1 February 1964

Mahawadham: June to see Hr. Chauphit.

2. Feb.

MK

3. Feb.

MK
The morning ceremony was as follows:

*Pyan khāw chǐ*:

This morning and especially on this morning was the ceremony of pyan khāw chǐ which is performed on the 3rd of the 3rd month. In the morning, people make a sacred meal and the whole ceremony begins with the sacrifice of a chicken. Then, a meal is prepared and eaten by the family. After that, the head of the family offers a prayer to the spirits. Finally, everyone in the village takes part in the ceremony by eating the offerings and participating in the various rituals.

*travelling salesman*:

When I arrived in the village this morning, I was greeted by a travelling salesman who asked me if I would like to buy anything. I declined, but he continued to show me his wares, which included clothing, shoes, and other goods. He was very persistent and wouldn't leave me alone until I bought something.
The ceremony centered on the shrines of the spirits. Representations of every household (about nine families) would bring their images of gods and their offerings to the shrines. Every little bit of food and drink would be offered to each participant and placed in front of a basket shaped like an "egg hine":

This offering was made by one person. Khon khaw phang (B14772922). The second person called the container khau ngang (B12726020). The next person called the one next to him khau ngang (B12726020). The last person called the last person khau ngang (B12726020). All agreed on the use of this offering. At the end of the ceremony, the

point is to take it to the boat and present it to the phrpai and to the phran. The food would be offered to the Buddha statues on the "altar": the ritual of food taken to the boat.

The participants would be taken and divided up accordingly to the idea that all the various rice dishes and khai khiew would be collected together. People got these things done in the kitchen. Some women brought 100 to 150 containers of various dishes which they would use during the ritual or as part of the ceremony.

The priest and a woman from B. D. M. B. had come to participate in the ceremony. The head priest from B. D. M. B. acted as head priest.

Before the ceremony began, a bowl of rice was placed on the "shrine" in the back of the kitchen.

The ceremony followed the pattern similar to that in all Khmer ceremonies. Phr. Si. B. K. nicknamed "Kham" offered food and began the chanting. In front of him had been placed the khai mo ngkong which held khon phai, three piles of cumin, rice flour, and rice flour. A large calabash attached to the wood. A shaped stick and cowing from pile to pile and a lighted candlestick. Phr. Si. D. K. offered which the two lighted candles were taken from the khai mo ngkong and placed in a separate wooden pole and placed on the front of the priests. The head priest of B. D. M. B. gave the "precipitation" while holding a leaf and a lemon in his hand.

When this was finished, Phr. Si. B. K. played the drums and presented the khai mo ngkong.
The thread was passed from priest to priest to make it noise. Then followed a chant which
the thread was being held. During this chant, the large took a small with scope plate
around collecting money. This money was halved divided up and given to the 2 priests of
the 2 parties. Towards the end of the chant, the string was re-collected and passed down on
food point who surrounded it around the horse-shoe shaped stick and placed back-on
the khaj njitghen.

Then Phis: Yith: chanted alt 4 priests 7 novices then chanted. During this time the food was brought forward. Then followed. The presentation of the food lead by
Phis: Yith: Fantastic amount of food, many types Khao Kao, Khao Yai, a kind form
of khao yai, but only one plate many sort of khao yai which from the
khao yai dish.

Priests finished, people ate. Before people had quite finished, Phis: Yith: began
chanting again, requesting more. The hand point gave the priest mentioning the
ceremony of khao yai which heard from whole. Many people did not remain to
hear the sermon, and chanted continued eating during the time. Someone during
the time when the people had been eating. The elements of the khaj njitghen were
placed on the “altar”.

Following the chant, the priest made Phis: Yit: chanted, nome phakthamon
(กษัตริย์ ไชยศิลปะ)

Then followed the Khao Yai, during which some people passed water through
the floor, while others passed it into the offerings for Phis: Yit: chanted.

Then came the Phis: Yith: chant, during which the offering made a short chant.
What was left of the holy water was taken home by the people.

After this formal part of the ceremony, the following things happened: (1) Some people placed rice
on the ground, on the house, and perhaps on the altar in the small grounds; (2) The offerings for
the khao yai, were mainly placed on the Phis: Yith: (or phakthamon) because this is in the
central part of the village (according to head priest). This was a central place for placing the offerings,
through several people placed them other places (Mr. Ban Thong sang that if the offering is
thrown, it is placed at 50 m/s, but if it is 4 meters - a rectangle box - the place at 50 m/s);
by the priest held the offering for the khao yai and presented it in the bowl.

Meanings of Khao Yai Ceremony:

I tried from several people - Dei Khon, Mr. Ban Thong, the head priest of Ban📊
Mr.-they, to get the meaning of the ceremony. The ceremony was that the ceremony must
be held in 3rd month. After the rice has been brought into the ceremony center around the
offerings for Phis: Yith: the Earth Goddess. This latter fact to all pointed up in that
the ceremony has made the ceremony be given to the Goddess, by means of passing the water
into her offerings during the ritual dance.

It would seem that the basic meaning of the ceremony is to thank the Earth Goddess for her beneficence during the past rice cycle. Then the blessing of
abundance of rice (brown, yellow, red, white) and rice preparation (khao yai, phakthamon).
Today, Mahlie Thum showed us her paga treasures: two wrapped in a napkin and placed in the opening. She had old money (a long elongated, beaten copper coin), a little metal silver ball which used to be used as money in the court area, and some old silver coins, a silk packet (called a lom phan najam) which her mother made and her father once wore (her from some place in China), a ring, and a ring of her own gold carabiner, and a needle case. It was really nice and touching seeing her passing on her family's worldly possessions. She also gave us a large coffin-shaped box called ngor, which apparently is used for anything. She is also a sticky rice-making chief called ngor, which is passed down from generation to generation. The current headman's wife also has a box passed on to her.

In showing us these things, she explains to his younger viewers that the worldview should be instilled in them. She also shared that she used to own a lot of traditional manuscripts which she took to be travelling with her when she came through.

History of Families in Vang Vieng:

Mae Luem also had the remnants of a book which had been passed by Sua. She has

Song on the occasion of a wedding sponsored by the monastery. Her father’s aunt calendar

Attitudes Towards Vang Vieng:

Mr. Phan’s father was also headman. Phum Thum said that Mr. Phan’s father was headman, followed by his father, and then by Mr. Phum himself.

Febr 1964
"THE FOUR ELEMENTS"

Lao (and other Thai people) believe that all things are made up of these:

(๕) ๙ ๑) - The four elements - which correspond to the traditional 4 elements in western thought: 火 (ho), ⚪ (tong), 泉 (tan), 火 (ho), 土 (so), 木 (mu), 火 (ho), 金 (jin), 水 (si).

In the human body, these correspond to flesh, blood, jowl, kidneys, body heat, located in some in-vent; and the breath.

7 February, 1964

Rose McLeod:

Mrs. Ng. changes ฿1 to 1 litre for every 3 ฿ of rice: millet (12 mill.
written differently before, it is wrong). In local village usage, one ฿ (฿1)
ought (two twines carried on one side) equals 3 ฿. A kilogram (kilo) of rice
equals 30 ฿. Getting 1 litre of rice is better than being paid in money because
1 litre is equal to ฿1.50.

OTHER UNITS OF MEASUREMENT:

In gold, the unit of measurement is ๙ ๙ ๑ which equals ฿1,800. ๙ ๙ ๑ is divided into ๙ ๙ ๑ (๙ ๙ ๑) which in further divided into ๙ ๙ ๑ (๙ ๙ ๑).

In village measurement, a ๙ ๑ (๙ ๑) is a broad, unit being the distance
between the elongated line of the middle fingers. This unit is used for measuring
such things a bamboo walling which was little more than ๙ ๑ square.

Ms. Pham's Family:

The parent of the present headman had 9 children, all of whom remained there 12
siblings have had a great influence on the opinion of LST. They are listed below with
appropriate comments.

1. ๙ ๙ ๑ (Ngai Mi Thoqchayi)
2. ๙ ๙ ๑ (Ngai Zinh)
3. ๙ ๙ ๑ (Ngai Dinh)
4. ๙ ๙ ๑ (Ngai Dinh)
5. ๙ ๙ ๑ (Ngai Pham)
6. ๙ ๙ ๑ (Ngai Pham)
7. ๙ ๙ ๑ (Ngai Pham)
8. ๙ ๙ ๑ (Ngai Pham)
9. ๙ ๙ ๑ (Ngai Pham)
10. ๙ ๙ ๑ (Ngai Pham)
11. ๙ ๙ ๑ (Ngai Pham)
12. ๙ ๙ ๑ (Ngai Pham)

Some objects of material culture:

๙ (Thai ๙: Loo, ๙: ๏) a crotchet which is suspended from a beam.
A New Dream:

A couple of months ago I heard (and read) about a child who had been born in a small province which was claimed to be a supernatural being. The idea that this child was born during pregnancy, the mother's stomach and abdomen are not considered as normal, as the mother, the child left and re-entered many times. Yesterday, a woman came to the village and told them all of the child's movements until he was about nine months. The dream was made and in cutting with a knife together for meetings (see diagram).

5/2/64

Ceremony of Tângphâc'hô at S. Mô

Today we witnessed the ceremony of Tângphâc'hô (at S. Mô) or "cleansing of a contaminated" at S. Mô. The ceremony was to be cleaned so that it could be used for building a new school.

The first thing that people did was to dig up the bones of the dead in the ceremony. They were collected together and placed in a special coffin along with small boxes.
Charles F. Keyes Field Notebooks, Thailand
Original hand-written version

Written February, 1964
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The ceremony.

The ceremony began by the high priest leading the people in a dance ('ij, 'ij'), during which the people alternated. This was followed by the three 'ij's, and then the dancing took place.

The 'ij's (not the same as the Phuket 'ij) was called 'ij (îj). The 'ij was the same as the Phuket 'ij, but the dance was different, involving a different type of music and movement.

There was also a special song that was sung during the ceremony. If a ceremony was a large one, it included 8, 9, or 10 people. In a smaller ceremony, it would only have 4 people - a group called 'ij (îj) (i.e., 'ij).

During the ceremony, the priest recited a chant.

After the priest had finished reciting, the people would then move on to the next step.

After the people had finished reciting a chant, there would be a short pause before the next chant began.

A temporary altar had been constructed in the open area of the ceremony. It was located where the main part of the ceremony took place. There were several platforms for people to stand on.

I have never seen such a scene in any other society where people held a dance. In this society, the dance was performed to the beat of a drum that was played by the high priest.

The drum was played on the head priest's breast. The priest would then dance back and forth, following the rhythm of the dance. He would also sing a song while he danced.

The dance was performed in a circle. The people wouldstand in a circle and dance around the central figure, who was the high priest. The dance was called 'ij and it was performed to the beat of the drum.

The dance was performed in a circular motion, with the people moving in a clockwise direction. The dance was called 'ij and it was performed to the beat of the drum.

During the dance, the people would sing a chant that was performed to the beat of the drum.

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Piora Namo Thothei and Thong Noni

This evening Mr. Wiharnau came and we discussed the funeral part of

them on ceremonies. I know that this was for the purpose of "sacrificing" to

ancestors - human, human, supernatural - and is called, in Lao, sii jet nihom

(สิ่งเจติบัม). Mr. Wiharnau explained this process, by explaining that when the deceased

is naked, the distribution of this meat and not to recipients. In other words, the dead

are "black and white" (black) and have been "emphasized" (white) as the remaining

deadness, and "distribute" (white) it to all beings. This same principle holds for the

hand-rite into the Nanggai, but in this case the meat is received for specific "gifts" so

that they will have the household alone. Thus is an accompany expression in line with the

tradition of receiving the dead under the Pho Phi Pho Phi (thoang phirai pao)

(ทะลุ้งป่าไผ่ พ่อป้า). I am not quite sure of the meaning.

There was also custom:

They were several customs concerning the thumabai ceremony which, inquired

into with Mr. Wiharnau. On two occasions, several responses to a type of Pho

called in Lao, professed person, which was worship in the village (มีพ่อ), but which

Mr. Wiharnau, 3. Chumphorn, stop the trade (มี, See pp. 53) to .6 (above).

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10 Feb. 1964
MK

11 Feb. 1964
MK

12 Feb. 1964
MK

13 Feb
MK

14 Feb MK
MK

15 Feb
MK
Last evening a young man by the name of Banlar Sai Thuk (บัญชัย ศิริภูผิว) and his wife, Kao (สาว) paid me a visit. This is the 3rd occasion on which they have come. The history of Banlar's family is very interesting. He father was a young man capable; he had been ordained, had walked to Kao and then back to the brain to Bangkok. He spent 10 years there. I asked if he was against all this time, he answered yes because that was the only way to receive education all the time. He returned home with a large number of old books written in Khmer & Burmese in (new) script. He then became head about 3 years in Sukhothai for a while. But he didn't want to remain a priest for so he was discharged and married the other name of Mr. Phraya, the Chatuchak Park Superintendent.

I asked what occupation he followed, if it happened that none because he didn't like them. Very suitable official. Then the returned to teaching. Meanwhile, he retained all of books which are now in possession of his son (one of which was given me).

But first in a house at Chatuchak, the main primary school of Chatuchak & one which Mr. Chaiwut's used to be headmaster. He was not pleased that his wife accompanied him when to this time very rarely accompany their headmasters.

* * *

Yesterday, I was talking with Phraya, the chief populator of one of the nests in town. He was telling me about how he studied in the French part of Bangkok when he was younger. For a period of 1 year, he learned in writing systems—and was studied the new simplified system for 1 months.
The migration received the name because of its 3-comma shape resembling the shape of the cow.

Death Customs:

When a person dies, his body is laid with the head facing west. We do not know the reason for this custom. At any other time during one's life, someone in sleeping, the head must not be pointed in that direction. This explains the distance of our second door when sleeping. How we had changed our bed to receive the benefit of the observance, need not be explained here.

The ceremony for the dead on which bones are placed in a light in called Chon (Chon or Chong) - lit. "to distribute fire".

Death Customs:

Mr. W. explained about the placing of a new born child in a wicker creel, lying on their back. He said that in child is taken outside & the tragic scenes while the person is in the hospital are not viewed by the baby until he is inside. This corresponds to the pattern which the Praya Amman describes in the CPR. (See Praya Amman in "Customs Connected With Birth and the Raising of Children" in Life and Action in Old Siang, p. 133.) In which the speculation is: "Thieves steal a spirit child, since they are human child! whom child is this? Take it!"

Why a wicker creel is used. No one was not certain, but thinks that it might have something to do with death's angle.
The main purpose of the Cooperative, as described, was said by the people from Bangkok, in order to provide loans for people. Loans are made at interest rates of 8.3% to 10.000 per month, or 8500 to 10000 per year. There are different types of loans, depending on how they are to be used, and the length of time in which the principal must be paid back varies accordingly — anything from 1-10 years, but the interest rate remains the same.

To found a new organization, at least 10 people from villages must apply to the Department of Agriculture. Their petition will be considered by the Agriculture Office. If needed, information will be requested from the Agriculture Department. Similarly, the newly formed organization must apply to the relevant government offices.

I met with Mr. Wichian and other engineers in the U.S. who made pipelines for the new organization. He wrote, 'It involved almost exclusively one shrine. That was written. A few words are the Phra Phraothai, a sacred place, and express skill. That says, in the late 1950s.'

Tomorrow Mr. Min will sponsor the ceremony of the headman for the purpose of placing the home of his dead wife into a temple. In the evening, he will sponsor a meal performance.

Note: For tomorrow's meeting:

Nothing was done this morning to invite me to accompany him when he goes to

The head of the wife is, the deceased widow. Tomorrow evening at 6:00. He says that the head of the wife is, in fact, a woman, but he thinks it should be $500 to $100. He can have it to the temple.

B Memorandum:

Noted this morning that the home of Mr. Srin Kromkingh. He has that looks

He is a modern coffee shop — had disappeared. Mr. Niyom that is too and his family have moved to B. Khonkaen.

Thank you for putting your own into the thing.

Today I learned about the ceremony of the headman for the dead wife of Mr. Min; the new headman. This morning, preparations were being made. People were making the new building, a modern, rectangular structure which I have described before.

This is a modern building home for the dead and is called a (min k) pleekrath in Thai. Inside

This device is placed in the temple, 3 pieces of betel, 2 nuts of cashew, silk and thread, showing him.
Death Rites no Yumde:

Tomorrow, Mi's will sponsor the ceremony of an-ki-khi-dia, for the purpose of placing the bones of his dead wife into a tomb. In the evening, he will sponsor a minor performance.

Nay's Burmese Medicine:

Nay was over this morning to invite me to accompany him when he goes to requisition the hand of his wife to the Land Office tomorrow morning at 6:00. He says that the two lots of the girl is valued at 3,400, but he thinks it should be 2,000. His own name is in the Parish.

Migration:

Noted this morning that the house of Mr. Srin Khmerly is the house that looks like a hotel or a coffee shop - had disappeared. Mr. Noy said that he was going to leave his family and re-visit his home in P. Phnom.

Teak for building houses into the That:

Today February 17, there is the ceremony of an-ki-khi-dia for the dead wife of Mr. Mi. They are building the headman. This morning, preparations were being made. People were making the things above - a wooden pyramidal structure which I have described before. This is a male-burial house for the dead and is called the Phnom Phnom. Inside this device is placed 3 pieces of wood, 2 made vertically, 1 made horizontally, and inside them,
The affair of Mr. Khun's was quite a different thing, though of the same purpose - a dedication ceremonies for the new temple in front of the house. The ceremony followed the usual pattern in the village. The main event was the presentation of food and drink to the spirit of the house. Mr. Khun's was invited to preside over the ceremony. The ceremony took place on the second floor of the house, where the spirit of the house was believed to reside.

During the ceremony, the priests and other participants conducted various rituals and ceremonies. The priests were dressed in traditional attire and conducted the ceremony according to the village customs and traditions. The guests were invited to participate in the ceremony and were offered food and drink. The ceremony lasted for several hours and concluded with the presentation of gifts to the spirit of the house.

In conclusion, the ceremony was a significant event in the village, and the presence of the village elders and community members added to its importance. The ceremony was a testament to the strong cultural heritage and traditions of the village. The participants were all very happy and proud of the occasion, and the ceremony was marked by a sense of unity and togetherness.

The ceremony was a memorable event for everyone who participated, and it served as a reminder of the importance of preserving and maintaining the cultural heritage of the village. The village continued to thrive and prosper, with the community coming together to celebrate events and traditions that were important to them. The ceremony of Mr. Khun's was just one of the many events that brought the community together and strengthened the bonds between its members.
a religious dialogue during which the deities (deities) were entertained in formal conversations tone about various death customs & beliefs of the Brahmin. I knew them well and often joked about them.

When they had finished, the monks were given presents. Then the yang sikkim was made, by taking a string and stretching it between the two priests, touching the yang sikkim to the string. When the priests had finished the string was cut and the monks were collected. The monks then took off the rope and presented it to the two priests. This is a tradition in many countries, we receive the yang sikkim in parts. The priests were then given lunch.

**Misc.**

One of the paintings from the temple - one who used to be an "Ingenious Doctor" for the King's army - said that he had a rich erma (inferred) in which he kept the same medicine that he used in the village in Brahmin style in the last 20 years. Actually, I think it refers to the Northern version of the medicine.

20/3/64

Thammon Day [sic] [1000] or 10,000

This morning, the Thammon ceremony in the temple of the Lord, the king continued. At the end, it was a procession past by in which the "jewelry" was carried on a sedan chair, followed by the priests, etc. This was being carried out. There were followed by various festival songs on their way to the temple. At the temple, there were some other people who also came to the temple to present gifts.

The present style is "Ther" in the village. A yantra consists of a woven bamboo shape like a basket, placed on two bamboo poles. In the "Ther" is covered with banana leaves, raw sugar, and marigold. The temple is surrounded by a painted wall.

In a basket were placed a bowl of rice which was wrapped around a banana leaf and contained of poppy seed, rice, and marigold. The "Ther" is covered with banana leaves, raw sugar, and marigold. The temple is surrounded by a painted wall.

The basket was made of bamboo. The cloth was cut at one end, and a little piece was tied at the other end and attached by string. Now, in this basket the food to be presented to the monks.

Finally, there was a tray on which had been placed rice, flowers, etc., tied in a bamboo basket.

The priests were not present when we first arrived, so they had to go to a Therammon ceremony. When they arrived, they placed themselves in the following manner. To the left of the altar, facing toward the altar, were the priests, followed by the monks behind the latter and the women. At some little distance away were seated the priests and the women. In front of the priests and the women were seated the priests and the women. In front of the priests and the women were seated the priests and the women. On the meadows near the women, and a few others nearby, there were the priests and the women. On the meadows near the women, and a few others nearby, there were the priests and the women.
1st the banana branch & flowers were taken from the tree and placed on a small dish (the same were given to the head priest of B.A.T.). Then the incense was lit & the ceremony began by incense burning which the banana branches were held up in front of the participants. The B.A.T. held the priests & men in front of the face which the "praises" were "printed" and given. Then the food was presented to the monks & residents.

A mat which had been brought into the house was laid on the floor. On it were placed two dried banana leaf containers with fresh banana leaf containers placed on them. There were prepared two offerings to the deceased def. meat were placed in the containers, i.e. the meat were prepared and kept in boxes. The large basket which is regularly used for offerings to the Buddha image was also placed on the floor as food were placed on the other offerings. There were added at the same time when people had boat services, 5 magazine sheets kept on the bowl). In this case all the food being used came from the family of the deceased. Also, placed on well were a yellow coat of clothing as in front of the mat was placed the yellow cloth or "nunbu" for the dead. After that, water was poured over the head offerings. Also, noticed here is the rice which is usually poured to be placed on top of offerings. Buddhist people coming to the altar and on morning, 5 were partially used in the ritual washing of the offerings.

Then, after this arrangement had been made, the monks had finished eating, the large basket (used usually for the Buddha image offering) was taken & placed in front of the temple while one of the sons (the member who lives in B.A.T.) presented some banana branches. Another was lit & attached to the banana leaf offerings & to the head basket which were then presented to the priest & then taken & placed on the altar. Then the banana branch, the clothes, the pillow of the monk & one banana leaf offering were taken once & placed in front of the priest. The banana branch, followed in order by the banana leaf offering, the red silk pillow and clothes were presented to the priest. Then the "hemp" was taken over and presented. As things were presented, they were removed & placed back in their original place. Then the priest chanted the chant "thank you", chanting which one of the sons, N. Nakahara, began pouring water through the temple & then led to one priest in the chant, all people joined in. During this chant, the priests held a fan in front of them, N.B. If there's any water left in a container at the end of the chant, it is supposed emptied at the end.

At the conclusion of the ceremony, the large basket in the house was already removed. The banana branch, in the "namb", the banana leaf containers of food, the "hemp", were removed from the house & taken to the next ground below. A hole was dug between the house & the large basket, the correct banana leaf container was placed under the hole. In the hole, the banana leaf containers were placed, then the contents of the "namb" were poured over the offerings in the basket. Once these were poured in, the next was filled with soil & the thing placed in the hole & level earth. The thing would be left standing deep in a few hours and then would be removed by the priests. At the end, water was poured around the thing on the loose earth, & the remains of the banana branch were poured on as well. The "namb" was therefore not outside.
were divided because people felt that it was an inauspicious day. Though he himself
would not care, he reminded the state of others. He will build the house on the
inauspicious day. He said that people believed that if one builds a house on inauspicious days,
they are inviting illness.

Uses of New Chinese in language:

There have been some definite changes in village language since their influence appeared,
particularly since education has spread. I have noticed that when most people when they
write letters (if they write them) and write in their native script, Mr. Li follows. This is because people have studied written language only in their
native script. Mr. Li applies this to because he has studied written language only as their
native language. It is not quite correct, I should say, as people also do study the
written language and the Braille - the Han script (Shin Min). But relatively few
people (especially native) can read the script if even fewer can write it. Furthermore,
this script is reserved exclusively for the educated society which appears in Bewan.

I have also noticed that with priests in formal ceremonies, they will open poor use
their words and use their pronunciation for oracunes, though they are still essentially
speaking tone, because I noticed in the "dialogue" situation between two
priests, they will use their pronunciation and the, though such does not appear in
in formal situations.

This, I have observed that many people, both with some education a village who
work in front of audience, even though the audience be sounded nearly exclusively, if they
speakers, will make speaking Thai

I discussed this language question with Wico Brown. He pointed out some other things which indicate change in language. In some standard and written Thai, words in a three-way distinction (n, m, l) in Central Thai, would make with initial (n) change to (m). He claims that most in lao, all the same words would change to (m). However, he claims that through the influence of Thai words which originated pronounced (m), with an initial (n) in lao, have become borrowed back from Thai with an (n). An example is the word "to study" which is written with end initial (l) in Thai - (nian) - in lao - (nian) - in CT. However, the end for school in Thai is written with two initial (l1, (longer) in l1 English1) in lao and (mian) in CT. Obviously, the word has been borrowed in lao from CT. In lao, one finds, currently, the following situationI with words which are written with an initial (l1) in Thai: (1) some words beginning with (l1), (2) some words beginning with (m1), and (3) some words beginning with other (m1 or n1). There is probably that words in the 1st clan are those which belong only to lao; those in the 2nd are borrowed words from Thai; and those in the 2nd are ones that have been borrowed from something with the kind lao from.

Interestingly, these words have been borrowed into lao and that the language is changing accordingly. Mr. Mej will often point out that there are words which the old people use which the younger people can not use.

Setting a Bride Price:

Last morning a group of villagers (about 10 in all) were over to be long to settle on a bride price for Noy. When we arrived at the house, Noy's sister was ahead because she couldn't wait into the bargaining. Then, when ready to bargain were led into an inner room - this included Miss Phim (l), Miss Lu (l), Miss Ching (k-t- and h), and Miss Kham (l), a widow from the village who was very close. Miss Kham was the woman who drew the attention of Noy and whom Noy had been asking to come and see myself. Also, inside were the representatives of the girl's side - an old grand father who seems he is 70 or 80, otherwise, just a middle-aged man, the father to whom I was introduced later. Certainly, he did not participate in the bargaining. While 4 horses (but not reque as in lao which would be brought only on the conclusion of an agreement) were placed in the corner of the room along with one small knife and long, no woman were present. The conversation began in a quiet tone but very rapidly moved to the subject at hand. The first figure of house was from the mukh side and was 60. The female side asked 700, a figure they struggled at for a long time. During the course of the bargaining, the relative status of the disadvantages of Noy's and his own side were discussed. One that seemed was the girl's side mentioning that Noy had been married before. This was shrugged off by the male side as being of little importance. A disadvantage mentioned was the girl's side was that she was then dead.

Mr. Kham - Mr. Lu seemed to carry on most of the bargaining in the middle, making successive offers of 850, 600, 850. Finally, 700. By this time, the bride's
On 21.2.44

and countered with a request for $300. It is interesting to note that all figures always include the number $1. This was explained, always occurs in bride price ($200 always). His wife tried to explain to me why. She said that there are two sides of a which are especially auspicious, then together they equal to $200. The following figures are given for wedding weddings:

When the point was reached when the bride side was offering $300, the bride side $200, amount of a statement was reached immediately. The bride side said $200 was good, that would be acceptable. This was accepted condition of marrying among the bride side. Finally the bride side said that he would have to ask Noij. He subsequently returned back that he would not accept $200. The bride side said that this was the final figure, that it is a sum. More discussion occurred on the bride side. Finally, Noij was asked again if it occurred to him was the figure desired again. After the decision was reached, his wife set out on a journey which was received by others.

Noij was asked for, while we were waiting for it, two other things occurred:

1. The bride brought back $200, which was given to the grand father in a ceremony by paying it in a written slip if the bride side keeping before the grand father. He explained that clearly it entered several times that $100 was still to come. I received the agreement of the bride side. If payment, the marriage

were not to occur, then the $200 would not be returned.

Also, a date was settled on. In this case it will be the 15th to 17th day of the 12 month.

This is interesting in only. Noij told me he would be married in the 12 month.

Thus, and only then, was the bride brought. Also, all their furniture and possessions began. If no decision had been reached, no food or drink would have been provided.

In fact, at one change the bride had threatened to return home because of the strong anger of the girl side.

The bargaining had lasted a good $2.5/4 hour, when we reached $300, we were quite a note by Noij’s father. It was 11:30 by the time we returned home.

GREETINGS

This morning some women from a village along the Chao Praya came “praying for rice” because their rice was destroyed in last year’s flood. To get this they brought fish (both types) which they paid $200 (12.50) in rice.

Mr. Aon paid hands $200 and gave rice (200) for it “bowl” of fish.

HOUSE BUILDING

Today the house of Mr. Aon was worked. The work began early in the morning — about 6:30am. First the house was dry and then each of the pieces were brought to laid beside the people hole. Each piece has its reverse and specific position in the house. The following changes are the price:
When the house has been completed, the things which are preserved in the house are taken by the men who are the husband and the brother, these people are the procession led by the diyu holding an umbrella. The procession as being a symbol of the family having come from a far distance to take possession of the house. Thus, it in the procession it is necessary to have khittho, identity, clothes, mattresses, pillows, and other things to be used in the house. Now, everyone is very prepared to feed the people who have come from a long way.

When the procession has circled the house 3 times, it stops at the stairs (ladda) which have been placed in the front. A person after that, (and is not empty,) the head of the house and who is in the house sits Mr. Siwo, when the people, procession have come. After that, Mr. Siwo announces that they have heard the news that there is a new house which has been built and they have come to live in it. Then Naka Sama, the same owner of the house, knight of the states to Mr. Siwo led her in worshipping.
the new house. This ceremony is usually performed by the bride and groom together, and parents of the bride, and the gift is placed on the ground at the entrance of the new house. The parents then light a candle and walk through the new house while reciting prayers and blessings.

On the Feast Day of the New Year (Yangkaeb), the people prepare the rice and spread it on the ground in front of the new house. They then place the new house in the middle of the rice field, and the people build a small altar with offerings of food and fruit around it. The offerings are then placed on the altar, and the people offer prayers and wishes for a successful New Year.

On the day before the New Year, the people gather to celebrate and exchange gifts. They also prepare a special dish called "khuak," which is a type of rice pudding made with coconut milk, sugar, and nuts. The dish is then served as a festive meal to celebrate the new year.

On the New Year's Day, people go to the temples to offer prayers and offerings of food and fruit. The temples are decorated with colorful flags and lanterns, and people come to pray for good fortune and a successful year.

In addition to religious ceremonies, the people also participate in traditional games and activities such as kite-flying and dragon dances. These activities are performed to bring good fortune and prosperity to the community.

In the evening, people gather to enjoy traditional music and dance. The music is played on traditional instruments such as the gong and the xylophone, and the dance is performed by a group of artists who wear brightly colored costumes.

On the New Year's Day, people also exchange gifts and greetings. The gifts are usually small items such as candy, cash, or small presents. The greetings are often accompanied by songs and dances.

Overall, the New Year is a time of great celebration and ceremony in Thailand. It is a time when the people come together to honor their traditions and wishes for a successful new year.
23 February 1964

To MK

24 Feb.

Travel from MK to Bangkok

25 Feb.

Bangkok: Dinner at Peter Box's

26 Feb.

Bangkok: Dinner at Peter Box's

27 Feb.

Bangkok: Dinner at Shillem Swen's

28 Feb.

Return from Bangkok to MK

29 Feb.

MK

L Messi