Sunday, 21 October 1967

Today I rode to Mèlanòi with Joe, Tuyta, Lé, with (our new servant) Mark Anderson, Jonathan and our friend, Lé's. We came in the Phamowi boat with a large number of other people.

Mèlanòi is 32 km from M.S. It is the headquarters for a new Sab. Moro Bath and the population of the community has been at least doubled through the influx of a large number of people, who are working on the road to Mèl Khu 55 km. The all-weather road doesn't now extend much beyond Mèlanòi.

Our first stop was at one of two wats in Mèlanòi. We first climbed up to the chedi on top of a hill above the wat. It is built in red. Then style it appears to be an old wat, probably, because there is an old roadway path leading up to it. On a path which goes out to the road the Chedi was on a building in a Hano church (1936 - Hong in C.T. - the legendary hole - a boma - on which Bua Tiami were). The house motif, as I recollected in the two wats, seems to be a very common Shan decorative motif. No chedi - remnant in poor repair.

Lower down on the slope was another, more recent chedi. I'd heard that it was probably the

refugee for the son of a man, chedi of the wat, who died within the last few years in the more recent part.

I then went down to the wat itself. The name of the wat, as I copied it from the gate, was Wat

Witi in Khmer (Wat Witi), but I heard it referred to by another name. The wat contains a large
structure with the large number of graduated sections that I have come to associate with Burmese and Thai wats. This building serves both as "wat" or the living quarters of the monks. The wat has no bell. There are several other similar structures around the wat, which apparently are used by both for prayer and for monks. Each of the buildings has signs in Khmer, noting that the building has been built by so-and-so.

Leading down from the main structure towards the gate of the wat, are several smaller building, were a new concrete wall. On either side of the walk of some distance from it, were two tall poles

from which were hung long narrow, brightly decorated banners, at the bottom of each, a collection of the decorations I have hence called "aifon" objects. There is the head monk who was new for. He said they had been put up for the dedication of the new walk. Obviously, there is a more complex elaboration involved. I believe the name for these banner - in Thai, is either "aifon" - a word which is used the same in the same as the term used for the Phamowi walk of banners in the M.S.
We went into the main structure to talk with the head monk, a youngish man of about 40. We
sat down in some chairs near a window and blackboard. On the latter was written a number of basic
English. The monk, being the abbot, insisted we have a chat for about 20 minutes in the afternoon. A young
monk from M.S. had been teaching during the conversation. To the English, among other things.
Monks from the 2nd unit in M. Lao'si also come to study here.

Because neither of the units in M. Lao'si have huts, monks must be ordained in this. However, the
abbot said that permission has been refused for building a big hut.

The first abbot of this unit was a local Shan, who had been ordained as an old man with
wife & children. I don't think it is all that old.

I asked if any Karen had been ordained as monks or novices in this unit. The abbot
answered that some Karens had been novices, but not monks. "To be a novice is easy; to be
a monk hard." Also, some Karen came to study at this unit. Apparently, there are no local (or ethnic tribal
people) in this area.

In the services in this unit, the text used to be Burmese style, but now it is Thai. The abbot said
this was because in Thailand we should use the Thai form. However, many of the writings kept in the unit
are written in Shan. The abbot showed me a large "accordion" type book, made of a
piece of paper called "kraclip sii" (ကျိုင်းကလျင်စိုက်), which was written in Shan. Because of this store of literature,
monks are expected to be literate in Shan as well as Thai (I have noticed in my interviews that most younger
monks - 40 or under - speak and understand Central Thai). Seminar are given in Shan.

The people who are ordained in this unit usually are from Shan from M. Lao'si. People from the
surrounding villages do not come to be ordained here.

I asked them if any of the monks in this unit participated in the Shan setting up (စမားချင်း), missions to the hill tribes. The young monk/teacher from M.S. had been in this program
and lived in the village of M.E. to start. (စမားချင်း ကလင်) - which I think may be the same being
as the tribal development center. I asked him what he taught Karen (the only hill people he had had
contact with) when he first met them in 1961. He answered that he would teach them to sing praise, the
prayers, fox, fox, fox, etc. In other words, he would teach them the forms of song.
fundamentals. (กกู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู กู
contiguous, but they had come primarily to fetch water from the public well in the wai. Kaesu also

came to make merit at this wai.

I asked that I had read that traditionally it is more common for Shan to be ordained as novice

than to spend a short time as a monk. He said that once and rejected the same Bog; and asked by the
abbot of the other wai: "To be novice is easy, a monk ~hard."

He said that as Mä-kamži become more developed, the Buddhist will be more like Thai Buddhist.

He said that since the Thais are helping to develop the area, they the people here should be

willing to and likely to adopt Thai ways (implicitly in lieu of Shan wai). In offering their remains, which had not been stimulated by a question from me, he indicated no

nexus. This was simply the way things are.

In the Sub-district of Mä-kamži there was a water. In addition to the in Mä-kamži primary,

there is also one in Mä-lai Nang (on at 14° 55’ (14° 55’). Only the All except the

latter, which is in Khonming, on Shan.

Hunks in both places had mentioned a hot springs lying a few km. from Mä-kamži. With a

guide provided by the Kanaon, I wished to visit. The village proved to be 5 km. or so away,

including passing a mine outlet to contain a large number of those. In the end, all we saw was a

small dribble of hot, sulfurous water flowing into the mine. A nearby cave with a Buddha image where

Buddhists had an annual ceremony proved to inaccessible to reach. In fact, we got little out of the back

other than sweat. We did see a large rock which plays a part in the legends of the area.
Trip to Some Nearby Khonburiang Villages:

Today, Kit & Aung's fellow whom nurse believe is Itth, led us on a walking trip from khonburiang villages in the Yom valley. We started from the part that we were waiting for the day but then the opposite, we waited people on this side fill up a boat with another. The boat was headed for NK, khomrung, now it's no sandbar.

When we got to the other side, we passed first through B. Wai Dip. The village appears to be very large, because it streams out along the path, for some distance, however, it has no depth. Villagers said that this time think there is about 100 houses in the village. We stopped to look at a spring from which the village tributaries come. All going is what is done through the water 4 acres into a stream, we are in the village of B. Wai Wai (U. Wai Wai) which belongs to the administrative village of Wai 4 (B. Wai Wai). The village has a market, one of 3 in the mission of B. Wai Wai.

In the latter, there was a school and a store. One old man whom Kit visited to talk about tobacco growing said that the was in Wai Wai was older than that in Wai Wai, and that the latter was 1 at least 5 years old.

Covering a path on a path at right angles to the one we had been traveling, we reached the village of B. Thong (U. Thong). Here we stopped at the house of the parents of NK's mother. While waiting for lunch, we talked at length with NK's mother about a divorce and whether he could (Kit interpreted from NK)

The administrative village of B. Thong (which has 1 kha 2 mu 3 wah) includes, not only B. Thong, B. Wai Wai, B. Wai 4, but also two other administrative villages of B. Thong: Wai 4 (U. 4 Wai 4) and B. Wai 4 (U. 4 Wai 4).

1. Fill these villages, Nai Dip, and khonburiang villages. I have been struck by the non-nucleated character of these villages. About 2 km away, presumably on the main path is the village of B. Thong Wai 3 (U. Wai 3) which was formerly here, but now is khonburiang. It still retains some 2 customs.

2. I noticed a young Karen male walking around the house 4 asked about him. He came from the main villages of B. Wai 4 and Wai 3 (U. Wai 4 & Wai 5) - a khonburiang man meaning "Village of the Small Frog Stream" which is around 2 km from B. Wai 4 (Karen style walking). He is paid mainly in kind. He doesn't grow in the homestead constantly, but will take off for a few days, come back for a day or so, sometimes with his wife or child. Kit tried asking him about his economic situation...
his own village, but could only get out of him that he had land to cultivate. He needed money to get on the situation of this sort. These observations were what Boro Conte told me when I met him yesterday—that in the difficult past of the year, economically speaking, many Karen couldn’t afford to work, for money or food, for Burmese Karen. I have seen them in both Mr. M. and Mr. L. in Pai. In fact, our Karen labors cleared out our garden for us yesterday.)

3) I asked the old woman about some wooden mask customs. She said that there was the equivalent of the Sian-khun building ceremony for weddings of something like the Sian-khun building ceremony. In the latter instance, the khun is apparently called from the rice fields.

The term for ancestral spirit is phi-pu (writing followed by), (Loi, 07). Like the N.C., these spirits can be contacted by a medium known locally as a ro. (Loi, 187), lit. “horse,” because the spirit “rides” him. If medium of this sort is usually a man, but could be a woman. The spirit who is a medium is bound by certain rules including not eating anything at the house of person where there is a bruised, a hanged corpse present or not working underneath the house (the exact words known in Thai are too thin, i.e. 07).

4) Our lunch consisted of two local mainstay, one a green vegetable dish, known as keyhie, and baked chicken or rice. The rice prepared in the household was white rather than glutinous rice. This camp that no glutinous rice is grown in the area. What glutinous rice there is comes from Chiangmai. We did, however, have glutinous rice because some had been bought before we left the market. After we had finished our lunch, we were given presents, which we extensively grown in the area.

*Note: Dictionary writes this as ไป นิ หรือ, give as an alternative form, ไป นิ ม (p’u kac m’deu).

พิจัย, ไป นิ (p’u n’i) according to M. Bous means “ancestors,” “patriarch and grandparents.”
After finishing lunche, we walked on, through B. Don, B.K. 1 a settlement area until we reached the river (at this pt. the M.S. river has already flowed into the stream, so it is a bigger river). We walked along the path bordering the rice for some time & reached a very ingenious ferry. A boat was attached by wires to a pole, and was used to cross the river. Once the boat had been pulled into the current, it would be pulled across to the other side.

But on the other side, we walked through a settlement (unidentified) and then reached a path which was a trail of cows. We followed this path for some kilometers. On the way we passed through the town of a nearby village. The staffs bringing in rice from the land (as there is no electricity it has to be pounded in town). We then made a stop in order to get some food. We also found a shrine (Tin 2o) which actually made a place where yagoyri made M.K. Khrines used to hide in preparation of attacks on M.K.

Later on, we reached a village where there are many tobacco drying houses. But an event post for the principality, I don't know how to name the building. There was no tobacco in the building (I suppose because it is not the best season). In the course of discussing tobacco, I was asked if there were any village 3 km. from M.K. Khrines was going to plant tobacco next season. The inhabitants have been waiting for the season.

As we left the village, we met the Nai Apiche, the Karmen, 4 a number of those in the M.K. exchange. They had come out looking for timber that could be purchased to make a fence.

After leaving them, we walked to the village which lies below the river valley (in which we noticed the sign, have now changed its name to the N. of the N. village). We met people talking about building some things, since the Coal country is very busy at the moment.

To reach town from this village, we could either take the much longer path that goes around by the share path (best) which leads into M.S. at the river. It is a little difficult, because it is necessary to ford the M.S. river and walk through the stream from the fields. We chose the better route. On the way we passed a pole which had written in C.K. N.T. "Yuan, El. 1" — obviously the first marker on our road.
Talk with the MR. of the Phanavit Co:

This morning before we left for our hike, we talked with the manager of the Phanavit Co. He asked me how long the Bomboy, Phanavit Co. had been here. He said that he thought that the building was at least 100 years old. He then showed us a notice which had been written on one of the posts: (in English—decaying clerks to put things away before leaving) which was dated 1901. Apparently, the Co. closed down the operations before or during WW2. The building passed through two other hands before it was bought by Phanavit in 1945. When Phanavit first came into M.S., they continued to keep the building open because there was no road. Then when the road was built to B310, Phanavit closed the store because there was no need to continue with it.

6/10/67

Interview with District Head:

This afternoon I had an interview with the District Head about:

1) Organization of the Clergy under the Head:

The geographical boundaries of the Sangha do not necessarily accord with those of the government. The “district” under the ‘bokhán’ (region) included both Amphoe Né Séng and Amphoe Mè-lânMè. A tambon in the clerical organization must have at least 5 monks in it. Since none of the administrative tambon in Né Séng have this many, the boundaries are drawn somewhat differently. The four administrative tambon in Né Séng — with their suffixes (in romanized form) — are:

1. With the suffix ‘kenn’ (kenn) (kenn)
2. With the suffix ‘khian’ (khian) (khian)
3. With the suffix ‘khuo’ (khuo) (khuo)
4. With the suffix ‘kom’ (kom) (kom)

The first of this is as described on p. 55, above. The rest of the tambons include the following:

1. With ethnic identification provided by the ‘bokhán’ temple.
<table>
<thead>
<tr>
<th>Wat name</th>
<th>Roman Transliteration</th>
<th>Location</th>
<th>Ethnic Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wat Chaiyaphum (ชัยภูมิ)</td>
<td>Chaiyaphum (ไชยภูมิ)</td>
<td>P.M.T. (อ.ป.ท.)</td>
<td>Khonnyay</td>
</tr>
<tr>
<td>Wat Sommarat (สมคาราต)</td>
<td>Sommarat (สมคาราต)</td>
<td>(Airport)</td>
<td>Khonnyay</td>
</tr>
<tr>
<td>Wat Tha Khair (ท่าข้าม)</td>
<td>Tha Khair (ท่าข้าม)</td>
<td></td>
<td>Khonnyay</td>
</tr>
<tr>
<td>Wat Sap Han (สะหลาภัน)</td>
<td>Sap Han (สะหลาภัน)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wat M.T. (มหเต)</td>
<td>M.T. (มหเต)</td>
<td></td>
<td>Karen</td>
</tr>
<tr>
<td>Wat M.T. (มหเต)</td>
<td>M.T. (มหเต)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wat Tha Phantum (ท่าพาลตุ้ม)</td>
<td>Tha Phantum (ท่าพาลตุ้ม)</td>
<td></td>
<td>Khonnyay</td>
</tr>
<tr>
<td>Wat Wai Han Khun (ไหวหานขุน)</td>
<td>Wai Han Khun (ไหวหานขุน)</td>
<td>M.E. Noi (เนี่ยโย)</td>
<td>Shan</td>
</tr>
<tr>
<td>Wat Wai Han (ไหวหาน)</td>
<td>Wai Han (ไหวหาน)</td>
<td></td>
<td>Shan</td>
</tr>
<tr>
<td>Wat Lai Bunrung (ลัยบุนรุง)</td>
<td>Lai Bunrung (ลัยบุนรุง)</td>
<td>M.E. Saray (เนี่ยโย)</td>
<td>Khonnyay</td>
</tr>
<tr>
<td>Wat Kitwong (กิ่ตวงศ์)</td>
<td>Kitwong (กิ่ตวงศ์)</td>
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<tr>
<td>Wat Luttayom (ลุตตยาโยม)</td>
<td>Luttayom (ลุตตยาโยม)</td>
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<tr>
<td>Wat Chanthawong (ชนะทวัง)</td>
<td>Chanthawong (ชนะทวัง)</td>
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<tr>
<td>Wat Cam Cey (คามซี)</td>
<td>Cam Cey (คามซี)</td>
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<td>Wat Cam Thong (คามท้อง)</td>
<td>Cam Thong (คามท้อง)</td>
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<tr>
<td>Wat Phimongsaray (พิมพะมงคลรัศ)</td>
<td>Phimongsaray (พิมพะมงคลรัศ)</td>
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</tr>
</tbody>
</table>

[The Monk wrote this but it doesn't agree with the other information that it is its own sect (is the main sect of a larger temple).]

<table>
<thead>
<tr>
<th>Wat name</th>
<th>Roman Transliteration</th>
<th>Location</th>
<th>Ethnic Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wat Narm Dip (ทราบดี)</td>
<td>Narm Dip (ทราบดี)</td>
<td>M.E. Yuam (เนียรยาม)</td>
<td>Khonnyay</td>
</tr>
<tr>
<td>Wat Hua Siak (หัวไชยา)</td>
<td>Hua Siak (หัวไชยา)</td>
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<tr>
<td>Wat Thieng Phien (เทิงพิทักษ์)</td>
<td>Thieng Phien (เทิงพิทักษ์)</td>
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</tr>
<tr>
<td>Wat Khao Phung (เขาพบง)</td>
<td>Khao Phung (เขาพบง)</td>
<td>M.E. Phay (เนียรปาย)</td>
<td></td>
</tr>
<tr>
<td>Wat Thieng Yong (เทิงยอง)</td>
<td>Thieng Yong (เทิงยอง)</td>
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</tr>
</tbody>
</table>

Written October, 1967
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Tambon แม่ เทพ, อำเภอ แม่ จันทร์, จังหวัด แม่ ฮ่อง .gwt, จังหวัด แม่ ฮ่อง .gwt (จังหวัดแม่ฮ่องสอน, จังหวัดแม่ฮ่องสอน) จึงมีข้อความในฉบับหนังสือของ ผู้ว่าราชการจังหวัด แม่ ฮ่อง .gwt ว่า ไม่มีข้อกำหนดในจังหวัดนี้ที่จะทำให้เป็นไปตามกฎหมาย.

3) **Ethnic Identification of Wa**: (ลายการ์ตูน)

ในเขตพื้นที่บ้าน แม่ เทพ อำเภอ แม่ จันทร์ จังหวัด แม่ ฮ่อง .gwt บ้านนี้มีชุมชนชาวเว เป็นสอง grup คือ ชาวเว และ ชาวเว เทพ

ชาวเว เทพ ใช้ภาษาไทย และ ภาษาเว แต่ชาวเว ใช้ภาษาเว และ ภาษาเว เทพ

ชาวเว เทพ มี 13 คน ประกอบด้วย:

- แม่ เทพ (Wat Phra That Doi Suthep)
- แม่ เทพ (Wat Phra That Doi Suthep)
- แม่ เทพ (Wat Phra That Doi Suthep)
- แม่ เทพ (Wat Phra That Doi Suthep)
- แม่ เทพ (Wat Phra That Doi Suthep)

รวม 13 คน

* This is the second instance reported to me about the Ngaat Wa in Mæ Hong Son province. Last weekend, according to Mark Anderson, all of the Ngaat Wa in Mæ Sariang held a party. They were a number of Ngaat Wa, including the chief of police, 2 teachers, several people from the forestry dept., several others in the regular police & border police, etc. *
At these, Paul Karen (in the and from Wat Thammarawat, who is not S'lena Karen but speaks S'lena 1) the one from Wat Kittiwong who is now living at Wat Mè Hà'n ½ (from Khôn Year). All the monks from Mè Sà'ng, Khôn Years, in Chiangmai speak either Northern Thai or S'lena. There is another monk from Wat Kittiwong who is connected with the program, but is currently studying in Bangkok.

There are two centers here (THAI) this year when 4 months will live:
1) B. Mè Hà'n ½, THÀNH BÌNH (U.111/02)
2) B. Phà'êt (U.114/022)

Each of these centers will have 3 Northern Thai monks + 2 Central Thai monks. In addition there are 3 villages which served as centers in the past: B. Hài Hì (U.110/03), B. Mè Hà'n (U.111/03) + B. Mè Hà'n (U.112/03). These villages will have 3 months (2 Northern Thai and 1 Central Thai) living in them this year. All these villages are in tambon Mè Sà'ng.

This program began in 1966. According to a monasticized program for a monthly in the program, the purpose was (KHONG) if it is: "in order to accelerate the "TO give the brilliant scholar monk a firm grasp on Buddhism as a means for strengthening their loyalty to the nation" (KHONG). More specifically, the abbot said that monks will visit every household in the area in which they are working to introduce the inhabitants to what a monk is like, to tell them about Buddhism & to teach them the method of view; to introduce them to the main elements of the Buddhist, the Dharmic, and the Sangha, of the King, and of the government; to tell them the purpose. Also, they will teach about health & cleanliness and will teach the children Thai. They will help in teaching new methods of agriculture.

* This Karen monk has been in the monkhood for 1 year; but there is apparently another Karen monk in Wat Mè Hà'n Hà'n who has been in the monkhood since the war.
Each day at their residences, the monks will give the morning and evening chants. Every villager brings the monks food. Some villagers invite the monks to give alms to other villagers. The monks will live for 4 months this year at the centers.

These have already been some results from this project. In 2505 (1965), 1 Karoo was ordained as a monk at Wat Kitiwong and 2 Karoo were ordained as novices at B. Mê. Chi (U. 1121 1477)*. In 2509 (1966), 3 Karoo were ordained as monks at Wat Bencham* in Bangkok. Among these was the headman of B. Dong (U. 003). In the same year, 2 Karoo were ordained as novices at B. Haini Kung (U. 1009 008). This year, 1 Karoo was ordained as a novice at B. Haini Kung (U. 1009 008). Of the Karoo ordained as monks in Bangkok, 2 stayed in for the full lunar season while the headman of B. Dong was in for 1 month. Most of the novices were in for only 15-30 days. Because the parents didn't like them to be ordained for longer (they need their help). All of the Karoo ordained as either monks or novices came from R. Mê. Phra (U. 1121 1470), B. Haini Kung (U. 1009 008), B. Mê. Chi (U. 1121 1470), or B. Dong (U. 003).

I asked why the 3 monks went to Bangkok for their period in the monastery. He said the abbot of Wat Bencham wanted them to come there with other monks from the north. I asked how they got along since they didn't speak Lao. He answered that they had no official with them who could speak the local language.

He still doesn't think Karoo understands Buddhist.

4) CLERICAL TITLES IN NORTH:

The clerical titles in the north are not the same as those in the Central Plain. The term for monk is "Phai" (พี่) which is also used for the abbot in the church (ภิกษุ). The word for ex-monk is "Nang" (หนัง). The word for novice is "Phai" (พี่) or ex-novice "Bu" (บุก). The word for temple boy is "Bu" (บุก).
5) IMPORTANCE OF KHOUEN:

Being ordained as a novice is most menu popular in this area than being ordained as a monk. When school lets out in March or April, many keep are ordained for a period of 20-30 days. At this time, a major ceremony is held in which the candidates are accommodated in a bamboo "clothing" and reside in their village. The presence is called findAllKhuon ((Parse) - 1st presence of the "jewel" to the local language and findAllSangLong (Parse) in Shan.

6) KHRUA BA:

I brought up the question of Khrua Ba (now also lives in Angkla), the former monk from Chiangmai who was noted in the 20's and 30's for his getting things built. The Khrua Ba himself is also known as Khrua Ba Phi (findAllBaPhi). As a worker of the white robes, he follows the scriptures. He is also noted for his getting things built and practicing Vipassana. He is referred to as Ten Ben (findAllTenBen) in Northern Thai - literally a "meditation person". He is respected not only by the local people but also by all people in Northern Thailand.

There is another man like this (noted for his getting things built) at Wat Kao Son in Chiang Mai (findAllWatKaoSon). Ten Ben (findAllTenBen) and Phra Si-Sambo-thong, Chiangmai (1Skm from Sambo-thong). Although he is only 20, he is the son of Khrua Ba because he is noted for getting things built. He was building a big thing and today got money in connection with building the biggest Buddha image in Nan. North.

The title Khrua Ba is usually used by the local people for old respected monks, but it is also used for monks who follow the traditions of Khrua Ba. Sih-visitai in getting things built. (Quote)

The village, who were asked to call a monk from Nan to build something. Khrua Ba because he was a disciple of Khrua Ba. Sih-visitai. They asked to invite him to their home.

Even though himself, he is called Khrua Ba by many people even though he is still young.
Festive Cycle no. เดือนสงกรานต์

The festival gave me a short explanation of each of the major ceremonies held in เดือนสงกรานต์. Dates refer to the Northern calendar which is two months ahead of the Central Thai (Fawm + Shom) calendar. The first month is known as ด้วยเรือน (สิงห์มีสุก) ด้วยเรือน (สิงห์มีสุก) in Central Thai. ที่ and the second month as ด้วยรี (สิงห์รี) which means months are known by the numbers.

<table>
<thead>
<tr>
<th>DATE</th>
<th>CEREMONY</th>
</tr>
</thead>
<tbody>
<tr>
<td>วันเรือน 1 ตกค่ำ</td>
<td>วันเรือน 1 ตกค่ำ</td>
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<tr>
<td>วันเรือน 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ</td>
<td>วันเรือน 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ, ด้วยรี</td>
</tr>
<tr>
<td>วันเรือน 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ</td>
<td>วันเรือน 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ, ด้วยรี 1 ตกค่ำ</td>
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</table>

End of Lent Ceremonies (กินทาน). On each of these days, monks are invited not to receive alms in the noon – พระสัมพันธ์.

พระสัมพันธ์ (กินทาน) in the local long. The 16th day of the vowing of the month is the day ofhf. The 16th day of the month is the day of the end of Lent, the 16th day of the vowing of the month.

First Kathin (กินทาน). This is a new ceremony for เดือนสงกรานต์. It only three weeks regularly have the ceremony:

Wát Kittiwoong, Wát Si-bunrasy, Wát Rantharaksaat. The letter is throw up the recipient of the First Kathin by the Phra Maha. On ค่นกิน soup that the Phra Maha. On sponsored the 16th Kathin in Ms. J. This year are people from Bangkok, one sponsoring the ceremony at Wát Kittiwoong of the Ammon is sponsoring the run of Wát Si-bunrasy, (they on to provide a new mud school).

Presenting of Lenten robes (กินทาน). Local version of the Kathin during which, both monks and Buddha images are presented with new robes.
<table>
<thead>
<tr>
<th>Date</th>
<th>Ceremony</th>
</tr>
</thead>
<tbody>
<tr>
<td>10/2</td>
<td>(dyan nji)</td>
</tr>
<tr>
<td>15/4</td>
<td>(Dyan nji)</td>
</tr>
<tr>
<td>15/9</td>
<td>(Dyan nji) - Usually on the first, the third, or the fourth of the month, after the first and third day. The seventh day is also observed.</td>
</tr>
<tr>
<td>3</td>
<td>None</td>
</tr>
<tr>
<td>15/4</td>
<td>(Dyan nji)</td>
</tr>
<tr>
<td>5/8</td>
<td>(Dyan nji) - A ceremony for making offerings for the dead. Small baskets are made for these offerings that can be used or eaten. The baskets are usually placed on the floor of the house. The ceremony is followed by the private offerings of the dead (like the shrine, the altar). The ceremony also includes the offerings of the dead (Dyan nji) to the ancestors.</td>
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<tr>
<td>6</td>
<td>(Dyan nji)</td>
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<tr>
<td>Date</td>
<td>Ceremony</td>
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<td>------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>13-18 April</td>
<td><strong>Songkran</strong> (สงกรานต์): Also called New Year.</td>
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<tr>
<td></td>
<td>13. Clean house etc.</td>
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<td></td>
<td>14. Prepare things to wash. In the afternoon make sand ashes in the</td>
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<tr>
<td></td>
<td>15. Thumb nail at wash. In the afternoon sit with the head part's</td>
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<tr>
<td></td>
<td>16. R批判ly takes the head of the object (the wrist or the buddha image)</td>
</tr>
<tr>
<td></td>
<td>17. R批判ly takes the hands (menh) in different ways.</td>
</tr>
</tbody>
</table>

**Bathing of Reliquaries, etc.** (ฝ่ายหน้า ด้วย ของพระ)

- sing nam beings and com cey (สิ่งนาม เป็น คุณ เคย)
- song nam phrom dhamma that (สิ่งนาม พร้อม ธรรม ทั้ง)
- มาร้าติฉ (ทางศรี ศรี เล่น บวช นะ นะ)
-ติพิสัตติปิย (ทางศรี ศรี เล่น บวช นะ นะ)
- สมัครติจฉ (ทางศรี ศรี เล่น บวช นะ นะ)
- อนิจฉ (ทางศรี ศรี เล่น บวช นะ นะ)

- ทำใน a new
- something that is not very well known.
- ทำใน a new
- at B. Namo, Diep
- ทำใน a new
- at the hill is not at the old one near the school.

- ทำใน a new
- ทำใน a new
<table>
<thead>
<tr>
<th>Date</th>
<th>Ceremony</th>
</tr>
</thead>
<tbody>
<tr>
<td>10/10/67</td>
<td>Ordination of Monks &amp; Novices</td>
</tr>
<tr>
<td>15/10/67</td>
<td>Beginning of Lent (มวนาคม)</td>
</tr>
<tr>
<td>15/10/67</td>
<td>New</td>
</tr>
<tr>
<td>12/12/67</td>
<td>Sala-khāphet (สละกษัปป)</td>
</tr>
<tr>
<td>13/12/67</td>
<td>Wat 5 Pumpong (Wat because it was in the west of Songkran Temple)</td>
</tr>
<tr>
<td>15/12/67</td>
<td>Wat Sompeng</td>
</tr>
<tr>
<td>15/12/67</td>
<td>Wat Chaiyakdāp</td>
</tr>
<tr>
<td>9/12/67</td>
<td>Kiri Wong</td>
</tr>
<tr>
<td>9/12/67</td>
<td>Nakorn Siip</td>
</tr>
<tr>
<td>9/12/67</td>
<td>Song Hiam</td>
</tr>
</tbody>
</table>
8) ภิกษุกษัตริย์:

We discussed the latter ceremony at some length since it is the one currently going on.
This year, apparently, we are more lucky. Forget the date. Others which are not on the list have to squeeze
their ceremonies in on days other than “important” since there are still restrictions—
for example, with 2:00pm-4:00pm

I asked the abbot about my observation. That after the ceremony, the abbot
of the gift personally passes the offering to the monk who has got his number why the monk pours water
into a khon (or some other vessel). The abbot answered that this is the same thing as
which in the local language is โภชนา [โภชนา]. The monk takes the direction of the
orderer (written on the offering) to specifically dictate that the meal should be for the deceased named.
He said that an offering can be properly of three things: ภิกษุกษัตริย์ (ภิกษุกษัตริย์),
and ภิกษุกษัตริย์ (ภิกษุกษัตริย์). I think these refer to the offering for the dead, the other offerings.
Here is some money tree.

At Kiriwong, the ceremony is different (see below) in that all the gifts are distributed to monks of
faith (not by ภิกษุกษัตริย์) and now are retained for offering to the Buddha. Each offering baa
is

identified by the name of the donor, the deceased person(s) for whom the meal is dedicated, the location of
the donor, only when the indexation has been made in the book. The offering placed in the book.

9) Old โศก at Nong Dêp.

The abbot says that this is the oldest monument in the area.

* In Keyes' Dictionary gives ภิกษุ (ภิกษุ) and ภิกษุ (ภิกษุ), meaning ‘buddhist monk’; ภิกษุ
instead of ภิกษุ. Instead of ภิกษุ.
Comments About NE-er Monks:

I mentioned to Chit and Sagar about the chief abbot of the temple being from the NE. Chit said that there are only 2 Northern and 2 Southern sects in Bangkok, Thai and Khmer, many NE-er sects. Sagar also said that many people and important monks were NE-er in Bangkok. Chit added that NE-er monks study for many years at universities and sometimes become Buddhist scholars.

Sacred Kneep Ceremony at Wat Kitiwong:

The other day, I received a formal invitation (manuscripted) inviting me to the Sàkkàpàth ceremony at Wat Kitiwong. The following is a translation of the invitation.

Schedule of Events

Merk-making Ceremony of Sàkkàpàth (Kûn Kûlai Salîk E Pûkàvam) at Wat Kitiwong

Ampho: Mr. Sêngpôg

Sacred Kneep Ceremony (Sàkkàpàth), a popular ceremony in Thailand, will be held at Wat Kitiwong on 11 October, 2510, that is, the 15th day of the 2nd month, according to the Northern Thai Calendar. The following is the event and the sequence described:

- 9:00-12:00 hrs: The offerings from different parts will be carried in procession and collected to the temple.
- 10:30 hrs: Food will be placed in the 120 monks and novices who have been invited to the ceremony.
- 12:30 hrs: Beginning of Ceremony, recitation of the 3rd part of the 1st chapter of the Sàkkàpàth, presentation of the sacred offerings for the monks, the blessing of the Buddha image, and recitation of the Sàkkàpàth blessings.
Karen indebtedness:

Tonight Bob and Pat Carter visited us because Pete and Sally were keen on going to the hills. Pete asked Bob about the "nice bank" program of the Baptist mission which makes it possible for Karen to borrow money to repair their houses. One of the reasons for this program is because the Karen become so indebted to the land merchants that they have to mortgage their crops away. He gave me the specific example of the Karen village of Me-ba-wa, (7 km) in Tambon Me-ba-wa. He said that a year or two ago, all but two households in the village were so indebted that unless they got help, they would become, in Bob's terms, no better than slaves of the Me-ba-wa merchants. What happens, apparently, in the Karen is that they take things on credit or promise to pay back in rice (with compound interest). After the Karen have paid back their debts, they do not have enough rice left for themselves. They then have to borrow their own rice back from the merchants, who again charge 12 percent against the next rice crop (with compound interest). Eventually, the Karen are in such a mess that they are permanently in debt and getting deeper.

Bob admits that it is not only the merchant debt, although he has no sympathy with this particular change. The Karen are getting enough to want things on credit because they do not figure that the consequences will be.

In a minor vein, Bob does not think that elephant ownership is good policy. He says that some families, whose children have come to the village, have raised as many as 1,000 calves per year.
Mètìya Village:

This morning, I now Peter & Salley went to Mètìya, where they went to pick up elephants for their trek up into the hills. According to Bonny, who went along, the usual charge for an elephant on a one-day trip is 830 (actually 835 baht/day, but also have to pay for their travelling down the day before). However, since these elephants had come the day before with a load of ore, they charged Dcele only 800 for the day per elephant.

The one that the elephant managers are not Christian, they will have to be a tin hia (lit. 'head washing') ceremony for the elephant on which Salley will sit. Two last night, Bob Carter had read that many elephant owners can't carry women at all.

In Mètìya, I let Peter & Salley off at the house of a "Khon", whose house is just off the road. I am not certain whether he is a teacher or a Religious minister. In any event, the inside of his house, with many pictures of the King & the ubiquitous family photos, the style of the house, & the clothing & the family were, would not have told me that he is Karen. However, there was a number of other people around in Karen clothes.

Sai Khao Chai Phet Ceremony at Wat Kittiruang:

Today we attended the biggest festival we have thus far seen in Mae Lamang, the Sai Khao Chai Phet ceremony held at the residence of the chief of the camp, Wat Kittiruang. When we arrived there was little or no preparation in the grounds. Jam & Song & I went to the well & were later joined by Chin & his two older children. When we arrived at the event at a little after 9:00 AM, there were not many people in the vast grounds. However, after the first hour, the crowd grew very fast.

Each person, or representative of family, brought a small gift. For the most part, these were not the tin buckets with brush or with jugs containers which have described before. Most of the offerings of this ceremony was in the type of quotient which is the central plains, is called a chàti (ช่ำ) and in the north Khwai (เขาว). Because of this, the ceremony reflected the Khwai people. However, there were not the only offering, however.

Good evening. Several of the women in turn counted the holes who made the main structure which was decorated usually with money, but also with ribbons, cigarettes, pencils, etc. - anything
practically which could be hung. Finally, some individuals, including ourselves, brought the types of offerings I have described for other ceremonies.

As each donor entered the hut, he (or she) would usually sit in a chair or settee on which was written the formal presentation of the donor's name and the name of the donor, the donor's address, and the person in spirits to be deceased. In whom the aid was to be given. These shpetes were called *ton* (ton) in the local language, were written (as typed) in Thai while others were written in Roman Thai. The shpetes were consisted of shpetes ranging from shpetes for the gods (by cut to make them look nice), ordinary paper, a shpete of bamboo cut to be like pages of a book, and some of the shpetes had symbols on them. The symbols were of the person or member of the room. The chief abbot of the monastery would write the shpete for me (I will make a translation of this in a future place). The shpetes were taken by the donor to the abbot. If the donor was a man, he came and in the hut, made his obeisances before the abbot, and mixed his shpete in with the others which lay in a pile before the abbot. If the donor was a woman, and, thus, could not enter the back of the hut, she would give the shpete to one of the older laungs who stood on the steps of the bar that he would take it in a place in the room for her.

Some people did not write shpetes, but placed their offerings after these, as oblations, on a platform in the courtyard of the hut. These gifts would not be included in those which were later distributed to the monks. Most people, however, wrote for the offering. I also observed some of the dedication. The offering was taken into the bar of the abbot and presented to the abbot before the actual ceremony began.

Most did write shpetes of offerings that he had presented to the shpetes which were taken to their offerings and were carried to the priests' homes.
As the wind grounds filled up, I noticed several Kahn men wandered in and took a
nacht headboard at the ceremony. In addition, there was a group of women including 2-3 adult
women, at least 3 teenagers who actually made an offering. I also noticed two other Kahn women
in the circle, who were large and sitting. All of these Kahn were noticeable because of their hair.

At the conclusion of the ceremony, we proceeded to the ceremony grounds. We proceeded on an
Anther Road, which is the main road in the community. A small group of teenagers
headed the ceremony, followed by Kahn men and women. We proceeded on the main road, which
is about 2 hours, led by several Kahn men and women (about 12-15 men and women). In the
collection, the chief, then a group of teenagers, and the main members of the Kahn committee.
On the back of the boat were 2 large vehicles of children,
In the end of the quiet dances and in the circle, where they could take up their positions or
else they wandered around the surrounding area, and that outside of just inside the main gate
were standing vendors.

The ceremony began and was divided into the following components:

1) The chief laymen were seated in front of the chief, ahead of the district and received
the chief in the beginning of the morning service (see Pali Chanting Script, p.8). He
then spoke in the presence of the audience, as the chief and the audience then gave
the chief a feast, leading the chief in the name of the Tsana (p.25, p.24).

2) The chief laymen's formal procession of offerings. (using formal northern Thai).

During the chanting, several of the chief laymen came to the front of the boat and
threw all of the offerings in the air to thoroughly mix them up. Then the collected the
together in piles of 10 which they tied together with bamboo strips. These bundles were again tied
in bunches of between 1 and 3 (I assumed 3).  
3) Chat of formal gratitude by monks (in N.T. style)  
4) Formal thanks by monks  
5) Ceremony: During the ceremony, several monks came to distribute the *sân* into
groups of monks, equal piles for novice (monk get more than novices). The chief monk
of this Sânhông, first counted the sticks according to the number of bundles that the larvae
made. Then, these were redistributed into bundles of 10 each by monks + 1 each for novices. These
new bundles were also tied with white thread. Then, the piles were distributed to each monk, novice present.  
6) The Vão Khônâ Zâmpôk made a speech of congratulation to the participants
in the ceremony, etc. & discussion of the “end of last” festivities which will take
place next week. I have recorded this 1st task in the minutes which I translate it).  
7) The bundles of *sân* were distributed to each monk/novice
of ceremony  
8) End of Chat of Abbot & Monks. + the priest nam

Once the formal ceremony had ended, all brothers broke loose. Each monk + novice had several
lay representatives who were about the milling crowd reading off the donor’s name. If the donor was
able to hear his name called, the representative would direct him to where he could find the monk or
novice in question. The donor then would take the gift offering & present it to the monk or
novice. If a monk, this presentation would involve the monk chanting the sending of merit
to the designated recipient (usually among the dead) of poison water simultaneously. If a novice,
then did not take place.

Our offering was “worn” by a monk from Wûd’ão Cúbing. The presentation was made
inside the hall (the door could not join us). I stood behind the monk who then handed me
my *sân* & indicated that I should throw it up, which I did. The next chant was the formal
“sending of merit” of pound the water (from a pot) which had been given as part of a joy offering
but among our offerings).
We also observed 6 women present an offering to the gods. We saw several young women and girls standing behind the men—past wives and children.

The crowd began to disperse as the offerings found their proper destination. We left, however, before all the offerings had been distributed.

14/10/67

Old Proportional Races:

Almost all today about the abbreviations used for names of the district offices in the list I compiled of 11/9/67. He said that 1500 (90) stood for 1500.90 (150). This part of the list appears in all lists of offices with names in the proportional system. It was followed by the numbers 50 to 100, indicating whether the office was 1st, 2nd, or 3rd class. In the list given in the note for 11/9/67, the list official building with a rank on the 6th, who was an office between 1933-1934. It is noticeable, too, that this ranking system disappeared with the 1937 absolute monarchial system. It seems to indicate that there was bureaucratic rank under the absolute monarchial regime.

Local Custom:

Today, I saw that he had received an invitation to a wedding from the bride's cousin and presented him with money. I asked him about this. He said that for close friends, invitations to weddings, dances, or ordinations were issued this way. He said, however, that if you don't know a person very well and you wish to be invited, you could use an invitation card.

15/10/67

Ethnic Identity of Villagers in N. Thi Song:

I was asking about the ethnic identity of some villages in N. Thi Song. In Tamron, Kham Khet, Phran, Ban Do, it was 75% (also known as Khm. Khram - ដ្អាក់ ខ្មែរ). In the Khm., in Ban Song village, Phran is a town village. B. Phran 75% B. Di. 25% in Ban Song village, B. Phran is a town village, with Khm. 75%. The town village is quite large. Further, Khm. village, B. Phran village (U. D. 75%) is located near B. Phran village.

In Tamron, the village to the south is on the east side of the River which we visited.
11 October, 1967

Sala Khöpat at Wat Kittī wong:

The following is a translation of the "message" prepared by the CIA for me to attach to my Sala Khöpat:

Iminā Mahā sala Khöpat ta sangkhassā
sangkhassā tasa wīhamsā hōtu
nō aṅka hāte [Thai Pali]

Meaning that the faithful Acōan Dr. Charles F. Keyes together with Dr. J. J. and [son] [Lit. 'all'] had think miṁsakānta thōkte

For [Lit. humble] for this donation on the occasion of the festival of Song Sarat Khöpat at Wat Kittī wong. May the results of this merit-making cause my family [to be] free of affliction to the point of reaching the 3 kinds of happiness: human happiness, heavenly happiness, and Nibbāna happiness [and] in all lives. ... Then...

( So be it. )

(Acōan Dr. Keyes was in front?)

Wat Ommāradāsārī, M.S. Sarag.)
Talk by Mark Anderson:

Mark came over this evening and we talked about a number of things:

Buddhist-Christian Confrontation:

Rev. Schratter has protected the requirement of the primary school that all students in this mission course must attend some economics at a time (when needed) and be divided in their grades. Tomorrow he is going to meet with the headmaster of the chief primary school (R.B.M.S.) and talk with him about this. Pastor Nadhang (because of his ability in English) has been asked to mediate. Actually, according to Mark, there will be very little mediation. In a long conversation with Mark and with Pastor 10, he bitterly said that he believes that the law should be followed to the letter. Consequently, he believes that Christian children should be made to attend the law (i.e., primary school) or else should attend Christian school. P.B.S. believes that the World Council of Churches is wealthy enough to run the Christian school. P.B.S. believes that the World Council of Churches is wealthy enough to run the Christian schools (i.e., Mark reply, ignoring all the sectarian difference between Protestant churches). P.B.S. replied that it is a differential treatment of Muslims and Christians because Muslims are in a minority in Thailand. This question is also tied up with the question of what it means to be Thai. P.B.S. think that we Thai must show our respect to people of all who are Thai, as well as Muslims, etc.
Since most of the Christian in town are tribes (or of tribes), the question has continued to hold Iviadad relations.

George Do:

Mary said that George was one of his tribe; all morning - externally because he wanted to hear of the new arrival of the United States. But when they met anything about George, who was visiting M.S. a couple of days ago. Although he apparently realized George was in trouble because he had just written a letter to the A.M. Conrade. But she continued that the B.P. mission members (in the area) were watching these others who were executing George by saying that he was the trouble agent for the B.P. Apparently, relations with Somyo are just as at the moment.

George is still active in what in Karen affairs - he has, at least in the past, arranged for the smuggling of all arms into Thailand for Somyo. The money paid for the arms has been spent for arms.

On the Karen. Apparently, some Thai officials have been involved in this smuggling. George also offered to mediate the conflict between Karen and Thai. Thai officials, several years ago, when Karen was making raids into Thailand. Apparently, he thought he had been mediating, but arranged for having talked with Thai written officials of the A.M. Conrade in Chiangmai. But George fell through, as George believes, because the Thai did not wish to meet in Ms. Unfortunately, the Thai action may have been more useful because George was put into jail when B.P. Germany.
at the high wire gate, move down M.3596, turn left, down S.3468, turn right, follow S.3468 to the Chao Phraya Rd. Turn left in front of the gate, a bamboo fence, bamboo poles, and wire fence decoration. Also, each house along the route which was participating (all along the route) had a small, raised card containing flowers or some kind of tropical plant or bamboo shade in the base of the pole. The pole was called 'aako' (เอกอ (เอกอ).

Finally, each household who was participating had a table, usually with some pretty cloth, on which was placed the rice and other foods to be presented by the monks.

We didn't observe the ceremony yesterday morning, because we were in Chao Phraya, but we did observe the one this morning. The gate took us, with our falling, to a home near the corner of S.3468 Rd. The gate was made out of wood and a wire fence. Although the people at this house were somehow 'relatives' of ours, we didn't get the usual relationship. The owner of the house, a native of Chao Phraya, worked for the Office of Prawet Corporation. When we reached the place, a little after 10:00 a.m., we were told that a truck had already gone by.

At each stop, a new group of monks would come by. The dvara would stop, and they would assemble. At each stop, a little in each of the begging bowls of the monks or novices (when did this). If you had rice, you would place one of each kind in the basket carried by the disciples or aides who accompanied the monks.

Later called the ceremony tak bhat 25. The phrase is: but in it, we receive money in return (410169).

The district chief had called it tak bhat kong (ตักบะ a kong) when 25 kong it means 'rice, sheet'. She said that the man who worked for the rice said that this ceremony is to be held once in a year in the rice season, and to be done in the month of November. The district chief said that this custom was of Burmese origin. He also made reference to the story of people welcoming Buddha.
Lao said that yesterday morning from 16 to 20 people participated in the traditional ceremony of each of the monks. The morning ceremonies were not as usual, but there were morning prayers at 8 a.m. for each monk. One monk was present at a ceremony, and there were three other monks present that day. Although fewer monks participated today, Lao said that the current ceremony is similar to yesterday.

During the ceremonies between the arrival of the monks and the main prayer, some people (mainly children) would set up firecrackers (called "black powder") to make a special sound that looks like a "shower" (in N.T. "bōk föi dūk kō - ver/from) and "sin" (in N.T. "bōk föi dūk kō - ver/from)." Lao said that "black powder" is associated with the "End of Lent" ceremony.

We noticed that a Karen man was carrying a "trang" style, with small bags that monks from the forest would receive. Lao said that these were well known.

b) Miss.

At breakfast, I took Loo and with Kittivong. She said that the morning ceremony would be "ordinary" because it was better for us to come at about 7:30 a.m. The ceremony started with the "chant," the recitation of a ceremony in a different language, which would begin about noon.

In the meantime, we noticed many people from various parts of the country. Despite the fact that the monks had already been given food in their morning meal, people brought more food. I asked about this, and she said that "it is customary to give the monks more food in the morning." At mid-morning, we went to see the floating "lantern" (khañ-ñ-ñ-ñ-ñ) and observed the ceremonies.

There are associated with the "End of Lent," but we did not see any being made in the area.

c) Events of Wat Kittivong

A little before noon, Loo and I went to Wat Kittivong. When we arrived, there were several laymen (mainly older people with many women) in the main room of the temple. However, the only monk present on the raised platform was the Dhammikroom. He was wearing a red robe, and he was a non-priest. He was giving a talk about the "rules" of the congregation. He emphasized the importance of the "black powder" and the evening ceremony.

I asked Loo about the events of the morning. She said that people were preparing for the evening ceremony, which was a "great event." She mentioned the "singing monk" ceremony.

Loo continued, "After the ceremony, there were more preparations for the evening ceremony."
The local language language language. In the Sinhalese the Burmese, the sign of the sun to get up was the appearance of the morning star (called in Sinhalese & daa hing, əmə ʔɪŋ, but in
in M.S., the sign was the "morning star" (called in the local language, daa mə hing, əmə ʔɪŋ). [I was a little confused in this discussion because I also thought he said that daa hing & daa mə hing were words for the same thing. He said that the decorations placed in front of homes - called daa hing (əmə ʔɪŋ), used to be much more elaborate. Many were large structures (like he said, like a house made to hold silver gifts, brought to the
Kithing Boru) contained various foods, etc. He said that the decorations were made along the route to welcome the Buddha. In Chinb Mar, he said, the ceremony of receiving alms before dawn is still held only on New Year.

In the front of the platform, near the preaching platform, there was a table. On the table was what looked like a monk's alm bowl, painted in gold, on a pedestal. It had a highly
decorated lid with closed glass (a jewel) & gold paint. The whole thing was wicker. Next to it also on the table was an around wooden box in which was placed - a bronze phra. On the phra was a silver plate with a silver lid. On it came to point on top. Finally, there was on the table near the phra, on a square wooden box or water scoop. He said, it was placed not on the platform, but a coupled ladle or liquid in which was placed a liquid from known as som pəi (səm pəi).* Three things, together
with something outside & a high one. These things were connected with an operation in the well
continued which we had never on arrival. The latter consisted of a could be diagrammed
something as follows (see photograph for exact section).

* Nai Mèt's dictionary gives two entries under səm pəi (səm pəi): som pəi thet (səm pəi thet) or pəi (pəi) and i. The former he translated as
sagindus ferreus (nap-google dooc-net) or the latter as albizia monophylla.
These things, together with a highly ornate umbrella, serve the occasion of "On the ceremony of settling the Buddha relic" (siññām phā phāt or phāmā phām phāthāt — ๑๕๕ ๑๖๖ ๑๖๗ ๑๖๘ ๑๖๗ ๑๖๙ ๑๗๐ ๑๗๑). The district abbot explained that this ceremony is held 5 times a year — 'the Entering of Buddha Lead' (Siññām phā phāt). The ceremony begins. The chief layman leading the lastly in the beginning (the morning service (Pali Chanting Scripture p.18), the bhārata). The chief abbot then led the congregation in the Namah... and the Tissarana. This was followed by his giving the 5 precepts. The chief layman then read, in Pali language, 38 Nāma, the Lord's name. This was followed by the chief layman making the request, or Pali language, 38 Nāma, for the Sirimā, the seed that.

Prior to the beginning of the service, the chief abbot had opened the golden bowl that was taken from a small bamboo container, which held the salā. This was spread with a very small wooden spoon, about the size of a spoon used in a milk cell cup, he poured the salā. The salā, yellow...
in color, was then placed in a small bronze container which had been replaced in the small hole in its lid. The bronze container containing the relic was then placed in the silver and glass vessel which in turn was placed in the basin of the water basin.

When the layman had pushed the normal request that the relic be bathed, each monk in order of rank, moved from the platform to the front of the table. They then picked up the ceramic water scoop and filled it from the bucket. The water would be poured into the scoop, then placed on the top of the silver and glass vessel. This vessel had holes in its bottom, as some water did run through it (i.e., the water in the bronze container over the relic). When the monks had finished, the novices followed suit.

Then several of the leading laymen did the same (I was invited to do so at this time). However, only a few laymen (i.e., no laywomen) did so. Ten of the laymen picked up the water basin, with the piece of the vessel containing the relic (i.e., now filled with water) and carried it outside. Another layman followed with the large umbrella. The second scoop was placed under the canopy and under the not in the appropriate outside. The layman who had the umbrella held it at an angle over the vessel. Laymen of women who had supported the water over the relic came outside and climbed up on the platform to pour water down the trough. The water was not taken from the bucket, but was brought (?) to the west by each individual in their own containers. The water was contained from 2 p.m. The wet caught the sun part so that only the water poured over the vessel. After pouring the water, the lady poured a scoop of the water caught in the catchment. This water was another. In fact, many who came after the ceremony were over, drank the water, which I have had in my container.

During this ceremony, the monk & novice stayed in the basin - in other words, the ceremony in the courtyard was subdued by the low sound. After everyone had finished their water pouring, they returned to the wad.

The relic, on the other hand, in the water container, was carried back into the boat by another layman who placed on the table. Another layman carried the umbrella over the relic which was carried back in.

When the ceremony had again come back into the basin, the chief layman made the final request for a sermon. The chief abbot then gave one part of the Watdangon story. He was followed by the 2nd monk of the, who gave a 2nd part of the same story. Some laymen had also brought gifts in order to make used
in town.

In the evening, people go to the wood to light candles. I observed some of this ceremony part of the ceremony at Wat Phra Thao. Along the path, someone had placed torches of the inner crooked bamboo. Candles were being lit inside the brick/stick and in front of the side were in the wall. Also at the Srisa, there was a statue of an elephant which had candles placed at it. I noticed a woman kneeling before the statue and chanting in something that sounded like the Namaste Thao or Thao (not sure in the foreign word by speakers of the country's language). I thought it might be Namaste, but I'm not sure she thinks it is Shinto. We didn't see the most spectacular part of the ceremony which must have taken place sometime between 5-10 p.m., because we had time to watch ABC.

According to Srung Chit, this same candle lighting takes place at other places in town. In school...
Night was alive with the candle-lighting, the sound of milling people, firecrackers, the like etc. (from Subudtrai) being held in the public grounds. The town had a live festive character.

Talk with Pat Carter:

This morning I delivered a Cath. whale. Pat & Sallie had sent to the coast via us (they came from B. P. P.E.).

In talking with Pat I learned something about the outcome of the confrontation between the missionaries & the schools on the question of school children being required to attend extra classes as part of their morality courses. Apparently Bob ran into Robert Walkham in town & the latter asked him to attend the meeting. Bob explained that Subudtrai was not alone in regards the complaint but that in the past both he & Subudtrai had made joint representations. Walkham told Bob much the same thing as he had told Hank (in fact, he said that Bob was unfairly offended by Walkham). In the final analysis, Walkham is prepared to have said that a person cannot be a Thai unless he is a Christian.

Actually Subudtrai is up in the air. At the moment, it apparently is not aware of the meeting. A meeting was held in which, Pat guessed, the children were told much the same thing as the missionaries had been told.

I expressed surprise that this issue should be arising at this point. It hasn’t been noticed long ago.

Pat said that they had thought it had been. Apparently it arose anew in September after the coast returned.

At this time a Thai Christian committee reported to the coast that he was shocked that Christian students had been required to participate in some Muslim ceremonies. He had explained the meaning of the ceremony to the coast & they had made a protest.

Walkham reportedly asked coast why he had talked with the education officials under the head order.

Pat said that they had talked with the district educational officer who had said that the two were different policies; in different schools and they must talk with the different headmasters. In response to Coast’s question of why Muslims were not required to attend ceremonies, Walkham had explained that they attended schools other than the one affected. Apparently, he thinks that only the M.S. school (which is a bigger mission school) is affected.

Pat says that there is very slight (to think the people in their adherence to Christianity).
Charles F. Keyes Field Notebooks, Thailand
Original hand-written version
Written October, 1967
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End of Lent Ceremonies:

This morning was the 9th of the 12th offering of alms before dawn. Senya, who was staying with her brother in the Phranakorn compound, offered alms. She said that there weren't as many monks on the first day when she had offered alms, but this day 14 were represented. She said, however, that there were many foreign people offering alms.

This afternoon Inthra received questions about the ceremonies. She said that the local name for presenting alms to the Buddhist (พระภิกษุ) is the local name for the custom of decorating the home in Phra Thong (พระทอง) and Thong Thong (ทองทอง).

Le also gave us the name of the tree which is made especially for this event: Thong Thong (ทองทอง) and Thong Thong (ทองทอง), which are made with flour made fromphanomai and rice.

Gates of the Old City:

20/10/67

End of Lent Ceremonies:

I forgot to note that when we returned from feeding the monks on 19/10/67, we noticed that at the home of our brother, some banana leaf containers of food had been placed on the fence in a plane. There was also a candle next to it. Le said that there were offerings for spirits.
The Thian Huy Ceremony:

Last evening, there was a major procession of Huy through the town which ended at Wat Phra Yioo. There was an assembly. Lao Chesi said that the name of this ceremony is Hee Thian Huy (C1 translation) or Nih Huy (N1 translation) [1937:1861:1532]. He says that this ceremony is usually held twice during the season—one at Wat Phra Yioo and once at Wat Si-Phat Yoo. However, this year it is only held at Wat Phra Yioo. She also says that the ceremony has a single sponsor; one of the men in the town is a patron (Lao Chesi).

I have not been able to find reference to this ceremony in any of the books I have on the North. However, Peter Hinton (who arrived last evening with his wife, Liz, and his parents, who are visiting from Australia) says that he was also there. Ceremony was on a smaller scale. In Ban Kua, A. Sonpibung, Chiang Rai, Paul Cohen is working. Peter says that in the village it lasts for 3 days.

The procession reminded me of a variety of pictures. There are several ceremonies dedicated to spirits in Luang Phabang. In particular, the procession follows a large beast-like figure called a bo (in Lao it apparently is called singh). It appears in the collection, most of which appear to be from the Indochina region. The creature certainly does not look like a lion, but instead like a large bear. The body reminds me of a llama, with the head, tail, and hooves of a bear. The creature will make a noise that sounds like a bear. It is made of paper and plaster and isffd to a high pole. It will be its drum-like sound will be made, it will be its drum-like sound.

The ceremony was presented by at least 2 masked attendants. In both cases, the main being was decorated with white cloth, paper, and cloth. The pictures.

The procession included 2 large strings of lanterns, carried primarily by young men, and several of girls carrying candles placed in the middle of white circles of paper. There is no word that only young unmarried girls can carry the candles. The end of the procession was a large town of lanterns which were also carried by men. There was an orchestra of percussion instruments (drums, gongs, cymbals) which in front of the lantern procession was an orchestra of Burmese instruments.

The procession began sometime after 7pm. At least 100 people were involved in the procession. It started to collect large numbers of people who weren't carrying candelas. The procession was moving so fast it was difficult to keep up.
22/10/67

There was a lot of excitement in the crowd. Many people were Marching in the procession, and there were also other men, who held up the torches and marched around the temple. The procession ended with the main torches.

The procession reached the main temple around 9:30. When the procession reached the main temple, the two torchbearers placed their torches in the center of the temple. Most of the people, including the orchestra, remained near the temple. They continued to count throughout the ceremony.

The arrangement in the main temple was something like this, as shown in the following diagram:

[Diagram with hand-drawn symbols and notes:
- Main image
- Altar arrangement
- Number of people]

- Women
- Children
- Main image
- Altar arrangement
- Number of people

Women
Children
Main image

Women
Children
Door

Door
The ceremony consisted of about half from Bamar [Burma] with about half from Thai (Khorat) Water. The Bamar monks walked to the left as we faced the altar with the 'Dai' (I say, the abbot of Wat Pathom) sitting on the right. I recognized the monks from Wat Chaiyaphum, 2 from Wat Phra Kaeo, the abbot from Wat Coming, the abbot from Wat Chaiyaphum, a monk from Wat Kittiwong. There were several others.

As people congregated in the east, the Bamar orchestra played on a couple of apparently wooden instruments. Harmonic (recorded) was quick-diff from Thai music -- seeming about like Russian music. The instruments included several mandolin types, 2 strange violin types (played with a bow but with an attachment that looked like the bell of a trumpet), a woodwind, a small xylophone, a drum, and perhaps others which I didn't hear.

At the beginning of the ceremony, the monks from Wat Chaiyaphum took the sermon text, a middle-aged man (the speaker?) took the position of the layman. At the beginning of the sermon included the laymen's kolokai. Then the chief layman requested the 5 presents, which the abbot gave (in Bamar form) to the 5 presents. Then followed another interesting, long chant, with the Bamar monks using the Bamar form of the Thai monks, the Northern Thai form. The abbot from Chaiyaphum then gave a long sermon -- in Central Thai! This was followed by the chanting, chant, Thai style, given only by the Dai monks. The Bamar monks did not even sit in the wait position during the chant. This was followed by the presentation of gifts (boxes of candy & a piece of silk cloth in each box) to each monk.

After the presentation, a huge gong, hanging in the body, was struck & the Bamar orchestra started to begin again. People (including the monks) began to depart. However, a number of people (as I meditated) started to begin dancing. First woman danced, then they pulled several men up, they began (reluctantly to me) to dance as well. Outside the temple was coming up. However, by 11:30, nearly everyone had disappeared here.
**FOOK MARKET**

This morning June 1st I made a visit to the Fook market. I again noticed a lot of houses in the back.

**CHRISTIAN HOSPITAL**

Yesterday we met the nurse Dr., a woman, at the Baptist Hospital. She had been a missionary.

Dr. in Maudang for 4½ years. We learned a few things about the hospital. 2 of the nurses are Karen refugees from Burma. Most of the other employees are also Karen Christians. This morning we took Sanga to the hospital to have her leg X-rayed. However, although she waited for 2 hours, she didn’t get in. The system of the hospital is to give each person a number so they come in if they can take it from. There was a large number of Karen waiting as well as Thai and European.

**VISIT TO THE HOUSE OF A LOCAL LAWYER**

There is a shop on Mae Suan Soy Rd. between the road and the compound of the District Office and Saint Mary’s Ed. which hangs in the air. One of these is a number of large traditional bells (which can be found in the antique shops in Chiangmai), some silverware, opium weight, etc. This morning, after buying some jewels at Jomprai’s Shop (looking at some jewelry there), we decided to stop at the shop which is in the building.

As we arrived, welcomed by George inside. Taking two men to bathe. Later on George let us see his house, we entered, if we introduced to the man. He is a local lawyer who was born in M.S., studied in Chiang Mai (especially in Annie Royal’s) in secondary school. He went on to England to study for his law degree. He returned here about the time of World War II. His wife is a Northerner born in Phaya Ngoy. George had been consulting the lawyer on some business which was never specified.

Since we had expressed an interest in the do things, which were for sale in the shop, The lawyer called his wife, and she looked at the bells which George explained to us were used in games in Buffalo ceremonies. The lawyer said that the style of these bells dates back to Buddha time (the woman wanted $350 for a pair). The opium weight also ran expensive (500-700 $ for the largest one). The wife also brought out her collection of statuettes, masks, etc. of artificial stones, set of stand for
Just to look at, while doing so, another woman from near the shop brought over some Shan silver bowls & some jewelry of her own for us to look at. This woman, George said, was Yawkyaw — in Kachin.

George spoke to her in Burmese. This woman had one exquisite piece of workmanship — a Shan silver bowl with his best work — (the ordinary Shan bowls are Yawkyaw's and the Thai style are even less). We really coveted this bowl, but its price (£200) was a bit steep.

We spent a long time in the shop, but didn't buy anything. Nalawara invited us back to talk with him sometime.

Visit to Umin Ommoyaw:

This afternoon I paid a visit to Umin Ommoyaw. In the middle of the ceremony, the monks sang hymns in Pali. During the course of the singing, I noticed (in the beginning) the young monk, the old monk, and the young lady monk getting around.

I asked the young monk a little about himself. He said that he was born in a Khun village (Kuak-yay) in the Thai-Burmese border (in the Burmese side, I believe). He came to Umin Ommoyaw about 15 years ago. He was ordained in 1956. He went to Umin Ommoyaw for 4 years and after that 5 years. He speaks Thai and Burmese and in middle-aged Burmese — or the Burmese who speak middle-aged Burmese. He also spoke Chinese.

I asked him about Thai. There is a Buddhist Church in the grounds where the middle-aged Burmese monk said was built about 20 years ago — it is a little before the "Japanese Period". The young monk said that it contains the ashes of the first abbot of this visit. According to the middle-aged Burmese, this visit was built 30 years ago. If I understand correctly, this visit is a successor to another visit in the area (of BY, the River). I asked which ethnic groups attended this visit. The middle-aged Burmese answered: Khun-Pyagu (Khnmu), Shan (who went through) F.png Tuangtu. The monk says that the Shanmon are in Burmese and the chanting is in Burmese style. The other day, I have heard that the orchestra

* According to Kun (Kuak-yay) Taungtu (Pa-0) is a type of Khun.
which played at the ceremony was Thongta, the monk agreed.

Nak Thi Nong Ceremony:

I have learned some more about the Nak Thi Nong ceremony from the monks at the wat.

I asked the monk, "If the Tor represented a phra, why did he only act as a creation symbol?"

She said, "Nothing, it was just the custom."

However, the middle-aged laymen: young men of the wat gave me a slightly fuller story. The middle-aged laymen referred to the custom on sight. The young men told me a story that it had to do with Buddha coming down from heaven. Buddha was a child fit for this purpose (this relating the story ceremony to the founding of monks in the early morning on 7th Plan 

The middle-aged laymen said that the Tor was married by two children or an adult.

Both Lay and the information in the wat called the teo as "Archon," the son in attendance middle-aged on the large furnace, Phahkham (no name). The middle age laymen elaborated referring to him as a spirit from (Phahmūt). Both were performed by children. The middle-aged laymen also referred to them as "Koom Trakorn." (Another name).

Lak gave me the order of the procession. It begins at Wat Chaiya (Wat Saphūn Trar), goes to Wat Kittiwong, to Wat Khunprawat (Wat Sithimongkol), to Wat Phramun (Wat Phramon), to Wat Phramun (Wat Phramun). The procession was then supposed to go to Wat Po Nhat (Wat Chaiya) but people see "boga." It times (if the number is even) then directly to Wat Phramon (Wat Chaiyaphum).

The middle-aged laymen of the young laymen gave me the list of words who sent people to replace them at the ceremony (one each except for Wat Chaiya, which had two monks):

1) Wat Chaiyaphum (7)
2) Wat Phramun (7)
3) Wat Kittiwong (7)
4) Wat Phramun (7)
5) Wat Phramun (7)
6) Wat Saphūn Trar (7)
7) Wat Phramon (7)
8) Wat Phramon (7)
9) Wat Phramon (7)
10) Wat Phramon (7)
11) Wat Phramon (7)
12) Wat Phramon (7)
La noted that the business carried in the store was called "Chom Sai" (19/11/67). She also said that the year's ceremony was not very good—not as good as last year. Our men, she is a very operated god.

The layman at the west, said commenting about the drunkenness of a number of the men who were dancing:

The young monk showed me the preaching chum which had been given by the sponsor of the ceremony. It had written in it the names of the donors—i.e., Nai Tan Nang Chon Chai and others. (14/01/67) Here, at 11:30, in the post office.

24/10/67

THÁT Kính at WAT S.Y. BUNNAYAG:

On the twenty-first a man came to the house with an envelope which contained an invitation to the THÁT Kính at WAT S.Y. BUNNAYAG which is being observed by the District. The envelope itself provides information pertaining to the gift which the invitee will give. Translated, the outside of the envelope reads as follows:

INSTRUCTION TO PARTICIPATE IN THE MEETING OF THÀT Kính S.Y. BUNNAYAG


Name of Donor

House No. Street Tambon

District Province

Amount of Donation Bant Sêng

With the strength of this faith, may you have success in all things which are desirable.
Notice of the Sounding of the King

INVITATION TO PARTICIPATE IN THE ANNUAL THÔT NÀTH NÀNH KÁNH HÁI CHÍNH MŒ HÁI CHÍNH

2510

Together with the officials in all departments in the District of MŒ Sêbing, the teachers, Kamnê, Headmen, Bounbars, and the people will join together in the annual mud-making ceremony of the Thôt Nành Kánh Hái Chinh. For 2510, as Wes Sêbingy, Tambon MŒ Sêbing on Saturday Esic 31, November 2510. The money which will come from this mud-making will be the crowning glory of the Forty-sixth Foundation of the MŒ Sêbing Sôngkale in order to further the improvement of the Forty-sixth education of Mönöy, Ravke in the district.

The order of events is as follows:

Friday Esic 31 October 2510 is the 13th day of the evening of the moon in the 10th month.

Northern reckoning:

9.00 hours  Decorate the King's offering at the District Office

11.00 hours  A monk will be invited to chant at the King's Sôngkale and then will be our announcement when the ceremony is over, there will be entertainment and a Sôngkale.

Saturday Esic 3 November 2510 is the 14th day of the evening of the moon in the 11th month.

Northern reckoning:

15.00 hours  The government officials, teachers, Kamnê, Headmen, merchants, and other will form a procession to the King's Sôngkale. The procession will move from the District Office, go along second streets to the Sôngkale at the end. 
Therefor, the district true wish to support the sick to see Buddha and collect contributions from all Buddhist (along with) will participate in this large merit-making ceremony on the days which have been mentioned. In order to make it convenient for the District to collect the offerings, merit-making offerings they have from the mount on, you do have further how to offer:

- money or gift of any kind please turn over to the District Educational officer, the committee, or the clerk of the District office. As for those who live in district tambon, please place the offerings. [e.g., the required things] in an envelope and give upon it (along with)

Your name and address to your Kamnan or headman.

The District expresses its general gratitude to all who will participate in this merit-making.

[Signed] Capt. Khao S. Sating
District Office of M.S. Saring
Chairman of the Committee arranging the B.C. at Khetnum

Thaï Kathin at Wat Kittisongs

On the 15th & 16th of November, a large group of people from Bangkok came to visit M.S. to present a Kathin offering at Wat Kittisongs. This has grown to be a very big affair with people from all over the district being invited. Yesterday, I received a letter from Pete Knuthsen, especially, in the use?

Village of S. and so on (U.1378) in which he mentioned about the needs of the ceremony, teaching

The village of Tham reaction test. I gave the relevant passages:

"(There is supposed to be a Kathin Esic) sponsored by some people in Bangkok, at Wat Kittisongs [sic], Nau Sariang, on November 15, to which representatives from Pa Pea and other upland villages, share, etc., are being invited. So we have who joins the and story is...

[Note in margin:] and we will definitely be going to that...

This will also be a committee, but less elaborate ceremony at red of
Another note: (Sali bun hyung ??? [St. bunryung] ) in about a week or two days, but people from this village probably will not go because of the harvest. In BPP (Baan Polai, Don Kai) teacher is pushing very hard for them to go and attend the one on the 15th, we do not expect to be able to go down for the earlier one.

"This is apparently the first time people from here have been formally invited to participate in market (with sword dancing, singing, etc.). Though they have been invited to contribute cash in the past, especially to Wat Chom Cheung [sic]. This begins to look like a Thai version of the Gallup Ceremonial, and our performers want to get paid for doing the sword dance - otherwise, they say, they probably won't go..."

The following is a translation of the the official announcement of the entire ceremony put out by the people in Bangkok with the end of (literally) "Wat Kittiung".

**Schedule for Events for Thot Khâmnoo and Pin Pau: Sarn Sarnkymi**

**BANGKOK**

**CHINOMAI**

**ME: MË: SHRIANG**

14 November - 19 November 2510

Thot at Wat Kittiyom, A. Më: Sëriang, C. Më: Hëng Sëm

and Wat Chërthanna, A. Myoë, C. Chiëng Mëi

Doing for Wat Kittiyom being located in a town district for annual pagues
KOREN AT WAI DI HA:  

I forgot to note that yesterday at Wai Di Ha the young monk said that Korens do come to make merit here. In answer to my question, both he and the middle-aged layman said that many Korens will come to "request food" from the wai.

Visit from Bob Concannon:

Bob dropped into today to leave a package for me to take to his daughter in Ban. In the course of the conversation, he again mentioned the trouble over the requirement of Christian children to attend the wai. He said that this problem had arisen on several occasions over the years, but usually because of a jealous teacher, not because of official policy. He really thinks that Paul Nakken is overreacting very overbearing of thinks that he, Bob Concannon, the priest should make joint representations to the District Office. Then I mentioned the tual forthcoming that will in economics, he suggested that there might be further attempts on the part of the government to force Buddhism on the hill tribes. He said he has no argument with the idea, trying to convert the hillmara, but he believes it ought to be up to the proclaimed freedom of religion.

Visit from Don Schlafter:

About noon Don Schlafter, the New Tribes Mission missionary, paid us a visit. Although we had met his family before, we had not yet met him. He talked a bit about the (which he calls lower) dialect. He said that practically every village has a different dialect. In Muang the northern dialect around Loi-Hup. Thus he saw most of his work as different from them of King Lu (the 2 with big villages on the road to M.S.). From this conversation I got the idea he knew how to use.

From his conversation I got a idea I had heard by word from another, I had gotten that there are 2 types of Lao villages: 1) "near" lMASK" following he said that bar Xian I from 2 quite different dialect seem my open to one another. In response to my question he said that Lu men were usually quite fluent in Lu, I mentioned that he had sometimes heard his name, he said that the people there have known names.

From his conversation I got a idea that Lao tribes were divided into a group along a continuum from about to 10,000 years.
Even "Dass "Lew? (Type 1) have some Thai ancestry because they have lived in contact with the Thai for so long. They also have some idea of connection with Buddhism. In this type I would think 80% of the would fall. Type 2 would be those villages which still retain much of their own culture (including perhaps especially language) but are only partially Buddhist. Type 6 would be Hoai Sai or Hoai Siy. Diverse types would be the Hmong, who are Christian and those which are assimilating to Karen. It is likely that of this type there are no examples of villages only households.

In the region of the Loei, town Schlatter says that there are something in the order of 120 - 150 households of Lew?. The largest majority of them, 90 - 100, are in B. Pho (the others are located in a village to the south below the Khao Kham, Som Prong, the B. Pho three area). There are a few households beyond the borders of B. Pho (perhaps 10 - 20) towards town (maybe 6 - 8) - but not in the town itself. B. Pho is not totally Lew? as there are some Hmong families living there as well as a few Karen families. He says that about 25 households in B. Pho are Christian. The largest village in the region Christian church is located in B. Pho.

I asked him about the difficulties of the people living in B. Pho. He says that the people fall into 3 categories: (1) long-time residents, (ca. 50 years) who have entered to the land, (2) residents of 10 - 20 years who have no official title, and (3) those moving in given that they are "squatters" on land belonging to the police. The original category that thinks they have a grievance in the resettlement plans are those in category 2. The government recognizes the rights of those who have title (category 1) and those who regard they are squatters. The 2nd group is trying to get some help from the government in resettlement. Only have land (previously land) to involve.

He has been in Thailand 16 years, 10 of which have been in B. Pho. First he was in Khao Kham with the Hmong, then he came here, first lived in Kong Loei, then in the 2nd Moutain tribe. Misadventures in Thailand, you are in the Well - all working with rice. In addition to himself,
There are 2 single men from New Zealand (one, Chuck Weeks) and one a new deep who has just come living in very late. This is also an Australian nurse (usually on home leave) who works at the hospital.

Conversations with George & Mark Anderson.

This evening, Mark Anderson came after dinner, followed shortly by George, who both stayed for dinner. George had come around with some of the others. Apparently he has been threatened with death by some other Karen (connected with the mission) for having been threatened with expulsion by the Thai officials. He has been fighting back with complaints to the police dept. & letters to high govt. officials and the American Consulate. Apparently his talking with the lawyer (whom we met in Mani Foreign) yesterday was in connection with this. The lawyer has promised to see the D.O. on George's behalf.

We also talked a lot about M.S. George suggested that we contact him (in contact to Ann Goldberg who are there now), as well as two Karen & other groups. The new George from in one primarily high. Mark claimed to say that the late M.S. of M.T. School is there, although I know that he was born in M.T. It is another family of Karen teachers on Shum. The daughter came to government school & is the butchers son. The son on Indian mutiny of (1957 & 1958).

George also talked at length about his favorite topic — Karen nationalism. He says that in 1940-41, Burma — meaning out of Burma — became independent 1946. When Burma got its independence, he went to the Karen independence movement in Karen. During the negotiations prior to independence, he was the official representative in behalf of the Karen in England. Two men died in Buitum as a refugees in Karen. George was secretary to the Karen movement (as a secretary to the movement). He supported the movement, because of the conflict between the young & the young. He said that if one couldn't carry on, you were no use to the movement. They had no use for "still". Finally, George felt that he could do no more, so he moved next. Left the movement in
1936 He came to M.s. in 1936.

He feels that the only hope for the Karen is complete independence. Since they have not independence, along with the Burmese, Indians, etc., being independent, then all groups can negotiate with the Burmese on a footing of equality. However, he feels that as long as the Burmese dominates, the Karen will be dominated. He mentioned several Karen leaders who tried to work with the Burmese only to be betrayed.

He is not without certain reservations about the Karen. He feels that they have no artistic tradition like the Burmese & Chinese & that they are somewhat rougher type. He also feels that the Burmese have been very successful in getting their way through cunning & deception since they first defeated the Karen.

On another topic, I asked George if he knew about *Singta*. He said he did, that it was kept by a police officer in a house near his home. He said that it is sometimes referred to in Burma, *Singta* meaning body of a lion & head with horns. Alternatively, it is called in Burma, *Singta* for *animal creation* since it is supposed to have parts of the head of a fish, the body of a lion, the wings of a bird, the head of a deer, of the horn (cornu) of an elephant. He said that this custom is popular in M.s. but not necessarily in many other places in Thailand. He said that the M.s. *Singta* was not on the nights of the 17th & 18th for the candle lighting ceremony with the end of Lent ceremonies.
From Oct 26 - Nov 19, made a trip to Chiang Mai, Bangkok, Nakhon Phanom (Than Nang Tyrn). The following are notes from that trip:

27 Oct, 1967
Chiang Mai

Visit to Spirit Medium

This afternoon Ratanan (the Kunstda's servant) took us to visit a medium who lives on the edge of town near the road to Fang. Nearest Sangke brother's home. The compound of the house was quite large with one building that looked like a temple. We entered the house and walked around a large room to a room heavily decorated in flowers, other decoration including a peacock's tail. The medium was sitting in front of the room, not wearing a saree, women's cloth, but a head-cloth wrapped in the Burmese style. According to Ratanan she was already possessed by a spirit - in this case a male spirit (hence the clothes), but she is possessed by different types of spirits on different occasions. Last time she had a cupboard filled with different types of clothing.

There were only a few people in the room (I think 5 or 6 in total) - all women. As we entered the room we took up the composition with sitting position. Then people in the room would request some specific fortune-telling from the medium. They asked for the future. The medium spoke in a deep, quiet, nasal voice, would pick up some joss sticks, play with them in front of her. (Remember, several for us hand to the other and then back again.) She asked the supplicant a few questions (year of birth, in animal cycle, day of week, etc.). In front of her she had a plate, filled it with flower petals, etc., to see if there was a benzal container (likely?) with it. Finally, she would answer the question. In Sangke's case, she said it was the month (Sen) not the month. She took the plate, filled it with the water in front of her, mixed it with a portion of medicine, then threw the opening (few times), said some words, then threw it to Sangke to drink to help heal his. (This blessing on something to be taken as medicine or some person himself to quite common among people who are somewhat contemptuously endowed.

The medium asked Jane, Suge, Michelle, Ratanan - myself to move closer. Jane asked if she would have any more children - the answer: yes, two - a boy and a girl.
If there asked if he, th., (i.e., lave, gain, husband) would return soon. C1201 your, today, tomorrow (i.e., actually did return the same evening). One asked also, I. I. S. of us would have many lives, but the medicine said that she cannot answer that question. She did volunteer in my care that 1 would attain my highest status in 4 years. Each report for an answer was preceded by mounting the medicine with 5-10 baht.

After we returned home, Patan told a bit about the medicine. She used the term, "(60) or (70) (1500) in referring to the medicine. Apparently, the medicine is possessed everyday around noon and it is available for consultation about afternoon.

* * *

That Kathin in Nakhon Phanom Province:

Today long invited us to go to a That Kathin at a famous wat in N.P. province. To reach the wat, we had to travel by boat from a landing on the bank of the river, walk several hundred meters through the center of the central plains. It took us over an hour to reach Wat Wa Khamphang, N. Bagan, C. Nakhon Phanom. (Ko 125 90 54 732 0 20 10 10 10 10) This wat has a high reputation because its famous abbot, Prathok Wimonkhunavekkam (Buk Mh. Sire Patachode).\[\text{This text is incomplete and unclear.}\

Though its reputation, its former abbot, Pradok Wimonkhunavekkam was known for his hearing power on and on his ability to control things with his voice. The present abbot, Pratok Khru Khotaphorn Prasattakham (Buk Mh. Samarn Khru Patakphoe) has continued in this tradition.

We arrived as the ceremony was in progress, but were in time to help present the alms & offerings. The wat is very large with a number of buildings, the Kathin was being used to conclude yet another building. A large saled and apparently for orphans.

The ceremony was held in a building which had a statue of the old abbot (covered with gold leaf) in the back of a niche containing a relic of the Buddha in the middle. The abbot sat on a chair in front of the niche.

After the ceremony was over, people queued up to be blessed by the abbot. He took a large blistering object and applied several on the head of palm of palms (for females, an assisted - non-male, held the palm while the abbot moved). He also placed gold leaf on their foreheads in palm of palms (people