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 an image of the Buddha in the middle. The abbot sat on a chair in front of the niche.

After the ceremony was over, people lined up to be blessed by the abbot. He took a consecrated object and struck it on the head of each person (the initials, or assistant - non-monk, held the piece while the abbot moved it). He also placed gold leaf on their foreheads.
...

...again using an intermediary in the case of females. People who were so blessed usually put an offering in a basket near the abbey, although I made no request that people do so. One, Mr. K., was so blessed (I gave him a donation of 1,000) -- we burned it in the large, open incense holder that the women who had come with us to offer the prayer at the temple.

Another monk in the abbey was named Mr. Chai (Mr. K.). The money came from any other place that he had interest in, to my knowledge. He was one of the main donors of the abbey.

The abbot also gave me a gift written in Khmer script, a picture of his old abbey (drawn by himself), and an image of the Buddha (which I gave to myself).

People were also making offerings to the temple, bringing banana leaves, placing the leaves on the statues of the old abbots.

...We stopped in front on our way to Sihanoukville to check out one of the places which had just occurred a few days before. We also were tremendously struck by the impact of the principle of Am. Meng's -- the king is too young, too medical, too high

...prices generally (we used to buy these for 1,000. It is now, at 3,000, cheaper, 1,000]

...On arrival in Phnom Penh, it was found that Mr. Ny. had indeed been a new two-story house/room on property which was sold to hold the drought rice store for the family who moved out of Phnom Penh just before our departure in 1944. The property on which Mr. Ny. built his new structure, was in a location that his father was interested in the property -- Mr. Ny. pointed out the spot -- and other people believe that it is haunted by the spirit of that man, but Mr. Ny. doesn't believe him. Mr. Ny. had the house built for 55,000. He had to buy the land in Phnom Penh, C. Sihanouk, C. Sihanouk. He stays in the district, named Bohor on C. Sihanouk, Sihanouk a city in Cambodia.

Mr. Ny. moved to Sihanoukville in the village to help with the planting. He was in charge of the work in the field that he was asked to return from Phnom Penh.
Charles F. Keyes Field Notebooks, Thailand
Written November, 1967
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THE FOLLOWING INFORMATION COMES FROM THE KHON TWIN:

New village of Nunchi'n Khao A.: I discovered that the Khom of Khon No'n Khao A. has been made into a separate village of Nunchi'n Khao A.: Mr. Phom, the head of B4H, requested the District Chief that B4H should make a separate village with Khon No'n Khao A. Phom also said that he will request that Khom No'n Khao A. be made a separate village as well. His B4H was made a village, there was an election for them. According to Ng., only one person stood for election - Mr. Sai, the brother of Mr. Phom. Mr. Phom wanted him to have stood for election as well, but he is a good friend of Mr. Sai's, so did not stand. Mr. Ng. doesn't understand why Mr. Phom requested that B4H be made into a separate village. It has no indication other than the political interest of the people still attend B4H but not the school.

5/11/67

Trip to Ro'et to buy Kathin Offerings:

This morning I went to Ro'et with Phra Khaao. Sng., Mr. Ng., HM Phom, Mr. Lo'. Mr. Taip, & one other to buy the offerings for the Kathin Ceremony. Mr. Lo'. Mr. Taip of the one other man are all well (khaa raha); (khaa raha). The Kathin offerings to be purchased were referred to as Khong Khaari (khong khaari). We went to a Chinese shop (which is a branch of the L. Hong Co. in Mahasarakham). The merchant calculated that the price of the things which we bought was over 1,500. But after some colloquial haggling, a price of 1,500 was agreed upon. He also added some iron pipes for decoration, gave rubber umbrellas to all of the villagers, cigarettes to PMS, 1/4 dozens of matches to everyone. He also made a contribution of 175 towards the Kathin. Amazingly, this amount was promptly used by all groups to come back part of the cost of our breakfast (which included a bottle of brandy for the villagers).

One decided that the villagers were being magnanimous while the Khon chiefess was being hypocritical. As one villager said about the donation, "He gave the money because the price of the goods was only a little cheap. We were not really the last place he could have given it. We also bought a few new items at the Chinese shop when Mr. Ng. dropped in. Mr. Ng. also bought a silk suit for himself for 1,000 (being very cheap). I am continuously angered by the kind generosity which villagers show towards - particularly compared with the way
Meetings with Mr. Wichien:

Last evening we had decided that it would be very nice if Mr. Wichien could be invited to attend the Khitum court, since the villagers think so highly of him. In fact, Mr. Phrom indicated that if we could
have got a few days before Wichien left. The problem, at the moment, is not, however, has been put away since Wichien left. The problem, although he has been on the job several months, has
not yet to be seen by Mr. Phrom. After talking about Mr. Wichien for sometime, it was decided that we
would try to find him in Amphoe Salaphum, C. Roi Et, where he is presently working.

This morning we stopped by Mr. Wichien's house, just outside of R.E., in the direction to Mr. Wichien in Salaphum. Although his wife had recently died, his sister still lives in the same village.
We discussed with him, that Mr. Wichien was currently in R.E. for several days and could be found
at the Provincial Office. After we had bought the Khitum goods, we went to the Provincial office in
the code office we found Mr. Wichien, expect about 45 min. talking with him.

He is a 45 district advisor in Salaphum (same job that Khun Jindari had in
11. May, 1967 when we were here before). He likes his job there because it is close to home
than was Naophum, where he last worked. He also says that the social-economic condition of
Salaphum are about the same as in Phanom Khwan.

He raised the question of Communism because he felt that he had not answered a
question about Communism, which I had written in a letter. He kept that the situation in Thailand
is not like the Vietnamese war because the Thai have Buddhism, the King, and their old
customs which they don't wish to change for Communism. Such people who join the
movement are motivated by offers of a high military position, money, a tractor, or other
such things. However, they get discouraged in the woods. This discouraged he feels especially
because the Communists promised to take over the country by 1967. He pointed to the two
Communist of Long Vai Nai (who I had mentioned in consequence of Don Mitchell's
report) who he said had captured or caused to defect more than 600 Communist soldiers.
In Salaphum which is designated a security zone, there have been no deaths caused
by terrorists. But the leader of the movement is supposedly hiding out in the woods of
the NE part of the district.

Misc. Information on RNT:

Miss Horn, who had an illegitimate baby by Mr. Samaen (now married to Mr. Seng) has had a second child, but still has no husband.

Mr. Samaen, whose wife died when we were in the village before, seems to have got poorer and sicklier. His house is physically reduced in size; according to Pyg, he has sold all of his land. One of his children is now living at a working in another house. He is definitely in poor health as evidenced by the eyes under his feet. Mr. Pyg's reaction is that if Mr. Samaen worked, he wouldn't be poor. Mr. Pyg, quite often, speaks of some person that he would like to be rich so he likes the Thais, but he doesn't like to work hard. With Mr. Pyg, however, he hardly ever stops working.

Pyg himself has bought 90 baht of paddy land in T. Bong Koy which he has a tenant farm for him. But he think he will sell the land because it does not yield enough profit, because this crop he has been poor this year.

Teachers College:

I took Jane into town this evening to stay with Mrs. Chumplub (she will stay there tomorrow night as well). We had dinner at Mrs. Chumplub's restaurant with Dr. Saiyut, a new high minister with a PhD, from Rutgers in Public Admin. (a.new from England, he from Rutgers) and two other teachers - a woman who had studied in NZ and a young Chinese teacher who lives of it. Saiyut. Our conversation centered around studying abroad - Mrs. Chumplub would like to study in France also (her husband has just got an PhD grant to visit irrigation projects of down in Southern Europe & Brazil). I can't help but feel that the Chinese & anti-Western feelings must recede when so much of the elite, including them, is now down the road in a Takon in a provincial teachers college, have a wish to study in the West - but the British much earlier may also had contempt.
THAT KATHIN IN OTHER DISTrcES:

There are a fantastic number of Kathin ceremonies being held at the same time in MK—yesterday, there was one at Ngay Kay, today there is one at the nunneries west of S. Khao. On the 11th to 14th of D. Khao, the Cangkat will hold its, on the 12th (the same day as our own), The Teacher College will hold one, also, in the same day, Naka, Chompaik's husband is holding one in a village in Kalasin. 2 people from BUT house will sponsor a Kathin - Mr. Su. Nae.

Nai Thongma: We passed literally dozens of Kathin processions on our way from the Bath to the NE. The Kathin is unquestionably a major rent-making endeavor. But even more important is its social significance — the strengthening of existing ties between individuals or communities which may be very far apart.

GOVERNMENT IN MANSARADAN:

Went to the District office of Nai's Phon because they had to get permission to set off fireworks during the Kathin ceremony, which we went there June 2nd, the Dist. Ed. officer. He was born in Kosampilli, but then is the first person in MK. He was first a teacher in Kalasin, then studied at Brown, where he received a BA in educational admin. Then became an educational official. He was in MK only a short time before returning to Bkk for a series of 9 years to study at Brown. He says he stands a fairly good chance of winning a scholarship to study in Am. He said that Nai, the one from me, has been living in the countryside, but living in the city.

Nai has the B.D., D.C. two (นักบุญที่ดี) who is also a native of MK. The most recent native of MK (อนุเคราะห์) was in D. Ngay Phon (มี Cơบัน พระมหิศ) C. Udorn (he knew Tom Nae).

The Dist. Officer won't present but was in a war where he had gone to India himself as a candidate for the provincial assembly election in 1837. He has been here for about 2 years. The old Nai, a Pea, who we knew when we were here before (Phim) is now living in Bkk.

There is also a new teenager who has been here only a few days. The old gun, the cable, just before we left, was transferred to the North. The new gun was formally Dang Gun. Here. Mr. Chompaik said that the govt. officials are not sad to see the old gun, so because
he was not well liked (we didn’t like him either – too stand high & arrogant).

I had lunch with Km. Song (formerly a teacher at BNT) & Km. Long (formerly a
teacher in the Laek Pung School & one of the first people we met in MK) as well as with M. Phun.
Song now works as a clerk in the dist. educ. office (and acts as a my city’s on the side)
& Long is the dist. agric. officer. Long had attended before our last stay, at the GJ school &
M. Chai. Mr. Chiangmai.

Wat Phra Si. (500m N of 2)

We stopped at Wat Phra Si. to pick up Phun. He insisted that I meet the abbot of the
Wat (whom he referred to as “Bhikkhu”). I felt that the abbot was a rather aloof person
who seemed a little intimidating since he was in charge of construction work. At the moment a new Wat is under con.
struction; he estimated that earliest this
year a new gate was completed.

CD Workers for Tambon Khwae:

Mr. Phun called me over, after leaving the abbot, to introduce me to the cd workers for Tambon
Khwae who, for some reason, were in the west grounds. This is the worker that M. Phun said he
had seen since he began work in T. Khwae 2 mos. ago, although the worker did say he had
been there. Before working in T. Khwae he had been working in T. Khao Kheow, on the
town in B. Nong". I was not impressed, but I may be prejudiced by him. At least he is
encouraging gardening at the same time if the need to T. Khwae & BNT. There is a common
house garden, mainly by B. Khwae people, but also by some people from BNT, in land allocated
by the D.O.). Also, working on the improvement of the road from the main highway through
BNT to B. Nong Kae.

Folk Opera:

There is now a folk opera ann in BK (as, according to Wiatthai, it is shown in Peralump). BNT
villagers hired the troupe from Kathin through the Ann. On the way back to the village, we
stopped at the Ann to listen to pick up a picture of the troupe that will be performing. This group is
very popular in BNT.
Talked with oms. Khunba (นาย) in local language several times. We went to the temple to give a sermon. The sermon was in the local language.

RELIGION:

Next to town today to honor some local ceremonies. The ceremony included a visit to Wat Doi Suthep (which, incidently, is a very interesting place). We went to see the local temple. The temple is very old and has a lot of history attached to it. The temple is located near the town and is a very popular place for locals to visit. The temple is surrounded by many small shops and restaurants.

The temple is very beautiful and has many interesting features. The most notable feature is the large golden Buddha statue that is located at the entrance of the temple. The statue is very tall and stands over 100 feet tall. The temple is also home to many other smaller statues and shrines.

The temple is very important to the local community and is visited by many people throughout the year. The temple is open to the public and is a great place to visit if you are interested in learning more about Thai culture and history.

We also visited the local market, which is filled with many interesting items. The market is located just outside of the temple and offers a wide variety of goods, including clothing, souvenirs, and food.
Today I received an invitation (along with word that ‘Singe’ in B.E.) to attend the service to the Kadhim of Heirogaita (also held for in memory of the 4th of the Komoro). The following is that invitation.

Schedule for Event for the Consecration of

Mr. S. Sirimani

At the Funeral Pyre of Mazzin Kochir, a Muyah Mahindra

Saturday, the 12th of November, 1967

5:00 a.m. - Move to the Funeral Pyre.

7:00 a.m. - Presentation of Breakfast (to people).

10:00 a.m. - Presentation of Morning meal (to people).

1:00 p.m. - Two hours of the Kadhim Offering to be done at the South.

4:30 p.m. - Communion

7:00 p.m. Entertainment and Feast

Sunday, the 13th of November, 1967

9:00 a.m. - Presentation of Breakfast (to people).

9:30 a.m. - Kadhim Zaka

11:00 a.m. - 11th Day (and to people)

Tham we would like to inform and invite all whom

We request it is everyone come and pay homage to the deceased.
Preparations for our Kathin:

The villagers have been building a stage for the religious performance & a covered shelter for the ceremony in the open area across from Mr. Ng's house. To build these structures they first had to cut some trees from the forest. However, no cutting timber is legal. The villagers sent the request to the chief of the P.N.S. to cut the timber (then the villagers would decorate it).

The villagers have also made and decorated the Ho-Kathin - i.e., the structure in which the Kathin gifts are carried. This is basically like the one we saw made in the village where we lived here before. However, I hadn't realised that the wooden platform on the Ho-Kathin is used afterwards as a bed for the monks.

Other villagers have made the ceremonial bowls which are carried in the Kathin procession. Khon Bangtong, with the help of the villagers, made a Khon Lam & a Khon Gai (Pahi, 2,000 kis). Mr. Ng had bought the ingredients for large bowls (from the lake of bowls) & taken them to be made by people at the monastery. People from different in this & also made the bowls known as takai said 50 kis (1.25 lb) which were given in the sin when they have been left in. Mr. Ng also bought the kathin of photographs.

In the evening (from about 5:30) until the wee hours of the morning, young unmarried girls, dressed in unmarked krep, gathered in Mr. Ng's house to make paper flowers, streamers, etc. during the procession. The 3 women teachers also made paper flowers.

Visit of Mr. Vorinaw:

Mr. Vorinaw felt sorry for the motorcycle fire. He had a drive. Unfortunately, the craftsmen in Seksawan (the Kathin) they could not stay for our Kathin & only stayed for response. Mr. Vorinaw expressed his sentiments which I have made before. He said that he had just begun to establish good relations with both in Seksawan if he didn't return for the Kathin & weddings then, he would exchange these relations. Mr. D. gave us 850 Baht for the Kathin explaining that it was the custom. I then invited him to come and contribute something.
3:00 p.m. Procession of the Kathin offering around B.M.T.

5:00 p.m. Invocation to share a meal

6:00 p.m. čanting by 3 monks

8:00 p.m. Muslim M. entertainment

Sunday, 12th November, 1967 - 11th Day of the Wearing of the Moon in 11th Lunar Month

7:00 a.m. Presentation of Breakfast to 85 Claypots

9:00 a.m. Taking of the Kathin offering 4 pensions of W5 B.M.T.

Thus we would like to inform and invite all our friends and relatives whom we respectfully pay in the honor of joining together in this Most Kathin Celebration.

[signed] Dr. Charles F. & Mrs. Jane Keyes, Sponsors

The day did begin auspiciously for it rained throughout the morning, but by mid-afternoon it began to clear & appear so though we would be able to hold the evening celebration. However, the platform on which the presentation was to take place was wet, and the paving (brought from another Kathin celebration in P. Debra) was bedraggled, that it was decided to hold the religious events in the 8th b. M.

Also, the afternoon procession was cancelled.

Although we were the sponsor of the ceremony and provided the essential gifts & money for the entertainment & part of the food, many other people also contributed to this event, thus non-attendance gaining itself and showing their friendship for us. Those already attended to three of these. The villagers in general provided much of the labor for the event & nearly every house had (if not everyone) some -

tow lemon money contribution (85.00-10 baht). Mr. Ng. at our house and local arrangements provided much of the remaining foodstuffs (vegetables, beans, etc.). Mr. Ph. received a large number of cade from the neighborhood around 8:30. To supply help made the loaded trucked (for the Saturday night) and brought them to our altar.

Sunday morning the also we honoured a large number of things (clay pots, 85.00, Buddha image, woman, canons, etc.) through Mr. from Surat 85.00. Bandini Phuket, the head monk of Mahasuwan, donated the use of projector, generator, screen, and film to us as part of the entertainment. Finally, all of the guests who came, our friends from D. Phuket & some
Although the procession was cancelled (as neither post paid until the next morning), the villagers were not too upset. An evening approached, there were few activities & no important guests. Many villagers were visibly disappointed (as they had been when they found that we had brought no important guests from Bangkok or other places with us). Just before supper Khun Ornawan & Khun Prathum from 8. Khruad did arrive, but they were the only ones among Khun Paleen, Khun Phet, Khun Phoem's brother (now Phoem's brother-in-law), Khun Phoem, Diani, another villager & now living in Mukdahan, and all of the BST teachers, excepting Buathong, who had commitments elsewhere, were also present, but they did not constitute a group of VIP's as the villagers were hoping for. Instead, the procession approached the main square of the village. The front had attracted a large number of villagers, from both BST & neighboring villages, & this general crowd brought a festive atmosphere to the scene in front of Mr. Wuj's house.

After we had eaten a variety of fish dishes (as had been thought & another was held in reserve if more guests arrived), we went to the well where we were to the evening chanting. Just before the chanting was to begin, an automobile arrived in the well grounds. Made of our own and gleaming, it contained the Congkwat leader of both the Thammachat and Naka pikani, of the Sangkla and the Rongkla, and another man from the Thammachat who were driven by the son of the owner of the E. Hong Co. In MK in his Sorada car. With the arrival of these men, the
Another family moved to the background, of three. A man performed the evening chant. Afterwards, the Chief Provincial
Chief of the Muangkai sect gave a talk to the villagers declaring his satisfaction, in turn, in this unusual
occasion. [I recorded part of the evening music but the notation was so bad that the recording is very bad].

The music left right after the ceremony was over because, they said, they were afraid of the rain from GNR (which had become
very slippery in the rain). We felt that whatever else might happen, the ceremony had been made by their presence.

After the music left, he escorted me. First, we saw two more which were a pot of army money, water

+ money. Next, there was a pot of army money, plus army money, in a case. The drum in the middle,

large drum, is for the army. It will sound about 9 o'clock until 6 am the next morning (although we won't
do much after midnight). The story of the procession was otherwise.

Our Kethin - cont.

This morning's activities began with the reading of the morning ceremony in the Kethin, which were preceded
by the usual morning chant (recorded). After the monkey's action, we considered our own food (the morning's food
also included the pork from the pig slaughtered the night before). After breakfast, Mr. Titi and Mr. Tham organized
a Kethin procession (since this was the day before and had been cancelled). As we were getting organized, Mr. Chian, the
village leader, and 3 of his children drove up with M. King K5.1. They joined the procession.

The procession moved from K5- K6- K51- Enso (also K51- K6- K5- K41- K5- K6). As we were returning
through K6 the last time we were joined by Don Sam Althöfer, his wife, his son, & Don's-laws, a New
Zealander visiting the Kethin. Althöfer's 3-4 guests from the municipal office, thus
fulfilled the villagers' desire for high-status guests. Shortly thereafter, Mr. Chuvan, wife, & Khan Aum
also arrived.

The procession continued the line & proceeded 3 times around the village with villagers in front carrying the
'money' & sweeping the way. The various dignitaries have taken most of the Kethin gifts & were carrying
them in the procession. After completing the 3rd cycle, the whole congregation moved up into the fields.

The inside of the fields was arranged according to the following:
Mr. Chunya, who acted as the lay leader, began the service with Mr. C.C. praying. The service then led the congregation in the Shema, the beliefs and laws of the Jewish people and the descriptions of the Sabbath. Mr. C.C. then led the congregation in the formal presentation of the offerings. This was followed by brief services by3 and the benedictions from the OT. (They had memorized them and recited them very clearly and precisely.)

Then, with Mr. C.C. announcing, the gifts were presented to the docents. Those first (a modern version of the 'money tzedakah', with part of our 3000$ offering), then all of the dignitaries were invited to make presentations (including the men from NZ).

After the offerings were over, Bunche said a prayer which was put in honor of the occasion and was straight to the point: to be done not only for the municipal council (for which every village sends two, but also the provincial council and the national assembly for which every 30 villages are eligible to vote). In talking with Bunche yesterday, I learned that there are about 50 candidates for the positions on the municipal council. Bunche said that since elections have not been held for 10 years, everyone wants to run. The municipal council will choose the Lord Mayor - he is not elected directly. Mr. C.C. says a person can hold several elected offices simultaneously – like in France. He also says that Bunche is soon to be running.
On the municipal council.

After the speech, the monk’s room was vacated, and the villagers rushed to the langka to prepare food for the distinguished guests. Much to our pleasure, everyone stayed around for the feast.

The rest of the afternoon was spent in returning things to town.

**Social Mobility and BNT:**

During the course of our stay in BNT, we were able to get several bits of information about social mobility out of BNT. As far as we knew, only 3 villagers had left the village permanently for positions in the non-nal society - Phay, Song, and Pham. The latter two were left by way of the military, moving to the station of Pham.

Then, counting those stations in the non-nal positions at a time when it was possible to do so, Song and Pham were brothers, some of the poorest H'ms who were also H'm Pham’s father. Pham claims to be a son of an ex-handmon who Mr. Wy. says that Pham’s parents no longer live in BNT.

All the time we were living in the village, two villagers were pursuing higher education - Bunsan (LG BTV) is a son of Pham. H'm Chai had completed M6 (MSS in the new system). The son of this Chai is now back living in BNT, farming and occasionally working for Mr. Wy. Bunsan no longer lives in the village, but he just happened to be visiting them when we were there.

Since we last saw him, he moved to Bangkho (where the BTV stationed), and then to Udon where he lived for 8-9 months before moving to his present residence in A. Kumphawapi, Udorn. While in Bangkok, he applied to work for several different jobs, but unsuccessful because not sufficiently prepared to the exams. He tried studying for the exams, but since his parents were dead, he didn’t have enough money to continue his studies. “I have to work for money to study and then I don’t have time to study.” He says he really wants to go to school, but difficult to do. In Udorn, he worked as a mechanic. He has a son to B. Kumphawapi, and this “is good for seeing on.” He is going to marry a girl from there (17 years old) and is going to live in the city, which he says is cheap for fruit corn.

I asked Bunsan if any BNT students were pursuing their education beyond the 10th level...
Lori Kristy in Chiangmai:

Because of a car breakdown, we didn’t get back to Wi in time for the big Khantong on the 15-16th. So, we decided to stay in Chiangmai for Lori Kristy. Yesterday, people flooded around the Khantong in the main streets of Chiangmai, and most of the houses were decorated around their homes. Today was the biggest Khantong in the city, with 1,750,000 people. The Khantong was a huge gain in numbers and was expected to continue throughout the city, but we didn’t attend any.

20th/10th

Returned to Wi on the 19th of November.

Teaching at Hospitals:

This morning, I went to the hospital to consult the Dr. about a patient who had an accident. While I was sitting on the verandah, waiting for my turn, a man named Dr. Choon (the only medical doctor in Wi) came and informed me that a woman was due in a few minutes. I was asked if I would give a sermon in Wi. I accepted, and the patient agreed. I said that the sermon will be given in a few minutes and asked if I could borrow a microphone. The audience consisted mainly of women, and they were very responsive. The sermon was in Wi. The main message was: (1) the justice of God and (2) the decision of the future. The first part is about how God rules over the world, and the second part is about the

15/11/67
There had been decline in morale (especially particularly) among Thai in the second half of that Christianity period. Thereupon values.

Princes

Visit of Queen Mother to Tribal Development Center:

According to Mark Anderson, the Princess Bhan with a visit to the Tribal Development center at M"Höp, 20km from Hua, on the 16th of Nov. This is part of a series of visits to rural areas (see 9, Dec 14, 1967). At M"Höp a woman attended the assessment session (see the picture) without other place. At M"Höp the assessment was held. I was present at this.

Søgetti family:

In the group of households the chief of Søgetti was married to a woman who lives in the compound as Søgni, whom is called Yari (Yari) – i.e., M"Mo by part of the people in the household. Yari came back from CM to MS without. For a few days visit, the presence was good. We tried to inquire into the family of Søgetti.

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Søgetti's parents (In + In) died in the same year in the 40's when Søgni was in his 20's. Søgni was then a school boy. The woman who married Søgetti (Yari) (In) came to here in the village to take care of the younger children. Søgni's mother (who having married, given birth to her dies). At the time the age of Søgni, Søgni's next brother, was a student. The farming in the village (five acres of rice) and 20 tiles. 90 by 100 meters. At a small room near a good condition of his school. Søgni: himself was 1800 months. He was working as a servant in the Danish household. Yari herself had been a servant for many of hand, up to one month of every family in Søgetti and 102. She also made a trip to Denmark at one time. When she had so trouble because the Danish man (the wife family of man).
20/11/67

Talk with Noi Ammos:

I visited the Nai Brother today in his office. He also invited one of his assistants to answer some of my questions.

The D.D. is preparing for provincial elections which will be held in January. Registration of candidates will take place from 30th Dec. - 18 Jan. The D.D. is planning a series of meetings in the various districts to explain to the population, particularly to the rural people, the meaning of the election (and of democracy).

I asked about the original Kittin to khat by burrying of Kittinry. The Nai Brother said that there were about 120 troubles connected with the on to "...what it will..." the most serious were 200. They are called the "Kittinry" of Kittinry. Kittinry come from B. Di. Ita (11/02), B. D.D. (U. H.D.) - B. D.D. (U. H.D.)

I asked the assistant about land registration. We talked by and asked the land owner, mainly because I didn't know the proper questions. But, we asked 1 question, how are there types of registration:

1) จี๊ดจิ๊ด (จี๊) or "registration form" which indicates that a person has laid out a stake in a certain land, 2) จํําจํําสํิ่งซึ่งแผนก 2 (เมื่อผู้สื่อสาร 2) - ผู้สื่อสาร 2 = 3) จํําจํําสํิ่งซึ่งแผนก

The land is, by force, recognized by this first type of registration. - and this is a recent occurrence.
Health Facilities in Mae Sairung:

After leaving the Amphan office, Lek, my assistant, and I went to the health center/hospital (วิศิษฐ์) to get information on health facilities in Mae Sairung. We talked with a nurse there. She gave us the following information:

**Health Centers in A. Mae Sairung**

1st Class Health Center: Tuan, T. Mae Sairung

2nd Class:
- B. Pholphai, T. Mae Chai
- B. Jojo, T. Amphan
- B. Lai, T. Leng

Midwifery Station:
- B. Keng, T. Keng Koi
- B. Namin Dip, T. Mae Yuan
- B. Pho, T. Mae Khung
- B. Sophon, T. Ban Ket

At this first class health station, there is one doctor (the second dr. was transferred and had been replaced), 3 nurses, and 2 midwives. The nurse said that people from this area did not visit any health village, but she mentioned only B. Chom Leng & B. Pho as examples.

In 2nd Class health center, there is 1 midwife & 1 health officer. The midwifery station has only 1 midwife (she does more than act as a midwife herself).

23/11/67

Education in Amphan Mae Sairung:

This morning Lek and I went to the D.O. to see if we could get some records on education in A. Mae Sairung. He referred to the Prov. Educational Office, Mr. Thin and Seng. Thin Thin Seng, who is a native of Mae Sairung. He was first teacher and has lived in the district for most of his life except for 2 yrs. in Chiang Rai. He also worked for a time as a teacher at Chiang Rai.
The educational office, Mr. Thanin Chowskiropam (หน่วยงานการศึกษาของไม่ทราบ), has been known for a long period of time. The list provides us with the info in the following table.

<table>
<thead>
<tr>
<th>Name of School</th>
<th>Location</th>
<th>Type of School</th>
<th>No. of Students</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ต. ร. ป. ช.</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>305</td>
<td>10</td>
</tr>
<tr>
<td>2. ต. ร. ป. ช.</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>254</td>
<td>12</td>
</tr>
<tr>
<td>3. ต. ร. ป. ช. 1</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>636</td>
<td>23</td>
</tr>
<tr>
<td>4. ต. ร. ป. ช. 2</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>220</td>
<td>6</td>
</tr>
<tr>
<td>5. ต. ร. ป. ช. 3</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>181</td>
<td>4</td>
</tr>
<tr>
<td>6. ต. ร. ป. ช. 4</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>25</td>
<td>2</td>
</tr>
<tr>
<td>7. ต. ร. ป. ช. 5</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>85</td>
<td>3</td>
</tr>
<tr>
<td>8. ต. ร. ป. ช. 6</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>42</td>
<td>2</td>
</tr>
<tr>
<td>9. ต. ร. ป. ช. 7</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>25</td>
<td>2</td>
</tr>
<tr>
<td>10. ต. ร. ป. ช. 8</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>30</td>
<td>2</td>
</tr>
<tr>
<td>11. ต. ร. ป. ช. 9</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>35</td>
<td>2</td>
</tr>
<tr>
<td>12. ต. ร. ป. ช. 10</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>66</td>
<td>2</td>
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<tr>
<td>13. ต. ร. ป. ช. 11</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>45</td>
<td>2</td>
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<tr>
<td>14. ต. ร. ป. ช. 12</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>48</td>
<td>1</td>
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<tr>
<td>15. ต. ร. ป. ช. 13</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>50</td>
<td>5</td>
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<tr>
<td>16. ต. ร. ป. ช. 14</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
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<td>2</td>
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<tr>
<td>17. ต. ร. ป. ช. 15</td>
<td>อ. ศรีนครินทร์</td>
<td>ประถมศึกษา</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>No.</td>
<td>Name of School</td>
<td>Section</td>
<td>Type of School</td>
<td>Area</td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>---------</td>
<td>----------------</td>
<td>------</td>
</tr>
<tr>
<td>21</td>
<td>B. Na Muang</td>
<td>II</td>
<td>Govt. School</td>
<td>151</td>
</tr>
<tr>
<td>22</td>
<td>B. Na Phrom</td>
<td>II</td>
<td></td>
<td>152</td>
</tr>
<tr>
<td>23</td>
<td>B. Na Sai</td>
<td>II</td>
<td></td>
<td>153</td>
</tr>
<tr>
<td>24</td>
<td>B. Na Si</td>
<td>II</td>
<td></td>
<td>154</td>
</tr>
<tr>
<td>25</td>
<td>B. Na Si</td>
<td>II</td>
<td></td>
<td>155</td>
</tr>
<tr>
<td>26</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>156</td>
</tr>
<tr>
<td>27</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>157</td>
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<tr>
<td>28</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>158</td>
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<tr>
<td>29</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>159</td>
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<tr>
<td>30</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>160</td>
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<tr>
<td>31</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>161</td>
</tr>
<tr>
<td>32</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>162</td>
</tr>
<tr>
<td>33</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>163</td>
</tr>
<tr>
<td>34</td>
<td>B. Na Khaow</td>
<td>II</td>
<td></td>
<td>164</td>
</tr>
</tbody>
</table>

Footnote: A BDP school

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Written November, 1967
I wrote the first. Some time when an RPP school is transformed into a gut school. I assumed that it is when the school meets the conditions of being a gut school (all students live within 1km of the school, etc.). This is a criterion between concrete RPP in our case - in &. An example can be found in RS.1125 R.1126 (1.1.1226-1.1.1270) where our teacher is from the RPP & the other is from the District Office. There is at most one RPP school in ME.1431.

The following table is a summary of educational statistics for the District:

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
<th>No. of Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Type of School</th>
<th>No. of Students</th>
<th>No. of Teachers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>Attendance on Board</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Number of Students: 75
- Number of Teachers: 13
- Total: 88
Creation of Manager at Mine:

This morning, Juë, Nik, Sam, and I went out to Wat Phra That the young priest came in. As, along with the Dta Pho, some other monks, were about 5 days at the

base. The ceremony was called the ordination of the young monk. The young monk just returned yesterday.

Educational Survey:

Sam is about an hour talking with the headmaster of the Wat Pan莘, school, concerning

to get the educational survey. We will probably go at the beginning of next month when school resumes.

Wat Phra That Wat Pan Sarn:

This morning about 8:30 a.m. the young monk of the Darnai music, discount a procession arriving at

the wet season. At Wat Phra That Wat Phra That, the ceremony was being held there, sponsored by

Ms. Ramphon Chai-wittakun (Ramphon Chai-wittakun), the principal of the

Wat Phra That. (Phra That Ramphon) is Wat Phra That Pradu (Wat Phra That Pradu) of the

Phra That Phra That family, a local physician.

The ceremony was opened by the Benam music played, before the young monks entered the ceremony. The ceremony consisted of the young monks leading the congregation in bowing and chanting. The young monks began by giving a sermon in Burmese. The ceremony ended with the injection of a blessing given in Burmese by the young monk, the old monk, and visiting elders.

As we discovered, when Juë tried to sit with me, the congregation in this area is mainly

organized by the presence of the crowd sitting forward to the women behind. I noticed that most of the children present in the congregation knew the Burmese style chants, which are sung and understood by the young monks. The young monks, especially the young monks, understand the music. It is interesting to note that the main reason for the assortment comes from what they are practicing. The main reason is the music in Burmese, again signifying the nature of Burmese Buddhism.

(Recorded the whole service.)
George Po:

Mark Anderson says that George Po has moved to Chiangmai to live on the same farm as Dave & Sally.

**VISIT OF THE TOWN SPIRIT:**

Since I visited the household 'home' of the town spirit on Monday, the people in the neighborhood of the building raised enough money for the construction of a new 'house.' The building (a regular building, not like a small temple) was finished on 7/11/67. Today the buildings were dedicated & the spirit invited to come into them.

When I arrived at the site around 8:00 a.m., there were two men in the 1/11. They spoke in something I didn't hear, were fed the emasculo, and then the chief about a handful of wet rice in the crowd. This finished, the men (which included the chief of the town, the rest about, among others) departed.

After the departure of the men, the people began calling on the spirit to descend & manifest himself by calling (Trance) and possessing a person. A girl, who was with me, said that the old medicine man died, none of her relations were around, so that the spirit would have to choose a new carabao (vehicle) called 34 - house - in Thai). We waited around for quite a while, listening to the traditional northern music (southern flute called 34 - a rod of bamboo) being played in the background, & calling to the male contender, who remained alone. I have seen at the male before. But by 11:45, the man had become possessed & we returned home.

About 11:00, girl said she found a middle-aged woman, at the town but from the opposite shore, 300 in the state of possession. According to more people in the area, the woman had been possessed first about 3:00, but by another spirit, not by the town spirit. By the time we arrived, however, the 1st spirit had left her & the town spirit had arrived. She was in the 34 - in Thai - in the bowl. She was hallucinating, shouting, cursing, possessed (her mouth open), running around the room, grabbing, (though, blowing a horn) and things - a water, capi, medicine, etc.
While we were observing the scene, the assit left her, equal to the woman possessed by another spirit. When we finally left about 5:15, she was still in a state of possession. (I now recorded, with difficulty, some of her statements, which in Khmer):

The name of the mine, noted by a sign on the gate, is ដែល ព្រៃ ចិត្ត. (Dûl Perr Chit) - the name of the town spirit is ដែល ព្រៃ. (Dûl Perr). - Lit. 'Father, iron-hand spirit.'

INTERVIEW WITH CAMOT (Phroma):

Today I visited with the Phroma, Phrom. about several topics:

1) Visit to Meng Re: (Meng Re):

The CKA has recently returned (along with several other local miners - see above) from Meng Re, in Chiang Mai. Lit. 'mine town.' In the family of the Phromas, Phroma is said to have understood Desi, the language. This visit was not for the purpose of a corruption of the manager (although the manager had recently died) but for the annual event, the making ceremony held at the mine.

The mine of this mine, according to CKA, had originally come to the district on a goods. Officials then had found this mine. He died several weeks ago in the hospital in CM, although he was only a young man (37), he was a very heavy drinker ("he drank liquor like water") and died of HIV (lit. 'bad liver') - i.e., sclerosis of the liver. The CKA had gone to the procession in CM the day after the Eid of fast. The CKA family says he died so he kept them with good friends of the same age. He says that his wife & younger brother are now managing the mine.

The CKA says that at the mine, there are about 200 Karen workers, "but not one Karen; Karen from Bham, Burm."

I mentioned about the Karen. I had heard that the Karen were brought out from Burma by some Karen and re-reported as having been mined in that area. The CKA said that only might be the case but he didn't know.

2) Ceremony at with Dûl Phrom after mining:

I asked about the ceremony I had observed at with Dûl Phrom (one called Xr. 22:23/1069). The CKA said that the ceremony was called Dûl Ich (Ichie). He said that Ich (Ich)
is a Shan word which I believe, if understood correctly, means 'winding around'. The ceremony itself is a Shan ceremony. I asked about Singh, which is referred to as a fiction. A bird, the name of a deer, or the body of a lion. It is of Shan origin and is related to the Khmer.

3) Than Kithon: long, graceful from Bangladesh.

The CKA said that only 111 LSU students had come up, along with the village, and that everyone was harvesting at this time. The villagers, on the other hand, were thinking about the elections and how the rice could be brought in by car and returned the next day without any loss of time in the fields.

In the procession, in addition to the people who are the tribal people, were some Thais from the CKA. The king of Shan was said to be in the procession. He was on horseback with the village chief, who was in a carriage, and the other chiefs followed.

One of the Shan celebrations was the dance of the 'Young Man' (KHP YEP) - the 'Mr. Black' introduction.

The CKA sang and performed a dance (Khun Jin). Also, there was another dance called 'KHCNH'.

Phun Laung (from Yen Biau) performed the 'KHCNH' dance (from Phyu) in the king's carriage.

He gave me copies of the schedule of events and the main presentation (see below).

4) Town Spirits:

I said that I had been at the Khamo (Chom Pok) on Saturday and had seen the CKA there. I wanted to ask him about the ceremony and about the town spirits.

He said that the financing for building the new Khamo had come in part from the townpeople in the neighborhood who had contributed $2,000 to the Thamak Co., which had provided wood and carpenters. The Khamo of T. Nce Siai had been behind the decision (he was, in fact, talking with the CKA when I arrived).

The CKA said that there are actually 7 spirits who inhabit the place. He said only Mesia was one of them:

1) Khmu
2) Khamo
3) Khmu
4) Khamo
5) Khmu
When he was a boy during World War II, he remembered, the spirit used to come down and possess the old medium of time at length. He said that MS was bombarded during the war (I haven't been some soldiers here) that (I didn't quite understand what followed) that the spirit had actually predicted the bombing or had come in consequence of the bombing. He said that the spirit (i.e., the medium) used to drink a bottle of liquor at one sitting so that the people had the spirit with meat from slaughtered buffalo or cattle. I mentioned that Krosiri, Nimmachanich had written that the town spirit of Chiang Mai was formerly a Loab spirit. The CKA said that it was true. That people who were original inhabitants here were Loab, but he didn't know whether the spirit was Loab or not. However, he agreed that the type of ceremony for feeding the spirits (buffalo sacrifice and liquor) sounded Loab customs. He said that the polio attacked the spirit (i.e., the medium in state of possession) because the spirit frightened the people and demanded sacrifices. Apparently, in consequence, the spirit said that it was going to live at Xin Khayang. The CKA has seen a person moved by the spirit in their village.

The old medium is now dead and someone believes the one now is his relative or his likeness. Was people say that the spirit is bold and wants to make merit. Thus, now only flowers, canoes, incense of khunom are given in offering. On the day of the ceremony, 2 diff. people were possessed - the one I saw who is possessed the size of another woman from far town. He said that the 1st person has a sick husband who was possessed in an effort to help her husband.

This was not the case of the second medium.

The people invited the monk for a Puja on the morning of the dedication.

5) THAT PHÁO, AT WAT KITIWEEN, È WAT ĐA PHÁO.

On the 2nd of December a group of artists & students (more than 20) from Bongthai are coming to man a that pha pha at Wat Kitiween. On the 3rd they will go to B. Đa Pha, of Mu. 197, with permission that pha pha. There, one of the artists, Kho Canthor (Tơn Tham Mây) is a native of B. Đa Pha, è a good of the Bongthai Spirit School. The CKA gave an announcement of the schedule (events see below).
I asked if there were mighty, etc. In N.B. He answered (in a slurred) that there was, but I didn't get a lot of their names. However, he said that calling the spirit in the local language is สิ่งกุศล (sāng kūsāl).

Lawyer's Family

This morning we visited the lawyer's family in an attempt to trace down the special silver bowl we were interested in buying. This afternoon, we both returned to continue the deal. From their visits, we gathered the following info on the lawyer's family. Mr. Suttis, who lives at the shop house as well, is a Chicagoan son who was sold in both 1st and 2nd wars. He once tried to work in Obs. but failed. The lawyer is an only son of a scholar in Obs. The lawyer's wife's from Anything.

The 'Big' Kathin at Wat Kittiwong:

In the afternoon, CM gave us a slide show relaying to the 'big' Kathin at Wat Kittiwong. The first was a description of events, the second was the act of the welcoming procession, of the 3rd was the list of places where the guest were to stay. (Note: the 1st included the translation of the first two thus third in a list in total).

<table>
<thead>
<tr>
<th>SCHEDULE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welcome - Kathin Procession - Ceremony of Presenting Kathin Sānakul in Bangkok - Mr. Savang at Wat Kittiwong, Mr. Savang</td>
</tr>
<tr>
<td>14-15 November, 2510 (1967)</td>
</tr>
</tbody>
</table>

A. Rest Places.

The 200 members of the Buddhist group from Bangkok who are bringing the Kathin will stay at the following places:

1. Front Khana at Wat Kittiwong.
2. Three guest houses for health officers
3. The Ubosot of Wat Khotiuang, Erawan, and Krung Thep City
4. Two rooms of the 1st class hotel, the Kinn

B. Ceremony of Welcoming the Kinn Procession.

A committee will travel by jeep to await the procession at the turnoff in Krung Thep City. Then they will distribute yellow identification badges (lit. hour) to the members of the procession & lead the procession to Mek Song.

The place of welcoming & the place of the beginning of the procession & Mek Song will be in the grounds of the Phan Cong Cey School.

On the 14th of November, the Phuket Buddhist group will arrive in Mek Song at 3:30 p.m. The welcoming committee, the key leaders, the Torn Lep, Son Nguyen, Son Lembok, & Son eight dancers, the gang & drum players, & the Kinn offerings from Phuket will join together in the grounds of Phan Cong Cey at 3:30 p.m.

When the Phuket Buddhist group arrives, Phan Cong Cey, there will be the following ceremony of welcome:

1. Gong & drum playing, Torn Lep, Son Nguyen, Son Lembok, & Son eight dancing
2. A committee will present garlands to the head of the Kinn procession & to others (in whom the honor is appropriate).
3. The District official of Mek Song, Chairmen of the key welcoming committee, will make an address expressing pleasure in welcoming the Kinn group.
4. The leader of the Phuket Buddhist group will respond.
5. Then there will be a procession along the Mai Road, then turn left at 2nd Mai District Road, then left again into Mai Song Road, then onto Mai Khotiuang.
6. Arrange the Kinn offerings at Mai Song. This ceremonial pavilion in the grounds of Mai Khotiuang.

In the evening, there will be a stage show [including] presentations by Karen & local folk music groups, a numple company, etc.
6:00 p.m. Dinner at Mr. Sring District Auditorium.

7:00 p.m. Evening about 9 o'clock.

C. Ceremony of Presenting the Kithin

The 16th of November, the full moon of the 12th month (2-8 month Esthathem Buidhan) in the year of the Kithin Sorakath

7:00 a.m. Once the Bangkok Buddhist group has been for the ceremony, the ceremony of presenting the Kithin will begin. The chairman of the ceremony will lead [space missed] in worshipping the triple throne, receiving the space of making the formal presentation of the Kithin cloth.

- The clergy having received the Kithin in the hibiscus will initiate the ceremonial procession.

- The chairman of the Bangkok Buddhist group will present greetings to the local inhabitants who have assisted in the ceremony. Then an abbot will give a blessing for the Kithin rituals. If the clergy will direct their gathered at the end of the ceremony,

- When the ceremony is over, the Bangkok Buddhist group will leave for Chiang Mai, taking along with them those who will assist people who go to the planned development center at Mę Hą and to Ban Chia Kung.

All Buddhists in Mę Sring are invited to welcome the procession to join together in the temple of the Kithin of the Buddhist group from Bangkok.

In order of the welcoming procession was given, in another notes, but as follows: (1) Lady of people, (2) To. (is King) dancers, (3) Lai, (4) Kanborkhaw dancers, (5) Kersa, (6) Nong Noi dancers, (7) Fan hop dansees, (8) Kithin flowers, (9) boys of office, Chai (two local people), (10) Phraya of Phuket, and (11) Dancern. (Dance) (Dance) (Hymn in Hymn 645/m) Bory (Bory) 205/44
The following is the program for the "Khruea" to be held at Wat Kittiwong on 1st December at Wat Phra Phut. on 1st December to travel from Phuket, program provided by the C.K.A.

December

Welcome to Group Presenting Phu Pia, Srinakhi, Bangkok, Phra Srin.
To be presented at Wat Kittiwong and Wat Phra Phut. Phra Srin.
1-5 December, 1967

Duing to the fact that more than two people from the "Phu Development Group" and the "Srinakhi Student Group" in Bangkok will bring to present a phu pia, Srinakhi at Wat Kittiwong and Wat Phra Phut. Phra Srin. district between the 2nd & 5th of December, 1967, the wik have arranged the following venue and accomodations.

A. Places to Stay:

For the 2nd of December, 1967, arrangements have been made for 28 people at Wat Kittiwong.


B. Welcoming and Presentation of the Phu Pia Ceremony

On the 2nd of December 1967, the Phu Pia group will arrive in Phra Srin. at about 3 p.m.
The welcoming ceremony will be held in the courtyard of Wat Kittiwong. When the Phu Pia procession has arrived, the Wat Phra Phut. Welcoming Committee, will greet and express the happiness in welcoming the Phu Pia group. The chairman of the Phu Pia group will reply. Then the Phu Pia offering will be taken to be arranged at the main door. A pot of water is arranged for the District head and there will be tiam khao 1 tiam leum head dancing. At 5 p.m. the Bangkok Phu Pia group will be given dinner at the school of Wat Kittiwong. In the evening, there will be a music presentation by the Bangkok Phu Pia group at Phra Srin. head dancing by the local people. Phra Srin. The Phu Pia will be performed at 10 p.m.

On the 3rd of December at 7.00 a.m. a western breakfast has been arranged for the Phu Pia.
group from Bangkok. Then the group will travel by motorized vehicle 1
carried by the monks and nuns will distribute clothes and other things to the village at
the place of welcome. Then the procession of the Phùp-u group will reach 3
village. Then the welcoming committee chairman will give a speech of welcome to the chairman of the Phùp-u group who will respond.
Then the Phùp-u offering will be taken in procession to Wat Phùp-u. In the evening there will be a
display of music by the group from Bangkok, monks, children, nuns dancing, and the lighting of
fireworks. At noon the Bangkok Phùp-u group will be fed at the B. Phùp-u school.

On December 29, 1967, the Phùp-u group from Bangkok will prepare and offer morning and noon
meals to the monks and nuns and will distribute clothes and other things to the village's
pamphlet. At noon they will be served. At 6 p.m. the Phùp-u ceremony will be held.

On the 5th of December, 1967, the Bangkok Phùp-u group will be fed lunch and a gift
package. At 5 p.m. the Phùp-u ceremony will be held. After the group will depart for Chiangmai.

An invitation to Mr. Siring was invited to welcome and join in the development making with
the Phùp-u group. The Phùp-u group from Bangkok.

(Signed) District Chief of Mr. Siring

About of Wat Phùp-u.

Customs related to building

Ceremony of Building a New Building:

This morning, cut to take the Dun or little tobacco curing station where they used to be some 'ceremonies' in advance of erecting the new curing sheds. The ceremony consisted of three parts: (1) an offering to the 'gods' of the 4 directions, then known as the gods, (2) was known by the chief carpenter, and (3) blessing of the first post put up.

(1) Offering to the Gods of East, West, North, & South:

An old man, Long #1, White (#000000), whom I have seen acting as chief layman in

... (text continues)
Charles F. Keyes Field Notebooks, Thailand
Original hand-written version

Written November, 1967
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1. Guardians of the Four Directions — According to Eit's rendering of the translation of the text, the supernatural being that turns, three are called in N.M.T. เจ้าพรหมเจ้า (เจ้าพระเจ้า). According to Nai Mët's dict., it is written เจ้าพระเจ้า (เจ้าพระเจ้า) or พระเจ้า (Com. Thamara). The N.M.T. version obtained from Nai Mët, 1st of 2


In Thai, they are called พระเจ้า (พระเจ้า) or พระเจ้า (พระเจ้า). The second could be defined as "chief of the two heavenly, deities of the sky", and the second is the "king of the minor deities of the Hindu pantheon and king of the lower heaven" (N.M.T., p. 99). N.M.T. dict. identifies this with พระเจ้า (พระเจ้า), that is, the "king of the minor deity of the Hindu pantheon and king of the lower heaven").

A. According to Eit's rendering of the spelling, these would be พระเจ้า (พระเจ้า). Nai Mët's dict. lists, as the Thai name for the Lord of the North, เจ้าพระเจ้า (Com. Thamara) or พระเจ้า (Com. Kornphan). The N.M.T. version obtained from Nai Mët, 1st of 2


In Thai, they are called พระเจ้า (พระเจ้า) or พระเจ้า (พระเจ้า). The second could be defined as "chief of the two heavenly, deities of the sky", and the second is the "king of the minor deities of the Hindu pantheon and king of the lower heaven" (N.M.T., p. 99). N.M.T. dict. identifies this with พระเจ้า (พระเจ้า), that is, the "king of the minor deity of the Hindu pantheon and king of the lower heaven").
and may be the basis for the shift to India in the TV system. Again using M.C. the second, ... be definable as "the chief of the gods". The color associated with their direction is white.

3. WEST:

According to C.f. restoring, this would be จากรังสี (จินทร์ตัน). Nemi M.T.10
dimensional kilos, or the Thai name for the Land of the West, จินทร์ตัน (Jintang). The T.S. version is not the same, 4 is identical to the (a) variant, its component means "using M.T.-kabat.) 'Indra - Buddhist monk - elf for a male divinity'. As is apparent from the name, This: Wirapak (attested วิรัช or วิรัช). In the Wagesi, Wuaasit. 4
from M.T. The color is blue.

4. NORTH:

According to C.f. restoring, this would be เจ้าพระเจ้า (เจ้าพระเจ้า). Nemi M.T. 46. 46
Thai name, พระเจ้า (Song.) (Song.) (Ramak). The W.T. is the same being. M.C. (pp. 111-112)
gave the following information about 4 (att. 4) 46 - kai. Restoration): "Kumar, the son of พระเจ้า, a
character in the Sin申报, who became governor of Ayuttaya. He was son of Raksita, half-brother of Ramana,
and chief of the non-Being or spirits living in the center of the earth. He once seized some Lanka and was offered to
Atma in the Ramayana by Ramana. Then two cities were built by Varmi Kumarana. Kumarana performed
various acts for the sake of peace and assumed the form from Braham, that he should be unmarked, one of
the guardians of the world, and god of death. His reign is the North, Braham also gave him the good,
self-moving social car, Dash patah, which was stolen from him by Ramana. Kumarana is represented by a
white man, deformed by in body, having three legs but with only eight teeth and waddling upon
it. Kumarana, but according to wong. The color is black.

B. Earth Goddess:

The Earth Goddess in T.S. is ผู้พันธุ์, in M.C. the Paunee, I in M.C. the Thamni. (126 126), No
color representation.

C. DIVINITIES

There was also one offering for the rainwater. (Chanthai) that had a black "umbrella" of blue
flights.
Some offerings were placed on a altar with a chain of cotton. Another smaller tray contained
candles and offerings of flower, incense, and incense sticks.

The offerings were taken to the north corner of the temple, where there was a wooden
platform of the temple shape and with the following inscriptions:

\[ \text{Diagram image} \]

The platform began by the entrance of the shrine, the tray of offerings in a circle. Then he placed
the offerings, followed by placing all the offerings in their proper places. He took a candle and
placed it at the bottom of the frame. He then "worshipped" Mr. Thonani by reading in what I
assumed to be the P. style of reading, from the temple, from a notebook written in P. Thai.
He did the same thing for each of the other directions — (1) The sun, (2) East, (3) South, (4) North.

Then, the offerings, or rather propitiating the spirits of the direction, were done by clerics, by living men.
No one avoided them, and none of the worshippers were twinned in the process. Nobody paid much attention.
Only in the preparation of the offerings were three involved — a young married couple who work at the temple, or
were preparing them when they joined in.

(2) Wai Khru: by the chief carpenter:

At the same time as the offerings mentioned above were being offered, the chief carpenter was
also preparing a tray of offerings to meet the wishes of the shrine, prior to beginning the construction.
One of the trays he had placed the following: hardwood, rattan, candles, flowers, a small coconut,
white cloth, red cloth, a bowl of boiled rice, and various offerings. This tray, carried from
the entry shed to the curing house, then be placed on the tray a number of carpenter's tools.
(3) Preparing the 1st Post:

At this point, all of the workmen (of whom there were about 6) lifted the 1st post to be placed in the building up onto a wooden 'horse'. The post chosen must be, according to Lt. the 'easternmost' - in this case it was actually the one in the SE corner. This 1st post is known as คำเมือง (คำเมือง or คำเมือง - lit. 'first post' or 'sacrificial post'). To the top of this post was attached the following: banana stalk, a coconut, sugar cane, and the flower of the Eugenia camini tree. A Javanese plum tree (janus nisor in W.J. or สะใภ in Thai), banana, something lemon-shaped, a banana yam (boon boil ใบบอนบอย) and a sheet of cotton. Whatever was attached, พระเจ้า took a glass of น้ำมะพร้าว (khan na maphraau - liquid hard - and, saying some sacred words, poured it over the head of the god. This ended the ceremony of the physical post in place. For the workmen began to erect the building. A special Omol was held, prepared by wise and employees of the tobacco station, of น้ำ.

Visit to Wiang Coom Thong

After observing the above ceremony, Lt. took me to visit Wiang Coom Thong which overlooks the whole valley in a geomancy above the village just across the river from Wiang Soi Thong. The painted name of this hill on the board at the bottom of the hill is พระเจ้า, but I have written before. This is a very compelling it should be พระเจ้า. พระเจ้า (pra khan) means 'king' or 'knoll', น้ำ (naw) means 'the water', น้ำมัน (naw man) means 'the oil', น้ำมัส (naw mus) means 'the milk', น้ำมุ้ง (naw mueng) means 'the water', น้ำมุ้ง (naw mueng) means 'the water'. The view from the top is quite spectacular - the whole atmosphere
of the wood, so it said to tranquility (2020). We talked with the abbot (and only monk in town).

He said that although there are no other monks, there are 5 novices. One of these novices is the son of Lao pastor, has finished PA, but it is now him. There are also many Lao in those who live in villages below who come to make merit at this wát. There was apparently another monk doing lab in this wát.

The monk himself is a novice of B. Pín Phán. He spent 3 hours in the wát in that village, 2 hours at wát Mè nhôn, and 3 hours at this wát. He is a khammya.

Imp. ceremonies at this wát include 'Entering of Lord' (tát bát khi o sán) on the 15th of Dec. At this time, the incense tablet (thát make cha) is presented. Other imp. ceremonies include the 'Entering of Lord' and the 'Birthday Bathing of the Lord' on the 20th of the wát meaning of the month in the 9th lunar month.

Don't know anything of the history of the wát, but the monk knows it is over 1000

old. I don't know how long it is today that wát Ca mè Cây, but the monk thinks they were built about the same time. However, he says that the 2 churches (in Germen - Siem -

style) are one, and modern, built within 2 years before the wát was officially established.

1/12/67

THAT PHÁ DÀ - BY PHÍ PHÁN Q.:

Today the Dharma Cà. performed a tho nháp-bà ceremony at wát Cùnh-nһнwít (wát Mè nhôn) -
a Dharma wát. Although Tráng ʻım (1925), the monk of the wát, had already presented a VA at this wát, at wát Crylic, at wát Cây Khuông, this event was being sponsored by the Cà as a whole (at Tráng ʻım investigation). The purpose is to build money to complete the building of this wát.

All of the employees were asked to contribute. Yesterday I went the process of collecting contributions at the tobacco mine. It mentioned to a subordinate that the collecting &

accounting must be done. Actually, the tobacco workers & workers in the buildings contributed very little - a total of $70 (150-200 x 500) from everyone except the officials. Tráng ʻım said it

must reach $1500 - from this station & the southern station (in B. Phán phác). But everyone
gave something.

Tráng ʻım says that the Karen employees have been particularly generous in donation.