1 February 1964

Mahawibhan: Jans to see Mr. Chun Phit.

2. Feb.
MK

3. Feb.
MK
February 4, 1964

Bun Khàw Cì:

This evening and especially tomorrow morning will be the ceremony of khàw wcì: which is pronounced khàw wcf: (คำว่าคำว่า) in the local dialect. Yesterday, people made or prepared one of the special khánm for this ceremony—the khàw kìap (คำว่าคำว่า) or khàw khìap (คำว่าคำว่า).

Yesterday and today they also made the two ubiquitous rice dishes which appear at nearly all ceremonies—the khàw phùìn and khàw tôm. Finally, tomorrow morning they will make, just before going to the wàt, the particular khànm for this ceremony the khàw wcì: (คำว่าคำว่า). Khàw kìap are only made for this ceremony and for the ceremony of Bun Phrá Wè:t.

Travelling Medicine Salesman:

When we arrived in the village this noon, a travelling salesman—rather than salesmen—were here. The main salesman was giving his pitch by showing magic tricks. The only one which we observed was the placing of an empty handkerchief on a empty board and yet apparently something was underneath the handkerchief because he moved and he hit it with something and it sounded hard. The magical slight-of-hand is termed kò:n (คำว่าคำว่า) which one person spelled for me as คำว่าคำว่า. The main salesman was accompanied during his patter by others on drums and cymbals. They were selling laxatives and a medicine "to protect the teeth". Laxatives were quite popular and Mr. Ngaw says that most people take laxatives at least once a month.
February 5, 1964

**Bunkhà:wci:**

This morning I observed the ceremony of khà:wci: (khà:wkì:yì). Every household was preparing khà:wci:, cooking the khà:w kì:ap, and making the kapkhà:w. Khà:wci is prepared by taking already cooked glutinous rice, forming an egg-shaped lump which is then stuck on the end of a bamboo stick. This lump is warmed over the fire and then is painted with beaten-egg, and toasted again over the fire until the result is a nicely browned lump. Then it is removed from the stick and some people will place a lump of palm sugar in the end of the khà:wci:. However, in a poor village like this, many people don't place the sugar in the khà:wci:. Such a situation as this apparently, is what has given rise to the traditional saying that "If palm sugar is not placed in the khà:wci:, the novices will cry." (For explanation of this saying see mòhorándòk cha:w isà:n.) We have not yet got the full method for preparation of khà:w kì:ap. All the trays or other containers on which the food for the priests is placed would include the rice dishes of khà:w ci:, khà:wì:aw, khà:wì:ap, khà:wphù:n, plus some dish of kapkhà:w.

Also we saw Mother Ho:m preparing a banana stalk container exactly like those used in the thambunbà:n ceremony. Again, this is called thò:ingnà:ngùa (correct spelling ที่ห หน้า น้า ) and is an offering for nà:ng thò:lànì:. The offering includes some items in the thambunbà:n ceremony, except in this case pieces of khà:wci: and khà:wì:ap are also added. Mother Ho:m says that this offering is always and only prepared for the thambunbà:n and the khà:wci: ceremonies. Certainly, I have not been aware of seeing them at other times.
February 5, 1964

The ceremony took place primarily in the ที่ประทีป. Representatives of every household (almost invariably a woman—very few men present) would bring their trays of food and their ท้องน้า: หน้า to the ที่ประทีป, then a little bit of food of each kind would be taken by each participant and placed on top of a basket shaped like an egg timer:

This offering was called by one person ห้าม ข้าว ภ(ร)า (ห้าม ข้าว ภ(ร)า). The head priest called the container ข้าวหน้า. Mr. Ngaw says this latter spelling may not be correct and he termed it, in Thai, พรหมภ(ร)า (พรหมภ(ร)า) instead of พรหมภ(ร)า. All agree on the use of this offering. At the end of the ceremony, the priests(s) will take it to the บ่อ and present it to the Buddha statue (the main one). My first informant said that it would be presented first before the Buddha statues on the 'altar' in the หูติ and then taken to the บ่อ.

The participants food would be taken and divided up according to kind so that all the various rice dishes and ข้าวหน้า would be collected together. People set their ท้อง down in the หูติ also. Some women brought bottles or other containers of water which they would use during the ควรกราม part of the ceremony.
The priest and a novice from B. Doim Maik Ya had come to participate in the ceremony. The head priest from B.D.M.Y. acted as head priest.

Before the ceremony began, a bowl of rice was placed on the 'shrine' at the back of the khuti.

The ceremony followed the pattern similar to that in all other thambun ceremonies. Phø: Sï:ha:, the thayok, acted as leader and began the chanting. In front of him had been placed the khai mongkhon which held kha:w tôm, three piles of cotton, leaves, candles, and flowers, a fai mongkhon attached to the horseshoe shaped stick and passing from pile to pile, and two lighted candles. Phø:sï:ha: 'requested the precepts' after which the two lighted candles were taken from the khai mongkhon and placed in a separate water scoop and placed in front of the priests. The head priest of BDMY gave the 'precepts' while holding a kàthîn fan in front of his face. (That is, holding a fan which had been presented to him in a kàthîn ceremony, and not one indicating status).

When this was finished, Phø: Sï:ha: chanted again and presented the khai mongkhon. The thread was passed from priest to priest to novice to novice. Then followed a chant while the thread was being held. During this chant, Mr. Tàip took a small water scoop and went around collecting money. This money was later divided up and given to the 2 priests and the two novices. Towards the end of the chant, the string was re-collected and passed down to the head priest who rewound it around the horseshoe shaped stick, and placed back on the khai mongkhon.

Then Phø: Sï:ha: chanted followed by the 4 priests and novices chanting.
During this time the food was brought forward. Then followed the presentation of the food lead by Phô: Sî:ň:á:. Fantastic amount of food; many trays of khâ:w kîap, khâ:wći:, a bî:p full of khâ:w tô:m, but only one tray each of kâ:p khâ:w which included also the khâ:w phû:n.

The priests finished and the people ate. Before people had quite finished, Phô: Sî:ň:á: began chanting again, requesting a 'sermon'. The head priest gave the thêt concerning the ceremony of khâ:w cî: which he read from the book (in this case 'head priest' refers to the one from BNT). Many people did not remain to hear the sermon, and still others continued eating during this time. Some time during the time when the people had been eating, the elements of the khâ:i mongkhôn were placed on the 'altar'.

Following the thêt the priests made holy water—nâ:m phräphûtthâ:mon (น้ำพรหมทัถเมหน้า)

Then followed the triat nâ:m, during which some people poured water through the floor, while others poured it into thô:ing offerings.

Then came the rõtnâ:m/hôtnâ:m (ร่อนน้ํา / ยั่งน้ํา) during which the priests 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 fence, on the trees, and perhaps on the thêt in the wat grounds; (2) the offerings for phrä nâ:mng thô:lânî: (the thô:ing) were placed in front of the wat gate in the field known as boeng bâ:n or nô:ng khâ:mê:n. They were placed here 'because this is the central part of the village' (according to the BNT head priest). This was a central
place for placing offerings, though some people placed them other places (Mr. Bunthiang says that if the offering is three-cornered it is placed at sā:myā:k, but if it is 4 cornered—a rectangular box—it is placed at sī:yā:k); (3) the priest took the offering for the Buddha image and presented it in the boît.

Meaning of the Khâwci: Ceremony:

I tried from several people—the headman, Mr. Bunthiang, the head priest of EMT and Mr. Ngaw—to get at the meaning of the ceremony. The consensus was that the ceremony must be held in the 3rd month, after the rice had been brought in and the ceremony centres around the offerings to phā nāng thōlí:ñ, the Earth Goddess. This latter fact is pointed up in that the bun made at the ceremony is given to the Goddess by means of pouring water into her offerings during the trīat nám.

It would seem that the basic meaning of the ceremony is as a thanksgiving to the Earth Goddess for her bountifulness during the past rice cycle. Thus, the placing of a variety of rice (black, yellow, red, white) and rice preparations (khâ:w tôm, khâ:w phû:n, khâ:w kîap, khâ:wci:) in the offering and the preparation of special rice dishes for this particular ceremony.

Household Wealth and Possessions:

Today Mother Ho:m showed us her prize treasures—kept wrapped up in rags and placed in the granary. She had old money (a long oblonged, beaten copper from Laos, a little silver ball which had been worked and which...
used to be the money in the rural areas, and some old Siamese coins), a silk phā:nung (called in Lao phāː njāː:w) which her mother had made and her father once wore when he was a phū:yālbāːn), silver earrings of her mother's and her own gold earrings. It was a really pitiful and touching sight to see her parade out her family's worldly possessions. She also owns a large coffin-like chest called a toː which apparently is not used for anything. This chest has a sliding board on top as an opening. It is apparently a traditional hand-made piece of furniture which is found in several homes, including the current headman's. She also has a bayonet mounted on a stick.

In showing these things, a couple of interesting remarks were made. She pointed out that the Northeast used to be included in Laos (made in reference to the Lao coppers). She also said that she used to own a lot of bai laːn manuscripts which she sold to a travelling mːː who came through.

**History of Families in Village:**

Maeː Hoːːm also had the remnants of a book which had been prepared by Phrá Mahāː Sːːng on the occasion of a kathin sponsored in the memory of his father. This book had two pages concerning the history of his father (very scanty to say the least). At least one interesting point should be noted—Mr. Phon's father had also been headman. Mother Hoːːm said that Mr. Phon's father was headman, followed by her father, and then by Mr. Phon himself. The following diagram indicates the line of succession.

![Diagram of the line of succession](image-url)
คำนำ

เนื่องในงาน ๓๔ พฤศจิกายน ณ พุทธ์กราช ๒๕๑๘ ซึ่งทรงลงพระนํ้าที่พระราชทาน
กรุณาณความกรุณาฯ หลวงพ่อท่านสมเด็จพระเจ้าอยู่หัว ฯ ทรงกรุณาจัดให้ให้
ตามบรรดาภิปรายในวาระการยกย่องฯ ในเรื่องพระบรมพิธราชทัศน์ ฯ อย่างสมพระ
ทรงกรุณาจัดให้ให้ตามบรรดาภิปรายในวาระการยกย่องฯ ในเรื่องพระบรมพิธราชทัศน์
ที่มีคุณค่าอย่างสมพระ

ลงนาม พลเอก พลเอก คุณทหาร หัวมุม
ณ ดอยปุกส์ภูผา พ.ศ. ๒๕๑๕

Charles F. Keyes Field Notebooks, Thailand
Original scanned version of typed notes
Written February, 1964
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ช่วงเวลา ภัยของกุ้นเพชรชูราทับทิศ

ภัยของกุ้นเพชรชูราทับทิศ

พระมหาจักรพรรดิ ป.ร. ๖ น.ศ. ๔๐

๑๔ พฤศจิกายน พ.ศ. ๒๔๔๑

On Photograph, Following inscription

พระเจ้าบรมวงศ์เธอ พระองค์เจ้าชัยวาส (1885)

พระเจ้าบรมวงศ์เธอ พระองค์เจ้าอุทัย (1906)
ต่อมแร่โพรงกุหลาบ ที่มีสีสุก สามารถ:NSUTF200

ช. F. Keyes Field Notebooks, Thailand

Written February, 1964
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February 6, 1964

**Attitudes Towards Kamnan Lô:it:**

Kamnan Lô:it stopped in here last night when the bus he was on from the market stopped here. After he had given me a glass of liquor and departed, Mr. Ngaw was prompted to talk about him. Kamnan Lô:it has grown into a sort of legend as a "bad Kamnan". Mr. Ngaw says that he never buys liquor but that there are always officials and other people who make him presents "because they fear him". He will also demand of the various headmen of Nong Kung that they give him periodic presents such as liquor and sometimes money. If they don't, he will take any pretext to say to higher officials that so-and-so headman is not doing a proper job and therefore ought to be removed from office. The headmen so fear his power that they would never cross him.

When he makes loans, he charges the usual 10 percent per month. However, if a person doesn't pay up by the 1st of the year, no matter when the loan was made, he will confiscate their lands.

He has tremendous influence with the officials. And if in some incident a bribe is offered by an opposing party, he can always outbribe them. There isn't an official who is not susceptible to his influence or bribes.

The above story as told by Mr. Ngaw obviously has some exaggeration to it, but it reflects the feelings which people in T. Khwaw have about the Kamnan.

"The Four Elements":

Lao and probably Thai people believe that all things are made up of...
February 6, 1964

thā'tsi: (ท่าตซี) - the four elements - which correspond to the traditional four elements in Western thought:  din (ดิน), 'earth'; nā'm (น้ำ), 'water'; fai (ไฟ), 'fire'; and lo'm (ลม), 'wind/air'. In the human body these correspond to flesh, blood and other liquids, body heat located in some innerpart, and breath.
February 7, 1964

Rice Milling:

Mr. Ngaw charges ฿1 or 1 litre of rice for every 3 thăng of rice milled (if I had written differently before, it is wrong). In local village usage, one hàip (рож) of rice (two baskets carried on a pole) equals 3 thăng. A khwian (lit., 'ox cart') full of rice equals 30 thăng. Getting 1 litre of rice is better than being paid in money because 1 litre is equal to app. ฿1.25.

Other Units of Measurement:

In gold, the unit of measure (weight) is the bàt (ธน) which is fixed at 16 grams. The bàt is divided into 4 sàlụŋ which in turn are divided into hun (งน). Mr. Ngaw didn't know how many hun there are in a sàlụŋ.

In village measurements a sọk (ซอง) is a traditional unit being the distance between the elbow and the tip of the middle finger. This unit is used for measuring such things as bamboo walling which are a little more than 3 sọk square.

Mr. Phon's Family:

The parents of the present headman had 12 children, all of whom survived. These 12 siblings have had a great influence in the affairs of BNT. They are listed below with place of residence and status if any:

1. Nàːi Miː Thapsuri
   (นี่อาทิสุรี) BNT

2. Naːŋ 'Qːn
   (น้องจวน) BNT
February 7, 1964

3. Na:i Phôn  
   ( 猬 )  
   ENT   ENT Headman

4. Na:i Phan  
   (猬 )  
   ENT

5. Na:ng Phăn  
   ( مجرد )  
   ENT   Wife of Na:i Lӕ:

6. Na:ng Wan  
   ( مجرد )  
   dead

7. Nai Ho:m  
   ( lname )  
   ENT   Asst. Headman, ENT

8. Nai Sem  
   (  )  
   ENT

9. Na:ng Son  
   ( مجرد )  
   ENT   Wife of Na:i Di:

10. Nai Sang  
    (  )  
    ENT

11. Phon Tamrdat Sîng  
    (  )  
    MK   Policeman in Mahasarakham

12. Phrá Mahă: Sěng  
    (  )  
    MK   Priest at Wat Po:sî:, MK

Some Objects of Material Culture:

'û: (L); 'û: (T) (  )—a cradle which is suspended from some sort of beam.

kă:tă:i (L) (  ): lit. 'rabbit'; a carved wooden 'rabbit', the head of which is a coconut grater, and body of which can be sat upon to stabilize the grater when in use.

khoęng (L and T) (  ): a bamboo tray, used as a seive for bran.

Mae: Khian in KY is a specialist in making these seives.
February 7, 1964

[609] po:ng (L) ( ) : a traditional wooden drum which in BNT hangs underneath the khot and which is used rather than the 'skin' drum inside the khuti for notifying people of the priest's morning meal (except on wan phra when the 'skin' drum is used) and in calling villagers together for meetings.

A Magic Charm:

A couple of months ago I heard (and read in the Bangkok World) about a child who had been born in Udorn province who was claimed to be a phu:wiset ( ) - 'a supernatural being' or 'one endowed with supernatural powers'. The foundation to this claim was that during pregnancy the mother's stomach had swollen and contracted as though, as she believed, the child left and re-entered many times. Yesterday, a salesman came to the village selling pictures of this child mounted on a pendant for 3 baht. This charm, it is believed, will ward off evil influences toward children, and thus they are worn exclusively by children.
Current Activities in the Village:

Women and Girls: Tamarind preparation and some marketing of tamarind;
cloth process

Men and Boys: Bamboo wall making; some kenaf preparation and
marketing (though this is mainly finished).
8 Feb 1964

In NK
February 9, 1964

Ceremony of Láng pâ:chá: at Bâ:n Mô:

Today we witnessed the ceremony of lâ:ng pâ:chá: (ล้าง ฝ่าย), or "cleansing of a cemetery" at B. Mô:. The cemetery had to be cleansed of evil spirits 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 cemetery. These were collected together and placed in a special coffin along with small banana stalk images of people which represented the dead persons. In cases where no bones were found but people remembered a dead relative, a name was written on a slip of paper and placed in the coffin.

The coffin was decorated with black and yellow paper decorations and was made of wood. It was covered with white cloth. Four yellow paper flags were placed at the 4 corners. In front was a pot filled with sand in which burning incense was stuck. Pots behind the coffin were to be used for nâm hố:m which is used in washing the bones. The bones in the coffin will later be taken and be given a new cremation at the new cemetery.

Present at the festivities was a traditional Thai orchestra--pì:phàit (ปิ้งผี)---made up of people from the two villages of B. Mô: and B. Mâeit who share the cemetery. The orchestra included a wooden xylophone (râ:nâ:t ẻ:k - ร่อนแต่), cymbals (chìng วง), "circle of gongs" (không wong yai วงใหญ่), paired drums (klong) and a flute (khiùi). This orchestra played from time to time during the lulls in proceedings. This incidently is the first case I have seen of this type of orchestra, which is Thai, in a N.E. village.

A temporary sala had been constructed on the grounds of the cemetery.
February 9, 1964

It was here that the main part of the ceremony took place. There were raised platforms for monks, mats for most people (villagers), and chairs for some higher status individuals who included the Amphoe educational officer, teachers, Mr. Wichian, and ourselves. As the ceremony is for the purpose of cleansing the cemetery so that a new school can be built, it seemed that all the teachers were present and the headmaster was more or less the master of ceremonies.

The ceremony began by the thayok leading the people in wai phra during which the people lit incense. This was followed by the khuddin and then the thawapi ahain hai phra (not the same as sangkhathain which is used only on wan phra--a day which is also called wan sawana (วันสองสัปดาห์)).

In presenting food to the monks, khawwawaw baskets were used instead of bait because it was ahaen phlen or the noon meal.

There were 10 priests present. Mr. Wichian says that for this ceremony there can be a group of monks consisting of 5, 7, 9, or 10 people. But for a funeral, it is only necessary to have 4 priests--a group which is known as khana song (ข้าวสาร).

During the time that the priests ate, the orchestra played.

After the priests had finished eating, they gave the hai phon. Then the people ate.

After the people had finished eating and returned to the sala, a bait which would be used for making holy water (that is, in which was placed a branch and water and to which was attached two lighted candles) was placed in front of the head priest. To this was attached a string--the dai sai sin (ที่สันทึบ) which led to a small altar where it was attached.
February 9, 1964

To the picture of the king and then to a Buddha statue. The string was passed by the head priest to each other priest until the 10th priest was holding the remainder of the ball. Then the third priest, who was phrá māhā: non from Bāin ṭat, held a monk's fan in front of his face and began chanting. Then he laid down the fan and all the monks chanted the sùat mon during which the head priest made the 'holy water'. Towards the end of the chant, the ball of string was rolled up and then the head priest sprinkled a little water.

Then Phrá Māhā: Non (or Nun) gave a sermon. This sermon was a mātika: (มdığını) in which he asks that all those who have died may go to heaven.

Then a string was attached to the casket and passed from priest to priest. Then followed the presentation of gifts for the monks (tháwāi khọːng ท้วมข้อง). Gifts actually for the dead, but given to the priests in lieu of the dead. Then haiphon lead by the head priest who held a fan in front of him (phatta: ปัทต้า). Then followed the sùat/ trùat nāːm.

Then the casket full of bones was taken to be given a new cremation in the new cemetery which adjoins the old one. When we reached there, the pots which had been used for the nāːmhōːm for 'bathing the dead' were shattered so that these pots were never used for anything again. Only burned the casket, with everyone, led by the monks, contributing to the fire. But not a full cremation ceremony. Five priests chanted the sùat mātika: (for the dead) but not at the same place as the cremation actually occurred.
February 9, 1964

History of Bāːn Mūː

The head man of Bāːn Mūː says that villagers originally came from A. Noːn Sūːng ( นุ้ณ สุ้น ), Changwat Khoːràːt about 100 years ago.

Some of the pot makers/sellers also live in the village of B. Tiw.
10 Feb. 1964
MK

11 Feb. 1964
MK

12 Feb. 1964
MK

13 Feb.
MK

14 Feb. MK
MK

15 Feb.
MK
February 15, 1964

Phā Naṅg Thoīlānī: (Phrā Naṅg Thōrānī:) and Trūat Nām:

This evening Mr. Wichian was over and we discussed the trūat nām part of the thambun ceremonies. I knew that this was for the purpose of "spreading merit" to other beings, subhuman, human, superhuman, and is called in Lao, njātnām (นุ้น บ้าน). Mr. Wichian expanded on this, however, by explaining that phānāng thoīlānī: (L sp.) is merely the distributor of this merit and not the recipient. In other words, she can take the merit which is deposited (fā:k นุ้น) with her by means of the water pouring to the earth and distribute (cā:e:k บ้าน) it to all beings. This same principle holds for the trūat nām into the thōngnāṅgūa, but in this case the merit is meant for specific phī: so that they will leave the household alone. There is an accompanying expression in Lao used for referring to this practice of sending the malevolent phī: away: phī:kphī: phāi phāi phī: pāw (พิษภัย ภัย ภัย พาย). I am not quite certain of the meaning.

Thambun bā:n Customs:

There were several customs concerning the thambunbā:n ceremony which I enquired into with Mr. Wichian. On two occasions, I heard reference to a type of phī: which is called in Lao pīsā:t and which was spelled in the village as ṇīrān, but which Mr. Wichian and Mrs. Cheunphit says should be spelled ṇīfān (see pp. 539 and 543 in notebook). Mr. W. says that this one type of phī: who apparently is associated with rice and household and who is placated during this ceremony. I can find no definition in the dictionary for this word. [NB 3.9.64--I found in McFarland the word spelled as such: phī: pīsā:t or phī: disā:t (พิษ ปิщ) ]
February 15, 1964

and which he defines generally as "the devil, demons; malevolent genii"; McFarland, p. 547.

The thōngnā:ngūa received its name because of its three-cornered shape resembling the shape of a cow.

Death Customs:

When a person dies, his body is laid with head facing west. Mr. W. does not know the reason for this custom. At any other time during one’s life, such as in sleeping, the head must not be pointed in that direction. This explains the distress of our servant when seeing how we had changed our bed to receive the benefit of the breezes, said that we should fear the phī:

The ceremony for the dead in which bones are placed in a thā:t is called caě:k khā:w—lit. "to distribute rice".

Birth Customs:

Mr. Wichian explained about the placing of a new born child on a winnowing tray after it is born. He said that the child is taken outside and the tray is shaken while the person says if the spirits do not claim the baby now, then it belongs to the parents. This corresponds to the pattern which Phya Annuman described in the Central Plains (P.A., "Customs Connected with Birth and the Rearing of Children," in Life and Ritual in Old Siam, p. 133) in which the expression used is "Three days a spirit child, four days a human child! Whose Child is this? Take it!"

Why a winnowing tray is used, Mr. W. was not certain, but thought that it might have something to do with its round shape.
Earlier this week our house watchers in town--Suphan--had her first child.

The question of yù:fai arose. It seems that there is no real set period for how long this must last but it is a function of when the woman feels her insides are 'dried'. Also, there does seem to be some correlation between the number of children and the length of time spent in yù:fai.
February 15, 1964

Last evening a young man by the name of Bunlät sën sêt (บุนลาเตส แต่สืบ) and his wife, lâ'ph (ล้าพ) paid us a visit. This is the second occasion on which they have done so. The history of Banlät's family is very interesting. His father as a young man, after he had been ordained here, walked to Korat and then took the train to Bangkok. He spent 18 years there. I asked if he was a priest all this time, and he answered yes because that was the only way to receive education at the time. He returned here with a large number of old books written in khō:m and Burmese (or Shan) script. He then became head abbot at wät in Sarakham for awhile. But he didn't want to remain a priest and so he sêt and married the older sister of Mr. Pranät, the Changwat Education Supervisor. I asked what occupation he followed, and he answered that none because he didn't like the Changwat officials. Thus, he returned to farming. Nonetheless, he retained all of his old books which are now in the possession of his son (one of which was given to me).

Bunlät is a teacher at lâkµan, the main primary school of Changwat and one which Mr. Chuenchai used to be headmaster of. It was most unusual that his wife accompanied him here, as Thai wives very rarely accompany their husbands.

* * *

Yesterday, I was talking with Bun'iam, the Chinese proprietor of one of the shops in town. He was telling me about how he studied in the Teachin part of Kwantung when he was younger - for a period, he says, of 1 1/2 years. He learned the writing system - and even studied the new simplified system for 1 month.
February 15, 1964

One of the traditional ways of spreading of information about other areas for villagers was the travelling of monks to sacred shrines (thiaw namatsakam). This, for example, was how Mae Hom's family know about That Phanom and the Phu Thai because her husband, when he was a priest, made a pilgrimage there. It would be interesting to know what were the traditional (and present) sacred sights for a NE priest to visit (other than That Phanom).
February 16, 1964

I asked Mr. Wichian about what pronouns he uses with wife and vice versa. He said that he might use รีรี ฏา, ะยะ, ะยะ. She in turn would use รี รี for him and ะยะ when referring to herself.

He said that in the olden days, people used to use ลำะมะะนะ (literally 'slave of the king') or ะยะ which was short for ลำะมะะนะlasses ('Lord Lieutenant of a province') for a governor of changwat.
February 17, 1964

Cooperative Movement in Bān Khwāw:

This morning I attended a cooperative seminar in the new assembly hall on the school grounds at Bān Khwāw. This is an annual affair when the members of the Cooperative (or Cooperatives) come together to hear lectures by people from Bangkok and Sarakham.

T. Khwaw has had a Co-op organization (sāmā:khom sāhākōn สมัคคลอสหกerson) since B.E. 2486 (1943). A Co-op must have no fewer than 10 members, but if it gets large (no set size), then it may split into two groups. Thus, there are 2 such organizations in B. Khwaw, another in B. Do:n Dū:, B. Tīw, B. Hān, B. Mī:, B. Chiang Hān, B. Sōng Phlyai, but not in B. Nūng Tūn. Mr. Ho:m is the only BNT person who is a member and he joined when he was living in B. Do:n Dū:. Mr. Ngaw says that people in BNT don’t want to borrow money from this source.

The coop movement is strongest only in 3 amphoe (incl. A. Mūang) in Mahasarakham. Apparently, B. Khwaw and Amphoe Mūang are special projects of the Dept. of Coops. [īīīīīī]

The main purpose of the Cooperative, insofar as was explained by the people from Bangkok, is to provide loans for farmers, primarily to be used for capital improvements. Loans are made at interest rates of 0.85 baht per 100.00 borrowed per month or 10 baht per 100 baht borrowed per year. There are different types of loans, depending on how they are to be used, and the length of time in which the principle must be paid back varies accordingly—anything from 1-10 years, but the interest rate remains the same.
February 17, 1964

To found a new organization, at least 10 people from a village must apply together at the Amphoe office. Their petition will be considered by the Amphoe, esp. by the officer who will forward information to Bangkok. Apparently the way an individual becomes a member is to apply to the local organization.

Thiaw Namatsakain:

I asked Mr. Wichian what shrines people in the N.E. made pilgrimages to. He said it consisted almost exclusively of one shrine, That Phanom. A few would go to Phra Phutthabat in Saraburi and fewer still (though I personally doubt this) to That Luang in Vientiane.

Titles in Village:

The elder brother of the headman is called pho: sālā Mi: (L ๋ below ) , because he is a sālāwat. stoff/82

Death Rites in the Village:

Tomorrow Mr. Mi: will sponsor the ceremony of cāe:k khāiw for the purpose of placing the bones of his dead wife into a That. In the evening he will sponsor a mū:lam performance.
February 18, 1964

Ngôi's Forthcoming Marriage:

Ngôi was over this morning to invite me to accompany him when he goes to request the hand of his wife-to-be (khô: sa:w) tomorrow evening at 6 p.m. He says that the tawkâe: of the girl is asking $400, but he thinks it should be about $200. He himself will be represented by Mr. Phan of KL as his tawkâe:.

A Migration:

I noticed this morning that the house of Mr. Sơ:n Khámkhông, the house that looks like it was once a coffee shop, had disappeared. Mr. Ngaw says that he and his family have moved to B. Khwâiw.

Thambun for Putting Bones/Ashes into a Thât:

Today and tomorrow there is the ceremony of càe:k khâiw for the dead wife of Mr. Mít, the elder brother of the headman. This morning, preparations were being made. People were making the hô:bangsâkhun—a pyramidal structure which I have described before. This is a make-believe house for the dead and is called (I think) phasâ:phôeng. Inside this device is placed two pieces of betel, 2 rolled cigarettes, silk and cotton thread, khâ:w tôm, khànôm hơ: (package containing khâ:w sà:n, peppers, salt), coin.

In the morning the only things that seem to occur was the feasting on the khâ:w phu:n and special food which had been prepared. Also, other preparation, such as decorating the area in front of the house. In the afternoon, the priests and some people went to the forest to collect bones. Apparently they hadn't been collected before and phrâ:nhà: Sông says that...
February 18, 1964

The collecting of bones doesn't have to be right after the 3rd day of the wake.

In the evening, the priests, süat mon, and then there was the entertainment—a mq:lam performance with a troupe from another village, near R.E.
Thambun for the Dead:

There were two thambun ceremonies for the dead this morning. One was a continuation of the events at Mr. Mi: Thapsuri's house and the other was held at the house of Mr. Khu:n in KN. At Mr. Mi: 's the ceremony followed the usual form of the thambun, with the chants through the presentation of food and ending with truat nam and hōt nam. Mr. Ngaw says that it is unusual for a ceremony of caek khāw, which this ceremony was, to be held at the house rather than at the wat.

After the ceremony finished at the house, the scene did shift to the wat where the bones were ceremonially placed in a newly prepared thāt. Unfortunately, we did not witness this aspect of the ceremony as we were spirited off to the house of Mr. Khu:n in KN.

The affair at Mr. Khu:n's was quite a different thing, though for the same purpose—a 'dedication' or thambun uthit bangsākun (เข้าหู่นที่ยินดีด้วย) ceremony for a person who has died, been cremated, but whose bones have not been "honoured". In this case, the person who was being so honoured was the father of Mr. Lom Thīpnyangtāï (ลี่อีสม์พิษณุนาถ) who lives in KW (HH No. 19/1) and the father of two men who have since migrated to Petchabun province (one of whom visited here last year) and who had returned for the ceremony and of the wife of Mr. Khu:n Thāpta:nī (HH No. 68 KW). The ceremony was held at the Mr. Khu:n's because that was where the dead man had lived.

This event is to be a two day affair as well. The first days events consisted primarily of the following. Two well known priests—Phra Māhā: Sāng and Phra Māhā: Non (Nun), the abbot of Wat B. Īat, had been invited.
February 19, 1964

... to give sermons'. The setting was behind the house of Mr. Khun where under two makhām trees, small platforms facing one another had been erected. On these platforms were placed mattresses, pillows, ba:isî:, spittoons, water and cigs. In the middle between them was placed a bangsakun including phâikhwāmā:, pants, and some other things. Next to it, and also on the mat which had been laid there, was placed the bottle of bones wrapped in a rough white cloth.

First the priests were given food and then the people ate. Then the priests took their places facing each other. The ceremony began by the usual chants—wāiphra, Namo, "I take my refuge in...". The PMS gave a short sermon followed by a very long discourse by Phra Māhā: Non on the meaning of death and death customs. Then followed a 'sermon' dialogue during which Phra Māhā Seng would ask in an informal conversational tone about various death customs and beliefs of Phra Māhā: Non who would then talk (and even joke) about them.

When they had finished, the monks were given presents. Then the bangsakun was presented by taking a string and stretching it between the two priests, touching the bangsakun and bones along the way. When the priests had finished a short chant for this (a chant which I think is called maitika:), the string was collected and the monks chanted truat naam. After this, the bangsakun was divided and presented to the two priests (this is interesting as priests can use neither pharkhawma: or pants). The priests were then given lunch.

Miscellaneous:

One of the brothers from Pethchabun—one who used to be an "induction..."
doctor", mūːcit s̄̊yaː (มือซีตซ่า) for the army—says that he is a nak tàew (นักเต่า), a word which he says has the same meaning in Thai as one skilled in mūːlam klōː:n in the N.E. Actually, I think it refers to the Northern version of mūːlamklōː:n.
February 20, 1964

Thambun for the Dead (continued):

This morning the thambun ceremony for the father of Mr. Lom et al. was continued at the wät. First I saw a procession pass by in which the "house", phasà:tpôe:ng (?sp.), bangsà:kun, and a tray of things was being carried. These were followed by various relatives on their way to the wät. As it was wan phrá some other people had also come to the wät to present food.

The phasà:tpôeng or "house" for the dead consists of woven bamboo shaped like a house and placed on two bamboo poles. The "house" is covered with banana leaves, raw cotton, and unmade candle wax.

In a basket was placed a thong (lit. "flag"; pronounced thùng in this dialect of Lao) which was wrapped around a banana leaf container of popped rice, flowers, candles, cigs, betel, khanöm (khâ:w tôm), and a banana leaf container of food which is called hokhâ:w hai phi: (hokhâ:w hai phi: ), lit. "food for the spirits". The thong was made of rough cotton cloth which had a pole at one end sewed in so that it supported the cloth, and little pieces of wood tied at the other end--attached by string. Also, in the basket was the food to be presented to the monks.

Finally, there was a tray on which had been placed raw cotton, flowers, cigs, and khrûang bucha:.

The priests were not present when we first arrived as they had to go to a thambunbâin ceremony. When they arrived they placed themselves in the following manner: to the far left, inside the main room of the kô:thài and facing away from the altar were seated on mats first Phrá Mahâ: Seng [sn]...
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and then Phra Thong sai. Behind the latter sat a visiting monk. At some little distance away were seated the BNT novice and a visiting novice. In front of the priests sat the 3 brothers and brother-in-law. On the porchway sat the women, and a few other males sat to the far right.

First the khrjangbu:cha: and flowers were taken from the tray and placed on a smaller dish (the cigs. were given to the head priest of BNT). Then the incense was lit and the ceremony began by waiphrá during which the khrjangbu:cha: were held up in front of the participants. Then PMS held the priests fan in front of his face while the "precepts" were "requested" and given. Then the food was presented to the monks and novices.

A mat which had been brought to the khwai was laid on the floor. On it were first placed two dried banana leaf pieces with fresh banana leaf containers placed on them. These were prepared as offerings to the ancestral phii. Food was placed in the containers and cigs. and betel were placed next to them. The large basket which is regularly used for offerings to the Buddha image was also placed on the mat and as food was placed on the other offerings, food was added to it as well (when people had first arrived they had placed food on this basket). In this case all the food being used came from the family of the dead father. Also placed on the mat were a pillow and clothing and in front of the mat was placed the phasa:itphoeng or 'house' for the dead. A cup of water was poured over the food offerings. Also, I noticed that the rice which is usually saved back by people coming to the wat on wanphrá to be placed on the thaat of ancestors was partially used in the making up of these offerings (see ค่.73)
(Photograph of this collection of offerings).

Then, when this arrangement had been made, and the monks had finished eating, the large basket (used usually for the Buddha image offering) was taken and placed in front of the priests while one of the sons (the one who lives in ENT presented some khrüjangbu:cha:). Candles were lit and attached to the banana leaf offerings and to the large basket which was then presented to the priest and then taken and placed on the altar. Then the bangsákun, the clothes, the pillow, the man, and one banana leaf offering were taken over and placed in front of the priest. The bangsákun, followed in order by the banana leaf offering, the mat, the pillow and clothes were presented to the priest. Then the 'house' was taken over and presented. As things were presented they were removed and placed back in their original place. Then the priests chanted truat nám during which one of the sons (the one from Petchabun) began pouring water through the floor. Later at a certain point in the chant, other people joined him. During this chant PMS held a fan in front of him. N.B. If there is any water left in a container at the end of truat nám, it is emptied at the end.

At the conclusion of the ceremony, the large drum in the khūti was struck 3 times. The bangsákun in the 'flag', the banana leaf containers of food and the 'house' were removed from the khūti and taken to the wat grounds below. A hole was dug between the khūti and the large Bo tree. One small banana leaf container was placed underneath the Bo tree. In the hole, the other banana leaf container was placed, then the contents of the 'flag' were poured on top of this. Then Nam hqm was poured over the (khūti)
things in the hole. The hole was filled with dirt and the flag placed in
the hole and loose earth was brought up around it. The flag would be left
standing for a few hours and then would be removed by the priests. At the
end, water was poured around the flag on the loose earth, and the remnants
of the nam hoim was poured on as well. The 'house' was thrown away just
outside the wat grounds. Then everyone returned to the khuti to listen to
a sermon by PMS. The sermon was 'requested' by presentation of kha:i theit.
PMS gave an extemporaneous sermon, but held a book in front of him while
speaking.

In this ceremony, the ashes were not placed in a that as is normal
practice, but were sprinkled on the Lam Chi: 'for the fishes to eat'. This
was the wish of the dead man, and Mr. Ngaw says that it was a most
exceptional occurrence—one that he had never heard of before. Phra Maha:
Seng says that most people, after they have reached 10 to 12 years of age,
are placed in that after death and cremation.

It is specifically stated that these ceremonies are for the purpose of
giving gifts to the dead person and a bangsakun (T) or kha:it kha:it: (L)
is exactly that (though in sophisticated circles, even in the village, it
is thought that such gifts are for the monks but the merit accrued by
presenting the gifts goes to the deceased). The same idea is contained
in the term ca:it kha:it. Thus, gifts of clothes, mats, etc. which can be
of specific use for the dead but not necessarily for the monks are presented
as bangsakun. Mr. Ngaw and others say however that things should not be
given directly to the dead but to the monks in their stead.

Note—at the end of ceremony one woman stuck balls of rice on a tree.
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House Building:

Mr. Mi: in KW is building a new house today. This is apparently not a proper day for building houses (khünk 8 kham dyan 4) but Mr. Mi:'s father said it was ok, so he is building it. Mr. Ngaw wanted to build the house for Mother Hom today, but he was dissuaded because people felt that it was inauspicious day and though he himself is not concerned, he respected the wishes of others. He will build the house on khünk 10 kham—an auspicious day. He said that people believed that if one builds a house on an inauspicious day, they are thus inviting illness.

Uses and Change in Language:

There have been some definite changes in village language since Thai influence appeared and particularly since education has spread. I have noticed that most people when they write letters (if they write them) will write in Thai rather than Lao—both as regards script and language. Mr. Ngaw explains this as because people have studied written language only as Thai and not as Lao/Isan. This is not quite correct, I should say, as people do also study the written language for bai la:n—the tua tham (นิยม)—but relatively few people (exclusively men) can read this script and even fewer can write it. Furthermore, this script is reserved exclusively for the subject matter which appear in the bai la:n—the religious and legends.

I have also noticed that with priests in formal situations, they will use, often, Thai words and even Thai pronunciation for some words, though they still are essentially speaking Isan. I noticed in the "dialogue sermon" between Phra Māhā: Sêng and Phra Māhā: Non that they used Thai [ลำ]

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pronouns and the khrap ending, though such does not appear in their informal conversations.

Also, I have observed that many people, particularly with some education or status who speak in front of an audience, even though the audience be composed nearly exclusively of Lao speakers will prefer speaking Thai.

I discussed this language question with Marv Brown and he pointed out some other things which indicate change in language. In Standard and Written Thai there is a 3-way distinction /r/:/l/:/h/; In central Thai, words with initial /r/ change to /l/. Marv claims that in Lao all the same words would change to /h/. However, he claims that through the influence of Thai, words which originally were pronounced with an initial /h/ in Lao have been borrowed back from Thai with an initial /l/. For example, the word "to study", which is written with an initial /r/ in the written Thai, /rían/ is /rían/ in CT and /hían/ in Lao. However, the word for "school" which contains the element /rían/ is written in the written language as /roːngrian/ and is /lónglian/ in CT. In NE Lao the word is not as one would predict /hɔːnghían/ but /lɔːnglían/. Obviously, according to MB, the word has been borrowed from CT into N.E. Lao. In Lao one finds, currently, the following situation with words which are written with an initial /r/ in the written Thai: (1) some words beginning with /h/; (2) some words beginning with /l/; and (3) some words which may or do appear with either /h/ or /l/. Marv postulates that the words in the first case are ones which belong originally to Lao; those in the 2nd case are borrowed words from Thai; and those in the 3rd are ones that have a borrowed CT form competing with the trad. Lao form.
It is undoubtedly true that many CT words have been borrowed into Lao and that the language is changing accordingly. Mr. Ngaw will often point out that there are words which the old people use which the younger generation do not use.
February 21, 1964

**Setting a Bride Price:**

Last evening a group of villagers (about 10 in all) went over to B. Yang to settle on a bride price for Nq:i. All in the group were men. When we arrived at the house, Nq:i sent us on ahead because he couldn't enter into the bargaining. Those who were really to bargain were led into an inner room—this included Mr. Phim (KL), Mr. Lu: (KL), Mr. Cha:i (asst. headman, KY), Mr. Phan (KL), a relative from B. Kho:k Su:i who was originally from BNT and whom Nq:i had especially asked to come, and myself. Also, inside were the representatives of the girl's side—an old grandfather who said he was 86 and some other men, but not, I believe, the father to whom I was introduced later. Certainly, he did not participate in the bargaining.

Water and tobacco (but not liquor or food which would be brought out only on the successful conclusion of an agreement) were placed in the centre of the room along with one small kerosene lamp. No women were present. The conversation began in a general way but very rapidly moved to the subject at hand. The first figure I heard was from the male side and it was ฿166. The female side asked ฿600, a figure they stayed at for a long time. During the course of the bargaining, the relative merits and disadvantages of Nq:i and his girl friend were discussed. One that I heard was the girl's side mentioning that Nq:i had been married before. This was shrugged off by the male side as being of little importance. A disadvantage mentioned for the girl's side was that her mother was dead.

Mr. Cha:i and Mr. Lu: seemed to carry on most of the bargaining for the male side, making successive offers of ฿186, 206 and finally 246. By
this time the bride's side had countered with a request for $306. It is interesting to note that all figures always include the number 6. This it was explained always occurs in bride prices (or nearly always). Mr. Lu tried to explain to me why. He said that there are two sets of 3 each of which are especially auspicious and then together they equal 6 and make a doubly auspicious omen. People believe that if "6" is not included, the marriage won't last long. Similar reasons are given for holding weddings.

When the point was reached where the male side was offering $246 and the female side $306, somewhat of a stalemate was reached. Finally, the female side said that if $266 were offered, that would be acceptable. There was great consternation among members of the male side and finally Mr. Chai said that he would have to ask Nq:i and he went out to find him. He subsequently reported back that Nq:i wouldn't accept $266. The girl's side said that this was the final figure, take it or leave it. More discussion ensued on the male side. Finally, Nq:i was asked again and persuaded for this was the figure decided upon. After the decision was reached, Mr. Lu let out a cheer which was seconded by others.

Liquor was sent for. While we were waiting for it, two other things occurred: (1) Mr. Chai brought out a $100 note which was given to the grandfather in a formal way by placing it in a water scoop and Mr. Chai krap-ing before the grandfather. The Grandfather examined it closely and reiterated several times that $166 was still to come and received the agreement of the male side. If perchance, the marriage were not to occur, then the $100 would not be returned.
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Also, a date was settled on. In this case it will be lâe:m 10 khâm duan 4. This is interesting as Nq:i originally told me that he would be married in the 6th month.

Then and only then was the liquor brought out. Also, at this juncture food preparation began. If no decision had been reached, no food or liquor would have been provided. In fact, at one stage, Mr. Chai:i had threatened to return home because of the intrangiency of the girl's side and had actually made moves toward the door.

The bargaining had lasted a good 2-21/2 hours. When we reached BNT, we were given more liquor by Nq:i's father. It was 11:30 by the time I reached home.

Bartering:

This morning some women from a village along the Chi: R. came "searching for rice" (because their rice crops had been destroyed in last year's flood). To get rice they brought fish (fresh and fermented) which they used to barter (lâe:k lŴn ) for rice. Mother Ho:m bartered 1 thãng yâi of paddy for 4 "bowls" of pa:dek. [n30.3]
February 22, 1964

Housebuilding:

Today, the house of Mo. Ho:m was erected. The work began quite early in the morning—about 6:30 a.m. First the holes were dug and then each of the poles were brought and laid beside the proper hole. Each pole has its name and specific position in the house. The following notation indicates the position of the poles:

\[ \text{North} \]

\[
\begin{array}{cccc}
4 \text{ sa\textsuperscript{w} h\textsuperscript{ar\textsuperscript{d}i:}} & ( \text{ นท } ) & 8 \text{ sa\textsuperscript{w} ph\textsuperscript{aj\textsuperscript{j}ap}} & ( \text{ ท\textsuperscript{ч}จเ } ) \\
3 \text{ sa\textsuperscript{w} t\textsuperscript{k\textsuperscript{a}ks\textsuperscript{i}n}} & ( \text{ เทวคร } ) & 7 \text{ sa\textsuperscript{w} \textsuperscript{udd\textsuperscript{d}in}} & ( \text{ ยุทธเ } ) \\
2 \text{ sa\textsuperscript{w} h\textsuperscript{ae\textsuperscript{e}k}} & ( \text{ เทวเ } ) & 6 \text{ sa\textsuperscript{w} kh\textsuperscript{uan}} & ( \text{ ขวเ } ) \\
1 \text{ sa\textsuperscript{w} \textsuperscript{aj\textsuperscript{k}h\textsuperscript{a}n\textsuperscript{e}:}} & ( \text{ ตะวันออก } ) & 5 \text{ sa\textsuperscript{w} \textsuperscript{is\textsuperscript{s}a:in}} & ( \text{ เทว} ) \\
\end{array}
\]

The meaning of these words are as follows:

1 \text{ sa\textsuperscript{w} \textsuperscript{aj\textsuperscript{k}h\textsuperscript{a}n\textsuperscript{e}:} (L) / sa\textsuperscript{w} \textsuperscript{a\textsuperscript{r}kh\textsuperscript{a}n\textsuperscript{e}:} (T) - "Southeast"
2 \text{ h\textsuperscript{ae\textsuperscript{e}k} (L) / r\textsuperscript{ae\textsuperscript{e}k} (T) - "prime"}
3 \text{ t\textsuperscript{k\textsuperscript{a}ks\textsuperscript{i}n} (L) / t\textsuperscript{k\textsuperscript{a}ks\textsuperscript{i}n} (T) - "south"}
4 \text{ h\textsuperscript{r\textsuperscript{a}d\textsuperscript{i}:} (L) / h\textsuperscript{r\textsuperscript{a}d\textsuperscript{i}:} (T) - "southwest"}
5 \text{ \textsuperscript{is\textsuperscript{s}a:in} (L) / \textsuperscript{is\textsuperscript{s}a:in} (T) - "northeast"}
6 \text{ kh\textsuperscript{uan} (L) / kh\textsuperscript{uan} (T) - Khwan}
7 \text{ \textsuperscript{udd\textsuperscript{d}in} (L) / \textsuperscript{udd\textsuperscript{d}in} (T) - "north"}
8 \text{ ph\textsuperscript{aj\textsuperscript{j}ap} (L) / ph\textsuperscript{a\textsuperscript{j}y\textsuperscript{p} (T) - "northeast"

Mr. Saw who is a mō of sorts had prepared the pieces of paper for each pole on which were written in tuatham some auspicious and appropriate signs and words. A fruit with a very sticky juice—māk\textsuperscript{t\textsuperscript{m}in}—was cut open and used as a glue for sticking the pieces of paper to what would...
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be the top of the pole. To the saw khae:j was attached a fish trap in which was placed the leaves of ton khui:n (หมู่) and ton njoi: (นิจ). It was attached with shanks of cotton thread. To the saw khuan was attached a kua:k (กา) in which was placed the same leaves and which was also attached with shanks of cotton thread.

Mr. Saw then took a large khan ("water scoop") in which was placed nam hok:n, some pebbles and leaves. Then he sprinkled the water on the poles and in the holes also placed pebbles and leaves in holes. He moved in the following order according to the pole numbers: 7-2-5-1-8-6-3-4.

Then came the erection of the poles (yoksaw l) following the same order. The crossbar, khui: (ข้าว), between poles 1 and 8 has the name khui: buara:phai: (บราพาย) litl, "Eastern crossbar". This bar is the only crossbar on which a piece of paper with the tuatham is placed.

After the erection of the posts, the job of building the house is undertaken and no more ceremonial things happen until the family moves into the house in the afternoon. During the building of the house, Mr. Ngaw kept providing rice wine and a noonday feast was provided for the workers. The work was done entirely according to the wann (L) / long khae:j (T), "cooperative labor" system.

Entering a New House:

A new house must be made ready to be lived in in a single day or the people believe that spirits will come and possess the house. It isn't necessary that the house be completed and in fact today only the frame and
roof were erected and Muan will make the walling later.

When the house has been completed, the things which are to be used in the house are taken by the members of the household and the workers. These people form a procession led by Mr. Saw holding an umbrella. He explained the umbrella as being a symbol of the family having come from a far distance to take possession of the house. Also, in the procession it is necessary to have household utensils, clothes, mattresses, pillows, and other things to be used in the house. Also, necessary to have prepared foods 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 (ladder) which have been placed in the East. A person who pretends (but is not really) to be the owner of the house and who is in the house asks Mr. Saw why the people, procession have come from afar. Mr. Saw answers 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 Mother Hom, as the true owner of the house, knelt at the stairs and Mr. Saw led her in worshipping (phaphum pha caa) who is the spirit of the place. In this worshipping, the Namo is spoken and Mother Hom presented flowers and candles which she placed at either side of the stairs.

The procession then entered the house and Mr. Saw pounded a huge nail into the saw khuan (the nail is called siw). On it was hung a njam, "bag", in which was placed a fish net (hae), a pestle, the 3 supports of a fire place (koin saw). He repeated the namo 3 times. This all was done for bringing blessings to the owners of the house. Then it was necessary to sweep the house in order not to have...
any evil influences from the old house brought into the new one.

Then the participants ate food in order that "the people who came from afar might be given food" and also to make the day auspicious. Then the house can be lived in.

Sending a Bridegroom:

Today in BKNKN there was a wedding. As the members of Mr. Ng's party were busy building the house they couldn't go to the wedding at 11 in the morning. However, they did go "to send the bridegroom" in the evening. It seems that after a wedding the bridegroom returns to his own home until evening. At that time, a group of males—dominated usually by men of the age of the bridegroom—go to the bridegroom's house. They are given a meal and liquor. They then escort the new bridegroom to his wife's house. They accompany him singing, playing the khae:n, dancing and yelling such things as "Hey, Mother-in-law, here comes your new son-in-law." When they reach the house of the bride, they are shown in and given more food and liquor. After a short time they depart leaving their friend to his fate.
28 February 1964
To MK

24 Feb.

Tourist from MK to Bangkok

25 Feb.

Bangkok: Dinner at Pete Boe’s

26 Feb.

Bangkok: Dinner at Pete Boe’s

27 Feb.

Bangkok: Dinner at Sheldon Savor’s

28 Feb.

Return from Bangkok to MK

29 Feb.

MK

1 Mar.