31 August, 1963

Thai New Year Ceremony:

Last night at about 9 p.m. we were awakened by a ceremony in the field because my being rather unusual, my district was being. Mr. Kjærgaard explained that what was happening was a scene that usually took place from surrounding villages made surprise visit on night of New Year. This is called "KNU" in Thai, which means level. He always visit his neighbors by making similar presentations or neighborhood visit. This is a traditional ceremony in which the people of the receiving visit will show cordial (and peace) to their houses or home and not after the "level of visit" ceremony. Such visits also occur occasionally during the day. The people of the three villages always accompany the group going. In this case the three village was R. Nong Chai.

1 Sept., 1963

Nonvini Hospital:

According to Nyuw, who heard it on the radio, today is some sort of national day. There is no ceremony in the village, but some people went to attend in the Teak Temple on the radio.

Effects of Radio Advertising:

Mr. Nyuw bought a special health tonic called "Ima'spaste" (ISIT Triyet) which costs 85 because he heard it advertised on the radio. Otherwise, this thing that impressed him about the tonic was that it was invented by a doctor who studied medicine in Germany (not in the advertisement). In association with a product with a foreign country in place that is used quite regularly in Thailand.

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Apparatus, the main visit ceremony is very much behind in this area. Today, we do not receive people as in the past. People usually live in different villages and go to visit relatives or visit their home village. Mr. Nyuw, also has a second reason why visiting is done: (1) it is "customary" at the time of the visit since ceremony, (2) people have been working on the fields and don't have time to visit their relatives, (3) people tend to go to the market and can make to out in making special foods which will be done tomorrow - be the ceremony.

Today "mother" has a young relative (of about four years) from another village staying with us. She specifically asks, in conversation with this young man's wife, that "in this day people go visiting to make merit and to thank of everything of the past year."

Ethnic Concerns:

"Mother" farm was today talking to son about some Indian people who used to come here to trade. Some people, he says, are very direct with them (40%), and are very little claims. She says that they have very direct faces (code: trespassed). They carry things on their heads and on shoulders. She says they don't live in villages but in the forest. In the rainy season, they are warmer. She has never heard of them, so they apparently carry goods from the forest. A few speak some, but must know only their own language. I want quotes from their description that they are similar, if not in fact, the "tribe thing [yuen]."
PREPARATIONS FOR MINAI SHIH CEREMONY.

Today has had a rather curious nature. For the first time since nice planting hopes, people have been home - except for those who have gone on short - stay trips. The main occupation throughout today has been in making various splinted cane articles for family. The atmosphere reminded me of my family making of poppon bula which we used to do at home at Christmas time. We have been occupied with "can" family - mostly Ngul, Han & Mona's family. They have been with some intriguing, been making Q type of surfaces.

I asked & was shown (like for the pending day ceremony) & hastened quick. All these take quite some time in the preparation. I have received the buying of coconut oil (purchase). I think that the charge of the house must deputy get it in all the sections they have since & these are certainly complicating us domestic people.

M. Ngul said to Saido-thue - there was the occasion. He mentioned that among other things he was going because it was the last of the month and he wished to collect some money which he had left to some handsome 10 Y. (now) interest.

3/14/63

LOCAL HEALTH PRACTICES.

This morning, the head man was aware of said that he had had a stomach ache for several days. I asked him what medicine he used. He mentioned that he didn't use 'medicine' but would add

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

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Konju Soke Ceremony:

On the 1st of the Konju Soke ceremony was held in the village. Today, in addition to the usual ceremony following the ceremony, we will combine the two.

Kong 9 and Koon on the ceremony:

Today, we went to the school which had opened today. (Official opening of the school)

The teachers went to go to something of the teachers from the village and to return. The teachers were being taught the songs of the school, including the children of the school. I had already seen many copies in the book, the Headmaster's "guide," but, today, we had prepared a

The book, the book, was established on the 1st of February, 1939.

The book, the book, was established on the 1st of February, 1939.
seemed nice foods, but other foods as well, so that the ceremony was certainly a feast day.

For Example:

1. Feeling of the Present Abstraction Here:

In the evening, we invited the Akha women to appear in the house. They were present; people had
come to the village. However, there were many more people that were lost on the way in a way
on every other woman present. There was with them, to prevent food being mumbled. The following is the report of
what occurred:

They were said with them to be very good. We each both a bough of food, and commencing
consisting of a head of long beans, some rice, some cakes, which women wore on their heads, white flowers,
and with these, small cakes of gooi, and made with rice, which were called gooi, and which women had
donated. We carried the bread up our number of both. These were to the wind, depositing those at
the foot of the central section of the house. There was one old woman, who was the main one (grandmother of
the Dhammataikul) taking charge of other food which was brought by various relatives, the

I asked the woman to explain the difference between this ceremony and the

 ceremony of Jo-013ik (praying din) which had been held in a case. Right before

 (last in the 9th month), the woman seemed to me to be in the same manner. He

 said he would continue, but din was done. He said was a smaller ceremony.

The day on which the ceremony was held was not very good and was the 15th day of

 the waxing of the moon (15th, full moon) of the 1st month. People had prepared not only the
7. Men Ceremonies

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The men brought the following types of vessels:

1. painted banana leaf containers, one full of food, the flower of heliotrope, and rice
2. bowls of rice
3. rice sweaters including khaki linen, khaki wool, and white linen
4. baskets of flowers, or bunches of rice
5. food, such as curries, dried fish, etc.
6. bottles of water

Some of these were brought by a woman in the center of the room and divided into categories depending on type. Some of the men also helped in this sorting, but one woman did most of the work. These items were taken to another room in separate containers, were especially from 1, 2, 4 above.
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original hand-written version

there were 6 monks and slowly moved the liquids on the ground near the offerings. this pouring,
according to the bhikkhu, is called ṛcāpati (jāt. rāj. - rd. "purification of water") or
vamam - ṛcāpati (jāt. rāj. - rd. "also giving water") according
in the maha saṅgha. thus it is done in order to transform the merit made in presenting food to the monks
by imitating or listening to the preaching at the ascetic and upādhyāyas.

some people told me that this monk and those there would be allowed to be given to the monks in
the bodhi ambara sangha who had observed the ceremony at the larger 599 well at bovin
during the ceremony.

246 of the maha saṅgha (former mahayanist leaning's college) had observed that women transformed
collectively, the already made offerings in the worshippers to take and present them in the fields.

the monks said that this was quite national. incidentally, at the ceremony observed, only the
small bronze bell used in protests or occasions containing sound (excepting ceremony). the
sacred rice offering was all consumed by the people themselves or else given to the monks.

when all the presentation had been made in the west, the participants (not all, returned
to the heart) to request 4 listen to the sermon by the same priest. the main point was the one after
silently repeated the sermon. the head priest read the sermon from a book. bhikkhu qampa said that
at asamsete well, the head priest preceded a sermon on the "sanskrit language is core
from that," there. i am afraid that i didn't understand the sermon given at all -
gradually, because there was no real time with people talking, but it was almost incomprehensible
to hear. it would seem that what karol tree had said is true - only the first of "disciplinary"

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in a sermon on part of, "understanding" is not important. when the sermon was over, the
priests chanted and when the reached a certain point, water was slowly poured through the three
crystals in the bowl by one monk with a scoop. there's always done in these larger ceremonies
agreed to notify, pūjā, etc., many karol's; the proceedings.

money has been collected during the whole affair - most people donating about 20 k.
when the donation were over, the money was placed in two boxes given to each of the priests of
the ceremony.

other people, though only a fraction of the participants, were also acting in the line;
the monks were encouraged to eat (cooked, toasted fish, etc) or else we wouldn't make much.

i think there is particular significance attached to the small bell made for the ceremony -
the karol tree (sp. bhikkhu karol tree) and the white horn (called karol tree in las).
both are made from linings trees and both are the weight in 32 special metals. since even of
the purpose of the ceremony is to make the rice, which is glutenous, to grow well, it would
seem that there might be something to the idea that the spirit is seeing what delicious
things can be made from the rice would be more prone to helping the rice grow.

3. nr. nohan's private ceremony

because the king was not a great builder, but had a special relationship to the monk, he built a
private little ceremony on the new well. he took two platters of offering, those covered, & put
them on the two major peaks of the new well - the old self of the engine. these platters
contained in rice, toma (rice grains), and (from there), flowers, etc., covered fish, 2
On the occasion of the annual Buddhist feast, people from the village would travel to the temple to worship and offer prayers. They would bring with them offerings such as food, flowers, and candles. The main event of the day was the procession of the Buddha image, which was carried on a golden throne. The image would be paraded around the village, with the people offering their respects and prayers. This was a time of great joy and festivity, with music and dancing filling the streets. The temple would be decorated with colorful flags and lanterns, adding to the festive atmosphere. The day would end with a grand feast, where the villagers would share food and drinks, celebrating the return of the Buddha image to the temple.
28 August, 1963

We also discussed the use of 'kha' (kha'khia) - lit. "to spoil, rot, or "to teach reverence." This is used as a form of marriage - when a couple decide to marry, but do not wish to go through a ceremony. They will take flowers, candles, and incense and go

We called this the "novel" form. They have a kind of "spoiling" by taking up with a girl without her parents' permission. If the parents respond by trying to force the young people to marry, the couple can then say they are doing "wrong." However, if they still insist on having children, the kha'khia will also make the couple get married. But there is a lot more in the village. He has not visited it in the village because there is a "law" that no foreigner should enter the village. The village is a community of about 300 houses in a very small area. There are many rice fields in the area. In the village of a number of house who are the village head. One of them is a very old man with an interesting Buddha statue, which was made in the village.

2 Sept, 1963

Last night or the house owned by Mr. Chomoe, he danced. They said that there are a "Kha'khia" (Thailand) in this village.

We asked the reason why some of the people were in the village. They said that they thought the word "kha'khia" was the word for "polite" because of having a "business" to get the large number of people to come to the village. They also brought up the word "alcohol" in this connection, but I didn't quite follow them in this discussion.
Certain acquired statuses. This usually, I discussed some of these items with Mr. Ngiaw.

1. *cam* (�)**: This term is obviously not a criterion for the position.

Mr. Ngiaw said that this term specifically applies to people who have been in the monkhood long enough to have had the *hot pha* (150) ceremony performed for them. This was the ceremony we observed at Boon mi, a at the time of his knighting. I asked if people who were not initiated, not become, not much attend the term. He said that they often do so not because of this knowledge, but because of their long stay of stay in the monkhood. During their long stay, however, many have these names acquired these specialized knowledge.

2. *Thit* (โพ): This is a title for one who has once been a monk, but was not in the monkhood long enough to receive the title of *cam*.

3. *Ching* (ชน); *Thong* (ทอง): This is a title for one who has once been a novice, but not a monk.

4. *ta* (ต้า): This is a title used for one who is no longer a young man; chiefly, a married, who has never had any religious experience or a monk/novice.

5. *cam* (�) [loosely]: The title is given to the *ta*: cam - the village's representative to the patron god.

In this case, the *ta* in question, Mr. Taip, has never been in the monkhood and so...
When we left the village last week, Maen was very ill with "women's pains." It turns out, on our return, that she had a new baby. (29th month.)

Details:

We learned today that there are a variety of styles of midwives. Some of which were mentioned included:

-Queen Juapi, 4th midwife; 5th midwife (Sharmar), 4th midwife (Sharmar), 6th midwife (Sharmar), 7th midwife (Sharmar).

There are 3 kinds of midwives: 1st trained by the king of India (small medicine, large),

The cloth which one sees women wearing across her shoulder is the web is called kasi (kosi) (phal showing here) in Thai and kasi' (phal being long) in Lao. This cloth is 2 meters long. Usually it is white, but the women sometimes wear black. Since it is necessary to keep the whole cloth, it symbolizes a headband. One also sees this out of many cloths.

Details:

I asked Mr. Ngoc if Mai Thi is now "king leader" because I saw him usually leading the lady in cleaning, and in "regarding the people." Ngoc said that everybody called him king leader because he learned the chants and doesn't "make mistakes." Involved with that function is always paid to the king, even more respect, and since Mr. Thi is poor, the most knowledgeable with regard to religion (and is the head of the unit), so
...think), it would always take precedence over everything else.

I asked Mr. Nguyen about the wild corn. He said it was something like corn, but not a lot about it. It is usually used by people when their rice has not ripened.

He said it was not common (though not unknown) in the area. The headman is a member and the whole area is his land.

I was not surprised to find I was not the first to notice the corn. Mr. Nguyen said that the corn grows on the same land as the rice.

He made it sound like it was something important.

November

I am sometimes busy working here. The students at the school were not learning anything at all. When I went to school this morning, I heard Mr. Bahn's son (Mr. Bahn's son) say in town hearing some sort of reports. Then, he had been delayed in coming back because he had to go to Yen Phu to meet with some students. Later, he said that he had gone to Ban Khao to get the big rice storage which would be turned into a rice storage later. Some were already in search of something to put in the rice storage. This was the rice that had been grown by the students. Then, he said that Mr. Bahn was expecting the students. Later, he said that they had gone to Yen Phu to get the rice storage. Then, he said that they had gone to Ban Khao to get the big rice storage which would be turned into a rice storage later.

I woke up in the morning and saw a large number of men going by with the broken backboard. The backboard looked like...
Last night the village went to a Wathenang claim meeting (old known as #14, Bung, 8). The meeting was composed of 5 people (including me) and primarily teenagers and young people. Included in the group were Mr. Bung, Mr. Yang, Mr. Song, Mr. Gomay, the daughter of the constable, and others. The proceedings were quite solemn as we walked across the floor (walking in the line) with a drum followed by the playing on the kora, someone else playing on a harmonica, and one boy playing a large lute. The band is known in a carved cage of a Dan Swan brown. The private said that it was just a bit (it is called a "spi-dren" - 1800-2000). The most traditional thing which was noticed in the proceedings was a carved half-fish with filled dots and with colored beads on top of the bone.

After walking through the house, we were seated on the floor. Our climbing up a hill, we entered the village. Everyone was obviously waiting and "not a creature was stirring." We walked to the hill, which is quite steep and has only a few. There was one of the young men of Bung, the speaker which is used to call villagers together. After a while a few people appeared, but they didn't mingle much with the villagers. From a couple of dreams, the elongated lance/drum was brought out from the hill. With the drum being played, the spirited beating on the the drum and harmonica being played, and everyone else keeping time to the music by clapping, we danced around the lot. Hearing led by the private, from 1800-2100, 4 times, which was done during this same village from 1800-2300 (again using). We then also went up to the hill. The private from Bung went to sit with the private.
I have learned that when a young girl of 8 or 9 was supposed to lead the presentation of the rice to the monks. However, there was no other men, and the young girl was too shy. Thus, Mr. Nyum finally decided to lead. We started out my kolintang 3 times. Then Mr. Nyum led us in a slow "I throw raffia in...", following which everyone in a slow procession to the monks. There was no discussion followed as Mr. Nyum did not know the proper chant. Finally because led the chant. Then Mr. Nyum led go to the basket of rice and presented it to the monks. Then people helped. The monks from the visiting and then chanted a "new hope" during which water was passed through the crowd in the bowl as usual.

When this behaving was over, people talked and talked among themselves. Then someone requested that the head priest of the united with give a "sermon." He expected and finally began delivering a "sermon" in a singsong voice that was a 15 sonata on the court and a full harp singer.

The head monk was very famous for being able to predict the lottery numbers. So someone asked him to figure out what would be the next number. He wrote in the book, "231, 232, 233, 234, 235. Things next are 236, 237, 238, 239, 240." It was a bit difficult to understand his words, but I was able to make some sense of his words, more a lot of people drew their own conclusion from what he wrote.

Finally, we kept singing 3 times and returned home.

Today's talking with Mr. Nyum about the meaning of the ceremony, he said that in other times during the rice season people used to do this ceremony because people didn't have enough rice. But now that we're getting better, it's because that the custom. Families can be presented to the monks as well as nice.

Henshaw's illness:

The headman was around today and said that he still has back pains. He said if they don't clear up soon, he will go to the hospital. From what I can gather, he is troubled in that area because since the peace has been set off by a neighbor, he has more disagreements and is off his farm.

11/9/63

THAI KINGDOM:

Today, a group of young people from the town came to visit. They wrote a letter to the king. There were some incidents on the night of the first fire. They came down the road. The chocolates (from S.D.J.) processed around the town. With inside of it around the local as we had done in B, and they (where there is no electricity). The group came about 11:00
From the above group through time to retain and pass on this skill.

He has also worked in Vietnam as both a construction worker and a sampan driver. He
wants that as a construction worker, he made 1000 VND/month. He didn't like to be a
construction worker because it is too tiring & because he couldn't make as much money. He
lived in Vietnam for 12 years.

In the last couple of days, we have lived on survey visits in the village - Thuy St., Patrick. To
a result, my work has been rather disrupted.

Thuy St., Kinh Hoa

Last evening, we heard the drum being sounded in the yard at about 8:30. This was to call
a spirit village meeting to discuss which best will sponsor a Thiet within ceremony.

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Every weekend is associated with the spirit veneration.

"Keeping of Land" is an occasion for a variety of ceremonies & customs. In BMT, despite what we
had been told before we went to Bangladesh, many of them were not performed. This is so good for a
variety of reasons:
(1) no more job in the world;
(2) no stimulant key leadership - the
headman had only been persuaded to have a large function, possibly for one venerate, but he was
eventually persuaded against it;
(3) the small scale of the village - other large, village were having
much larger celebrations which draws people from this village. Another point seems to me to
be relevant in this regard. If a ceremony is deemed "unnecessary" to the well-being of a village.
11 September 1963

In Mahasawakham

18 Sept. 1963

In MK

19 Sept.

In MK

10 Sept.

Leave for Kusut & Bangkok

21 Sept.

Kusut

22 Sept.

Bangkok

23 Sept.

Bangkok: Dinner with Francio Crappa

24 Sept.

Bangkok: Lunch with Lucian & Jane Hecks

25 Sept.

Bangkok

26 Sept.

Bangkok: Dinner with Tom Kirsch & Peacock & Ngetta
27 September 1963

Bangkok: Dinner at ‘Fanna’ (Shalom Fanna, USOM Advisor)

28 September

Bangkok: Dinner with Brian Stevenson (friend) at Pim's

29 Sept.

Bangkok: Lunch with Bill Klauser, Asia Foundation

30 Sept.

Bangkok: London-Cornell Seminar

1 October

Bangkok: London-Cornell Seminar

2 October

Bangkok: London-Cornell Seminar

Contacted Mrs. Emily Jones, Coordination Center for Southeast Asian Studies