it was obvious that they had been helping in preparing the food. The people (all 8 plus the novice and Mr. K.) were seated on mats and mattresses.

The main event (Tri-yot) was seated in front of the people and chanting to them. Then a

actus. In then took in water been with a container of leaves in it. In presented it to the head priest also signified his acceptance by touching the monk. Then the head priest chanted a bit. Then the

mù-si chanted again. It took a small mass of food, flowers, and cards which were taken money to be given to the pho. There, the priests chanted a sound while their bowls were filled with rice and strips of food were shipped (under the direction, primarily, of Mr. M.). Then the

priests had finished chanting; the food and rice were taken up by various people present,

which were presenting the food bricks. They were chanted the standard "I thank my refuge in..." and presented the food to the priests. The mù-si would let this over and加息. The food consist of

chop sticks; dish with hammon sticks; dish with rice and beans; white orange; white with

white. The plates were set, people sat around and talked. Then, when the priests had

finished, the food was taken from them (except the rice in their "bagging bowls") and passed to

more of the same and given to the guest. Once everyone all the food and everyone was

being held by the camera, the dishes not straight up. When Mr. Min instructed them, he

declared his good intentions and told him to "some modification" by eating.
When everyone had taken their seat, the head priest read a sermon from a book of
sermons. The music in the form was simultaneously being played at full volume so I could
not make out what the priest had said, though all sat in a reverent pose.

When the sermon was finished, the priest took a basket of water in front of the
head priest and the priest recited the prayer. Then, two or three other given vessels which
were filled and held over the water. From all the priests around, chanted and then made
"holy water," while they were going on, woman held a rope of water and a man
and likewise poured the water through the crack in the floor. This is
what I believe is the significance (yscale) of the merit-making ceremony.
Thus, prayed the priest in the ground.

When the chanting was finished, the priests took the "holy water" and sprinkled the
young man with it. This was done to bring him good health.

Then the priest held a "sala-luang" ceremony as we have seen before. There were
2 "friends" of the same age as the young man who joined in the ceremony
and in blessing the boy. Most of the priests left before the "sala-luang"
ceremony.

Before: Mr. Ho told me that the ceremony is called "sin-ken" in Lao and
"sala-luang" in Thai. Interestingly, he was not sure what it was called in
Thai. Apparently, he was not sure, but instead, he recited the blessing of the light of the moon. He spoke in Thai.

- Various customs:

- About New Year: 
  - Min Bann ( Mrs. Min Bann ) is a resident who at the same time having
  - With New Bann ( Mrs. New Bann )  
  - Lao - Min Bann was a student of Ruam Institute, studying at the Teakwood Training College. When she
    - In the province of Ban lung ( Khun, Ban lung )
    - In the province of Ban lung ( Khun, Ban lung )
    - We got talking about the practice of "sin-ka" - the "sala-wang" of a woman by the fire. After she has given birth,
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History of the Name of BN:

The following story is according to Mr. Saim, the village chief, who is one of the most knowledgeable in matters concerning local history and custom.

A long time ago before there was any village here, there was a dense forest surrounding a pond (น้ำตก - nai). In this forest lived a rhinoceros (rhino - rau). One day, a man came into the forest in search of food. While he was near the pond, a rhinoceros came up and charged him. He climbed a "rubber" (ริม - rim) tree, if the rhinoceros continues off... shortly afterwards another man came into the woods in search of the same. The "rubber tree" (ริม - rim) was cut down in search of the same man. He then searched through the tree in which the other man was still hiding. He cut down another tree to cut a bit before going to work. While he was sitting there, the man in the tree got the rubber tree to descend (ริม - rim). Then, he climbed down. Now above him was another man. The man in the tree was sitting, while the man below heard the rubber tree descend. The man above descended, and he thought it was the rubber tree and became very frightened (ริม - rim) and went running home. In the end, he brought the village of Ban Nong Tha in its name - "the village of the frightened one".

There is also another story as to how the hill got the name of nang khaophai. However, that a long time ago, a fearsome came here in search of food. He was about to attack a man who was driving home, and soon he didn't find any food, he chased all the particular god.
31 August, 1963

1963 Hindu Ceremony:

Last night about 9 p.m. we were awakened by a commotion in the yard. Because my being rather anxious, we did not go to look but Mr. Nguyen explained to us what was happening. It seems that during last week, villagers from surrounding villages made numerous visits on work days with gifts and food. This is called "Nghi Xo" and lasts 1-16 days.

Every village reciprocates by making similar presentations at neighboring village. This is a thanksgiving ceremony at which the people of the receiving unit will shout (and present). These visits are always made during the harvest season and not after the "15th of Trang" ceremony. Such visits also occur occasionally during the day. The people of the village always accompany the group going. In this case the sending village was Doi Nong Dai.

1 Sept., 1963

Nong Dai Ceremony:

According to Mr. Nguyen, who knows it on the radio, today is a day of national holiday. There were ceremony in the village, but some people were interested in listening to the speaker of the King's Queen on the radio.

Effects of Radio Advertising:

Mr. Nguyen bought a special health tonic called "Vitamin Drink" (Dinh Dinh) which cost 8V. Because he had advertised on the radio, it is popular. One thing that impressed him about the tonic was that it was invented by a doctor who studied medicine in Germany (see the advertisement). The combination of a person with a foreign country plus

that in work they are in Thailand.

Interesting, the drink also ceremony in very many festivals in the area. Today and tomorrow people go to visit relatives - especially in house visits in different houses will go to visit parents and relatives in their home village. Mr. Nguyen gives several reasons why visiting is done: (1) it is a ceremony at the time of the 15th of Trang ceremony, (2) people have been working on the fields for several days to visit relatives, (3) people want to go to get an amount of money to use in making special tasks - which will be done tomorrow - for the ceremony.

Today "mother" known has a surprise election (of about 20 years ago) from "mother" to "mother" with staying on the ground. She specifically says in connection with the young man's article, that "in thinking people go visiting to make a meal and to make up everything (Dinh Dinh)."

Ethnic Characteristics:

"Mother" known was today telling to some about some ethnic people who used to come here to trade. These people, the soap, are very dark with black skin, and wear only white clothes. They shave that they have very dark colors (under .intoxicated) they carry thing on their heads and on their shoulders. She says they tied in the village but in the field. As in the old days men, women. (Ng Duc never heard of them, so they apparently no longer come). They wear all the same. Interestingly, the soap that they come from the "Long." A few soap came, but many know only their own language. [I would quote from their description that they are similar, if not in fact, the Chua Long]