November 5, 1967

Thaït Kâthin in Nâkhon Phâthôm Province

Today Sarha invited us to go to a thaït kâthin at a famous wat in Nâkhon Phâthôm province. To reach the wat we had to travel by boat from a landing an hours drive away from Bangkok. The route wound through the canals of the Central Plains. It took us over an hour to reach wat we:luñâna:ra:ma:, Aspha: Ba:ñ Leh, cangwat Nâkhon Phâthôm. This wat has a high reputation because its former abbot, Phâkhru:

Wimon Khúna:ka:n (Lûar Phô: Sûk Pach mm chos:to:) [papâkâni: ba:mu:nà] (หวังเสริม ปู่ท่าน ) was named for his healing powers as well as his ability to get things built. The present abbot, Phrâ khru:

Sîthâiphon Phûtthâmon (Lûar Phô: Sànnia:n Yû:sàthâiphô:n) [sàkkhà: sàntim phòphimhâ] (สันติธรรม เพชรภัณฑ์ ) has carried on in the same tradition.

We arrived as the ceremony was in progress but we were in time to help present the robes and offerings. The wat was very large with a number of buildings and the kâthin was being used to raise money to complete yet another building—a large school, which apparently is for orphans.

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

After the ceremony was over people mm queued up to be blessed pen-by the abbot. He took a mm-looking object and scratched around on
the head and palms of males (for females an assistant, non-monk held the pen which the abbot moved). He also placed gold leaf on the forehead and the palms of the people (again using an intermediary in the case of females). People who were so blessed usually put an offering in the bat near the abbot, although he made no request that people do so. Jane, Nicholas and I were all blessed (I gave a donation of 50 baht), also Sanya and the woman who had come with us. Another person who was blessed was the nephew of Phanit Yupho, also an employee of the Fine Arts department who had recently been in an accident and had lost several fingers on his right hand. The abbot massaged the hand, blew on it, and said holy words over it—I think more to reduce the swelling than to bring back the lost members.

Another monk in this wat referred to the abbot as krông baí ( ). Most come from very distant places to be ordained here. I also saw a number of nuns about.

The abbot also gave me a cloth written in Khmer script, a picture of the old abbot (flanked by two small pictures of himself), an amulet for each of us (Nicholas, Jane and myself).

People were also making offerings, presenting candles, flowers, and incense and placing gold leaf on the statue of the old abbot.
November 6, 1967

Trip to Bān Nōt Tīn

We left this morning from Bangkok on our way to Mahasarakham and Bān Nōt Tīn. We stopped in Korat where we noticed the burned-out area of the town where a fire had just occurred a few days before. We also were tremendously struck by the impact of the presence of American troops--bars, hamburger shops, super markets, bungalow brothels, and higher prices generally. (We used to buy silk here for 30 baht a yard but it is now at its cheapest 55 baht a yard.)

On arriving in Bān Nōt Tīn we found Mr. Ngô did indeed have a new two-story house-store and on property which used to hold the rundown former store of the family who moved out of Bān Nōt Tīn just before our departure in 1964. The property on which Mr. Ngô built his new store house used to belong to Ngô Lè: In fact, Ngô Lè: a father was cremated on the property. Mr. Ngô pointed out the spot. And other people believe it is haunted by the spirit of that man, but Mr. Ngô does not believe this. Mr. Ngô says that the house-store cost him 20,000 baht to build and he had to buy the lumber in Aspho: Sahátsaka:n, caṅwát Kalasin, which borders on caṅwát Sakom Nakhon. He says that in this district everyone is afraid of communists.

Phrá Māha: Sāq:, was also in the village to help with the kāthiśn. He was so liked at vāt Phoai: in Mahasarakham that he was asked to return from Bangkok where he was studying. 
November 7, 1967

Bām Nṉ́:i Tỳ:n
New Village of Bām Khāːo Nó:i

I discovered that the khūm of Khūm Nó:i Khāːo Nó:i has been made into a separate village of Bām Khāːo Nó:i. Mr. Phon, the headman of Bām Nṉ́:i Tỳ:n, requested of a district officer that Bām Khāːo Nó:i be made into a separate village with its own headman. Phon also said that he will request that Khūm Lāːo be made into a separate as well. After Bām Khāːo Nó:i was made a village there was an election for headman. According to Mr. Ngāːo only one person stood for election--Nó:i Sôm, the brother of Mr. Phon. Mr. Phonmaː would have like to have stood for the election as well but he is a good friend of Mr. Sôm s and so did not stand. Mr. Ngāːo does not understand why Mr. Phon requested that Bām Khāːo Nó:i be made in to a separate village. It has no institutions other than the political structure and the people still attend Bām Nṉ́:i Tỳ:n wat and school.
November 9, 1967

**Trip to Rá·i·át to Buy Kathin Offerings**

This morning Jane and I went to Rá·i·át with Phró Bāhā: Sāŋ, Mr. Ngô, Headman Phón, Mr. Lōi, Mr. Tāːp, and one other to buy the offerings for the Kathin ceremony. Mr. Lōi, Mr. Tāːp and the one other man are all temple"stewards" (sāːráwāt). The Kathin offerings to be purchased were referred to as krāːn kāthīn (ข้าวสารกิจไก่). We went to a Chinese shop (which is a branch of the E-Hong Company in Mahasarakham). The merchant calculated the price of the things which we bought was over 700 baht but after some extremely hard bargaining the price of 560 baht was agreed upon. He also threw in some extra paper for decorations, gave rubber sandals to all the villagers, cigarettes to Phró Bāhā: Sāŋ, and boxes of matches to everyone. He also made a contribution of 25 baht towards the Kathin to make merit for himself.

Amusingly, this amount was promptly used by our group to cover part of the cost of our breakfast (which included a bottle of whiskey for the villagers). One sensed that the villagers were being pragmatic while the Chinese shopkeeper 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," [that is, was not really the best price he could have given]. We also bought a few other items at the Chinese shop where Mr. Ngô always trades. Mr. Ngô bought a silver phāːsēn belt for Nuan for 55 baht (asking price 100 baht). I am continually amazed at the hard bargaining which villagers enter into—particularly compared with the very nominal offer we made.
Meeting with Mr. Wichian

Last evening we decided it would be very nice if Mr. Wichian could be invited to attend the Kathin as well, since the villagers think so highly of him. In fact, Mr. Phon indicated that the community development workers had got worse since Wichian left. The present one, although he has been on the job for several months, has yet to be seen by Mr. Phon.

After talking about Mr. Wichian for some time we decided that we should try to find him in Amphoe: Sêla:phum, canton Rôi-Lêt where he is presently working.

This morning we stopped at Mr. Wichian’s parental house just outside of Rôi-Lêt to find directions to Mr. Wichian when we got to Sêla:phum. Although his mother had since died, his sister still lives in the same village. We discovered through her that Mr. Wichian was currently in Rôi-Lêt for several days and could be found at the provincial office. After we had bought the Kathin goods we went to the provincial office and at the CD office we found Wichian. We spent about 45 minutes talking with him.

He is now community development district advisor in Sêla:phum (same job that Khun Sawái had in Amphoe: Mhaŋ, Mahasarakham, when we were there before). He likes his job there because it is closer to home than was Rôi-Kha:i where he last worked. He also says that the social and economic conditions in Sêla:phum are about the same as Tambon Khwái:

He raised the question of communism because he felt that he had not answered a question about communism I had written in a letter. He said
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 want 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 often get discouraged in the forest. This discouragement has occurred especially because the communists promised to take over the country by 1967. He praised the district officer of Amphoe: Laŋ Nok Tha: (who I had mentioned in consequence of Don Mitchell's report) who he said had captured or caused to defect more than 600 communists terrorists. In Să:la:phum, which is designated as a security sensitive area, there have been no deaths caused by terrorist, but the leader of the movement is supposedly hiding out in the forest of the northeast part of this district.

Miscellaneous Information on Bă:n Nőːŋ Tyːn

Miss Hoːm, who had an illegitimate baby by Mr. Sanːin (now married to a daughter of Mrs. Beŋ) has had a second child, but still has no husband.

Mr. Sǎo, whose wife died when we were in the village before seems to have gotten poorer and sicklier. His home is physically reduced to size and according to Mr. Ngac he has sold all of his land. One of his children is now living and working in another house. He is definitely in poor health as evidenced by the huge ulcer on his foot. Mr. Ngac's reaction is that if Mr. Sǎo worked he wouldn't be
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poor. Mr. Ngao quite often says of some person that he would like to be rich or would like to go around but he doesn't like to work hard. With Mr. Ngao, however, he hardly ever stops working.

Ngao himself has bought 90 rai of paddy land in Tambon Nong Khe, which he has a tenant farm for him but he thinks he will sell the land because it does not yield enough profit and because the crop has been poor this year.

Teachers College

I took Jane into town this evening to stay with Mrs. Chuanphit (she will stay there tomorrow, and tomorrow night as well). We had dinner at Mrs. Chuanphit's restaurant with Dr. Sa-i-iyut, the new headmaster and a Ph.D. from Rutgers in Public Administration (B.A. from England, M.A. from Rutgers) and two other teachers, including one woman who had studied in New Zealand and a young Fine Arts teacher who lives with Dr. Sa-i-iyut. One major portion of the conversation centered around studying abroad. Mrs. Chuanphit would like to study in America also (her husband has just gotten an FAO grant to visit irrigation projects and dams in southern Europe and Israel). I can't help but feel that chances of anti-western attitudes must read when so much of the elite including those as low down as teachers in a provincial teachers college have a wish to study in the West, but then such contacts must also breed contempt.
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Thōit Kathīn and other Places

There are a fantastic number of thōit kathīn ceremonies being held at the same time in Mahasarakham. Yesterday there was one at Nōi Pur, today there is one at the smaller wat Bān Khwāo. On the 11th the changwat will hold one, on the 12th, the same day as ours, the Kamnan Bān Khwāo will sponsor one. The teachers' college in the district will hold one also on the 12th. Also on the same day Mrs. Chuanphit's husband is sponsoring one in a village in Kalasin. Two people from Bān Noi Tỳn have or will sponsor a kathīn, Phōsihā and Nāi Phonma. We passed literally dozens of kathīn processions on our way down from the north and up to the northeast. The kathīn is unquestionably a major merit-making endeavor, but even more important is its social significance—the strengthening or establishing of bonds between individuals or communities which may be very far apart.

Government Officials in Mahasarakham

We went to the district office with Mr. Ngô and Mr. Phon today because they had to get permission to set off fireworks during the kathīn ceremony. While we were there Jane and I met the District Educational Officer. He was born in Amphe Khunphīsai but this is his first post in Mahasarakham. He was first a teacher in Kalasin and then studied at Prasamit where he received a B.A. in educational administration and then he became an educational official. He was in Mahasarakham only a short time before returning to Bangkok for a period of nine months to study at AUA. He says he stands a fairly good
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chance of winning a scholarship to study in America. He says that like Jane and myself he prefers living in the countryside to living in the city.

Next I met the chief assistant district officer who was also a native of Mahasarakham province. His most recent post prior to Mahasarakham was in Ampoei Noi, Udon (he knew Tom Liew).

The district officer wasn't present but was in C. La where he had gone to offer himself as a candidate for the provincial assembly election. He has been here for about one year. The old Nai Ampoei who we knew when we were here before (Phin) is now living in Bangkok.

There is also a new governor who has been here only a few days.

The old governor, who arrived just before we left, has been transferred to the north. The new governor was formerly an assistant governor here. Mrs. Chuanphit says that the government officials are not sad to see the old governor go because he was not well liked (we didn't like him either, too stand-offish and superior).

I had lunch with Khru: Sanit (formerly a teacher at Ban Noi Tyin) and Khru: Seng (formerly a teacher at Lampaeng school and one of the first people we met in Mahasarakham) as well as with Mr. Ngo and Mr. Phon. Sanit now works as a clerk in the district educational office here and acts as a Mee: Chitya: on the side. Khru: Seng is the district agricultural officer. Seng had studied before our last stay at the agricultural school at Mee: Choe: near Chiang Mai.
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Wat Pho: Sii: (วัดโพธิ์ศรีโชค)

We stopped at Wat Pho: Sii: to pick up Phra Mahà: Sàì. He insisted that I meet the abbot of the wat (whom he referred to as Luang Phò:). I thought that the abbot was rather an aloof person. He seemed a little intimidating since his eyes do not quite focus. Mr. Ngào says that he has a reputation for construction work. At the moment a new gate is under construction and earlier this year a new gate was completed.

_ A community development from Tambon Khwàîio_

While at Wat Pho: Sìi: Mr. Phon introduced me to the community development worker for Tambon Khwàîio who for some reason was in the wat grounds. This is the worker that Mr. Phon said he had not seen since he began work in Tambon Khwàîio some six or seven months ago. Although the worker did say he had been there, that he had been in Bân Nǒìì Tỳìn. Before working in Tambon Khwàîio he had been working in Tambon Khô:k kà: another tambon in Amphoe: Nà:îq, Mahasarakham. I was not impressed with him but I may be pre-judging him. At the present he encouraging gardening at the corner of the roads to Bân Khwàîio and Bân Nǒìì Tỳìn (there is a tremendous garden expansion here made by Bân Khwàîio people but also by some people from Bân Nǒìì Tỳìn on land allocated by the district officer). He is also working on the improvement of the roads from the main highway to Bân Nǒìì Tỳìn to B. Nǒìì Khù:.

_Folk Opera_

There is now a folk opera association in Mahasarakham (as according
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to Mr. Wichian there is also in Sêlaiphum). Bân Nê: Tê:n villagers hired the troupe for our kâthîn through the association. On the way back to the village we stopped at the association's office to pick up a picture of the troupe that will be performing. This particular group is very popular in Bân Nê: Tê:n.

Religion

I talked with Phrá Mahã: sêŋ about the title khru:ba: (คุรุ). In the local language this means teacher.

Phrá Mahã: sêŋ says that all 10 or 11 wats in Mahasarakham town give sermons in Central Thai and not in Northeastern Thai.
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Religion

Today we went to town to buy some accessories for the ceremony, that were not available from wát pho: ai (which, incidentally, is having a káthihn on the 11th). Mr. Chunchai took me first to wát Pracho: damruŋ (รัตเติมพระธาตุ), the only 'forest wat' in ampha: myañ and the seat of the provincial abbot (ต้าองหั้นเจ้าวัด (เจ้าจักรเจ้าสมอ)) of the Thammâyút sect. [According to a list of monks and wats in the country in 1956 there were 6 Thammâyút wats in chandrat Mahasarakham.]

We interrupted, unwittingly, the abbot in the midst of his meditation, but he was quite friendly and struck me as a very intelligent man. From him, or rather from his wat, we borrowed two ceremonial umbrellas and three double-layered lacquered phan (made, interestingly, in Chiang Mai) to be used in presenting the káthihn robes. Although I cannot remember the exact number, the abbot said that there were over 20 novices in this wat.

We forgot to ask for the flowered covers which are used in conjunc-

We went to wát Apisít (ขุนเขาสิ) which is tion with the phan and so we went to wát Apisít (ขุนเขาสิ) which is the seat of the Mahānāmaïi provincial abbot. This old man, he said he the seat of the Mahānāmaïi provincial abbot. This old man, he said he was 72, is extremely friendly and was quite interested in my sponsoring a káthihn. He expressed a great desire to attend the ceremony ... because he said it was an historical occasion, the first time a Westerner has sponsored a káthihn in Mahasarakham. However, it turned out that he had been asked to present the ceremony at the káthihn sponsored by the teachers college on the same day as our káthihn so I didn't expect that he would be
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able to attend.

Thèsit kàthìn and Funerary Rites in Bām Khwāo

Today I received an invitation (along with most of the other “notables” in Bām No:γ Ty:n) to attend the combined thèsit kàthìn and funerary rites being held in memory of the mother of the Kanna. The following is the invitation.

SCHEDULE OF EVENTS FOR THE CREMATION OF MOTHER TÔ:

SIRIMĀNĪ: AT THE FUNERAL PYRE AT WAT MĀI, KHUN KHĂNŌ, AMPH.: MUANG, MAHASARAKHAM

Saturday, the 11th of November 1967

5:00 a.m.: Move the corpse to the funeral pyre
6:00 a.m.: Presentation of breakfast to the monks
9:00 a.m.: Sermon
11:00 a.m.: Presentation of midday meal to the monks
1:00 p.m.: Moving of the kàthìn offering to be decorated at the wat
4:30 p.m.: Cremation
7:00 p.m.: Entertainment and feast

Sunday, the 12th of November 1967

8:00 a.m.: Presentation of breakfast to the monks
9:00 a.m.: Presentation of the kàthìn robes
11:00 a.m.: Presentation of the midday meal to the monks
Thus we would like to inform and invite all whom we respect to come to pay honor to the deceased.

Signed

Mr. [Kannan] Rhūttha: Sirimānī, Son
Mr. Thīr:<in Sirimānī:, Son
Air Force 2nd Lt. Ten Kamwithian, Grandson
Mr. Prasōn and Mrs. Sōmwān Sūkkāsē:n, Children
Mr. 'Uaichai Sūkkāsē:n, Grandson
Mr. Kō:t and Mrs. Thomā:k Phānītna:phān, Grandchildren
together with other relatives as sponsors

Preparations for Our Kāthīn

The villagers have been building a stage for the mūlamū: performance and a covered platform for the ceremony in the open area across from Mr. Ngāo's house. To build these structures it was necessary to cut some trees from the forest. However, as cutting timber is illegal, the villagers sent the monks from the wat and Phrā Mahā: Sōx to cut the timber (then the villagers would drag it in).
The villagers have also made and decorated a พระคลัง—that is, a structure in which the พระคลัง gifts are carried. This is exactly like the ones we saw made in the village when we lived here before. However, I had not realized at that time that the wooden platforms of the พระคลัง are used afterwards as a bed for the monks.

Other villagers had made the ceremony of กระดุม which are carried in the พระคลัง procession. ครู: Bunthi with the help of other villagers lit a กระดุมหอม (หอมหอม ), and a กระดุมไฟ (หอมไฟ ). Mr. Ngao had bought the ingredients for large firecrackers (more the size of bombs) and taken these to be made by people at the nearby leprosarium. People there and others in อำเภอ นครศรีธรรมราช have also made the fireworks known as ดอกไม้ (ดอกไม้ ) which sail and spin in the air when they have been lit (Mr. Ngao also bought a supply of firecrackers).

In the evening from about 9:30 to 9:30 p.m. until the wee hours of the morning women and girls, flanked by unmarried boys gathered in Mr. Ngao's shop to make paper flowers, streamers, and other decorations. The three women school teachers also made paper flowers at their own homes.

Visit of Mr. Wichian

Mr. Wichian and his wife drove over on his motorcycle from นครศรีธรรมราช (several hours drive). Unfortunately, due to commitments in นครศรีธรรมราช (other พระคลัง) they could not stay for our พระคลัง, but only stayed for supper. Mr. Wichian expressed a sentiment which I myself had made before. He said that he had just begun to establish good relations with
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the people of Sê:la:phum and if he didn't return for the kâthîn and
weddings there he would endanger those relations. Mr. Wichian gave us
50 baht for the kâthîn, explaining that it was the custom of those
invited to contribute something towards the event.
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Thēt Kāthīn which we Sponsored

Today and tomorrow are the two days of the thēt kāthīn which we arranged to sponsor. A couple of days ago, with the help of Phra Mahā: Sād, I had printed 100 cards announcing the event which I distributed to friends in Bān Nūk:o and Mahasarakham. These cards as translated read as follows.

SCHEDULE OF EVENTS OF A MĀHĀ: KĀTHĪN*

AT WĀT BĀN NŪK: TĪN, TAMBON KHA:O, AMPHĀ: MŪA:, TĀP:WĀT MĀHĀ:SĀRAKHA:M

Saturday, the 11th of November 1967 - the 10th day of the waxing of the moon, 12th lunar month

9:00 a.m. Preparation of the kāthīn

offering in Bān Nūk: Tīn

2:00 p.m. Procession of the kāthīn

offering around Bān Nūk: Tīn

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

* The Māhā: kāthīn (or 'great kāthīn'), is a kāthīn ceremony sponsored by one person. A kāthīn sā:nnākhi (งศ:น. สารักขี) is one sponsored by a group of people and a cunlā' kāthīn (คุนลา' กะทิน) or 'lesser kāthīn' is one in which the robes are made from raw cotton in a single 24-hour period and presented to the monks in the same period.
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6:00 p.m. Chanting by seven monks

8:00 p.m. "Maslam: entertainment

Sunday, 12 November 1967 - 11th day of the waxing
of the moon, 12th lunar month

7:00 a.m. Presentation of breakfast for the
clergy

9:00 a.m. Taking of the kathin offering
and presentation at wat Ban Nong

Thus we would like to inform and invite all our
friends and relatives whom we respect to pay us
the honor of joining together in a maha kathin
celebration.

[Signed]

Dr. Charles F. and Mrs. Jane Keyes,
Sponsors.

The day did not begin auspiciously for it rained throughout the
morning. By mid afternoon it began to clear and it appeared as though
we would be able to hold the evening celebration. However, the platform
on which the presentation was to take place was so wet that
the hunting (brought from another kathin ceremony celebration in B.
Boon Su:) was so bedraggled that it was decided to hold the religious
events in the saila: wat. Also the afternoon procession was cancelled.
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Although we were the sponsors of the ceremony and provided the central gifts and money for the entertainment, and part of the food, many other people also contributed to the event, thus simultaneously gaining merit and showing their friendship for us. I already alluded to some of this. The villagers in general provided most of the labor for the event and nearly every household (if not every household) token gave a monetary contribution of 50 satang or up to 10 baht. Mr. Ngo as our host and 'local arrangements' person provided most of the subsidiary foodstuffs (vegetables, spices etc.). Phra Mahaha: Sen recruited a large number of cooks from the neighborhood around Wat Pho: Si: who freely help make the food for both Saturday night and Sunday morning as well as bringing their own utensils. Also we borrowed a large number of things, chairs, altar, Buddha images, vases, candlesticks, etc. through Phra Mahaha: Sen at Wat Pho: Si:. Bunchun Atthakan, the Lord Mayor of Mahasarakham, donated the use of a projector, generator, and screen and film to use as part of the entertainmment. Finally all of the guests who came, our friends from Tambon Khao: o, Mahasarakham, and some elderly women from town who go from one merit-making event to another. All made monetary contributions.

As Wat Sam Nong Ly:n has only two resident monks and one novice clergy had to be recruited from elsewhere to make up the full complement necessary for the ceremonies. Two monks came from Wat Sam Don Du:, and four or five or maybe more came from Wat Pho: Si:. As it turned out these were not the only clergy present.
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In the afternoon Mr. Chumchalai, his wife, and several, if not all his children, N.L. k'kai, the air force officer who manages the Mahasarakham radio station (a new thing since our last stay), his wife, daughter and servant came out to see if they could help. Unfortunately, Mr. Ngo, Phra Mahâ: Sêk, and I had all gone to town to pick up the noviciate, the movie equipment and things from wât pha:sî:. Jane says that things were a little formal and the group stayed only a short time. They could not stay for the evening because of a major wedding in town.

Although the procession was cancelled (or rather postponed until the next morning) the khom fai was set off. As evening approached there were few outsiders and no important guests. Many villagers were disappointed as they had been who found that we had brought no important guests from Bangkok or other Westerners with us. Just before supper Khru: Orawan and Khun Phaitun from Bân Khwao did arrive but they were the only ones amongst our friends. Policeman Sêk (headman Phon's brother in Mahasarakham), Policeman Piam, another ex-villager now living in Nûkdhân and all the Bân Nõi: Ty:n teachers excepting Bunthian who had commitments elsewhere were also present but they did not constitute a group of VIPs the villagers were hoping for. Still the preparations around the movie screen and folk opera stage and the feast had attracted a large number of villagers from Bân Nõi: Ty:n and neighboring villages and this growing crowd brought a festive appearance to the scene in front of Mr. Ngo's house.

After we had eaten a variety of pork dishes (a pig had been slaughtered and another was held in reserve if more guests arrived). We
went to the wát where we were to hear the evening chanting. Just before the chanting was to begin an automobile arrived in the wát grounds. Much to our surprise and pleasure it contained the changwat abbot of both the Thammayút and Mahānīkājī sects and another Phrá Mahā from the Thammayút wát (they were driven by the son of the owner of the E. Hnj company in Mahasarakham in his father's car.) With the arrival of these monks the other clergy present moved to the background. The three monks performed the evening chant. Afterwards the provincial abbot of Mahānīkājī sect gave a talk to us and to the villagers declaring his interest in this unusual occasion. [I recorded part of this evening service, but the batteries were so bad, the recording is very bad indeed.] The monks left right after the ceremony was over because they said they were afraid the roads to Bān Mūn Tỳ:n could become very slippery in the rain. We felt that whatever else happened, the ceremony had been made by their presence.

After the monks left the entertainment occurred. First there were the movies which were a pot pourri of American westerns, Laurel and Hardy, news features and a political advertisement for Bunchuai showing him in various of his duties in Mahasarakham. The folk opera did not get under way until about 9:00 p.m. and lasted until 5:00 a.m. the next morning (although we went to bed about midnight). The story of the folk opera that was presented was ჭორაღე:.
ทรงพระกรุณาโปรดเกล้าฯ พระราชทานจักรวาล

บรรดาสมเด็จพระเจ้าอยู่หัว

๑. ตั้งแต่เช้า ๑ ตุลาคม ๒๕๑๐ ตรงไปจนถึง ๑๒ ค่ำ เต็ม ๑๒

เวลา ๐๐.๐๐ น. ทรงพระกรุณาโปรดเกล้าฯ พระราชทานจักรวาล

เวลา ๑๒.๐๐ น. ทรงพระกรุณาโปรดเกล้าฯ พระราชทานจักรวาล

เวลา ๑๔.๓๐ น. ทรงพระกรุณาโปรดเกล้าฯ พระราชทานจักรวาล

เมื่อวันที่ ๑ ตุลาคม ๒๕๑๐ ทรงพระกรุณาโปรดเกล้าฯ

ในพระบรมราชูปถัมภ์:

ผู้จดหมาย:

ชาร์ลส์ เคยส์

ตราสาร:

พระบรมราชูปถัมภ์
November 12, 1967

Our Kathin (continued)

This morning’s activities began with the feeding of the monks and novices in the sā:laː wát which was preceded by the usual morning chant (recorded). After the monks had eaten we ourselves were given food (the morning’s food also making use of the pork from the pig slaughtered the night before). After breakfast Mr. Ngao and Mr. Phon organized a kāthīn procession since the one the day before had been cancelled. As we were getting organized Mr. Chu:nchāi with his wife and three children drove up with M.L. Kīŋ kāːi. They also joined the procession.

The procession moved from Khun Wāt to Khun Nŏːn to Khun Nŏːn Khvāo Nŏːi (S. Khvāːo Nŏːi) to Khun Wāt to Khun Yāi to Khun Pāː Nāːt back to Khun Yāi and then to the wát. While we were returning to Khun Yāi the last time we were joined by Bunchai Ątthāːkūːn, his wife, his son and his daughter-in-law as well as a New Zealander visiting the Ątthāːkūːn’s and several other people from the municipal office, thus fulfilling the villager’s desire for high-status guests. Shortly thereafter Mrs. Chuanphīt and Khun Nūːkūn also arrived.

The procession entered the wát, processed three times around the sāːlaː with villagers in front carrying the ‘brooms’ and sweeping the way. The various dignitaries had taken most of the kāthīn and were carrying them in the procession. After completing the third cycle the whole congregation moved up into the sāːlaː. The inside of the sāːlaː is arranged something as follows:
November 12, 1967

Mr. Chu'nchhai acted as lay leader. The service began with Mr. Chu'nchhai's requesting the Precepts. The monks then led the congregation in the Namō, the taking of the refuge, in the Triple Gems, and the Precepts. Mr. Chu'nchhai then led the congregation in the formal presentation of the kāthin (as the sponsor of the kāthin, I should have made this presentation, but not knowing the correct formula, Mr. Chu'nchhai acted in my stead.) This was followed by brief sermons by each of the two monks from Bā:n Nōng Ty:n (they had memorized them and sped through them very rapidly/nervously). Then, with Mr. Chu'nchhai announcing, the gifts were presented to the monks. Jane and I were first (and made a second offering, the "money tree," as part of our 3,000 baht offering) and then all of the dignitaries were invited to make presentations, including the man from New Zealand.

After the offerings were over, Mr. Bunchhui gave a speech which was part in honor of the occasion and part straight politicking, for
November 19, 1967

He plans to run not only for the municipal council (for which villagers can't vote) but also for the provincial council and the National Assembly (both for which the villagers are eligible to vote). [In talking with Mr. Bunchual yesterday I learned that there are about 60 candidates for the 15 positions on the municipal council. Mr. Bunchual said that since that elections had not been held for over 10 years, everyone wants to run. The municipal council will choose the lord mayor—he is not elected directly. Mr. Chunchai says that a person can hold several elected offices simultaneously—like in France. He also said that Mr. Bunchual's son is also running for the municipal council.]

After the speech the monks' noon meal was presented and the villagers rushed out to slaughter another pig 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 in Bâm Nôï T'yên

During the course of our stay in Bâm Nôï T'yên we were able to get several bits of information about social mobility out of Bâm Nôï T'yên. As far as Mr. Ngo knows only three ex-villagers have ever left the village permanently for positions in a non-rural society: Phirá Máňá: Sêñ, Tamruat Sîñ and Tamruat Piam. The latter two left also by way of the monkhood, rising to the status of Phirá Máňá: and then converting their status into lay police positions at a time when it was still possible to do so. Phirá Máňá: Sêñ and Tamruat Sîñ
November 12, 1967

are brothers and friends of a former headman who is also the present headman, headman Phon's father. Pian claims to be the son of an ex-headman also. Mr. Ngao said that Pian's parents no longer live in Bâm Nôi Tỳ'n.

At the time when we were living in the village two villagers were pursuing 'higher education': Bunsûk (บุษกร) and .... son of the assistant headman Chài. Both completed Mathayom 6 (Mathayom Syksã: 3 in the new system). The son of Chài is now back living in Bâm Nôi Tỳ'n, farming and occasionally working for Mr. Ngao. Bunsûk no longer lives in the village, but he just happened to be visiting there when we were there.

Since we last saw him Bunsûk moved to Bangkok (where Mr. Ngao thought he still was) and then to Udorn where he lived for 3 or 9 months before moving to his present residence in the rural area of A. Kumpha-wapi, changwat Udorn. While in Bangkok he applied to work for Firestone and several other jobs, but was unsuccessful because he had not sufficiently prepared to take the examinations. He tried studying for Mathayom 9 in his spare time, 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 that he truly wants to "Progress", but it is difficult to do. In Udorn he worked as a mechanic. He then went to A. Kumpha-wapi where there is good land for raising corn. He is going to marry a girl from there (17 years old) and buy up land
November 12, 1967

in that district which he says is cheap, and plant corn.

I asked Bunthiar, the headmaster, if any Bin Noi Tyen students were pursuing their education beyond the Prathom 4 level offered in Bin Noi Tyen. He was as disdainful as ever about the capabilities of Bin Noi Tyen's children, but he did say that 2 or 3 were studying in the primary grades (P 5-7) in the B. Khwao school.

Noi, my ex-assistant who married a girl from a nearby village has moved to an area near Mukdahan where he heard it is easier to find land, but apparently he was not so successful, because he recently returned to Bin Noi Tyen to find odd jobs in order to pick up some money before returning to Mukdahan. He helped Mr. Ngoa begin digging a well in the back. Mr. Ngoa said that Noi had commented about the communists in Mukdahan. Noi's sister, who has more or less permanently settled in Vientiane was visiting Bin Noi Tyen while we were there.
กำหนดการของกิจกรรมและที่มาที่มีคุณ

ทรงเทพา – เชียงใหม่

เมสเรียก

วันที่ ๑๕ พ.ย. ปี ๑๕ พ.ย. ๒๕๑๐

หลัก ณ วัดกิตติวงศ์ อำเภอเชียงแสน จ.เชียงราย มี ภาคเรียน

อ.เมือง จ.เชียงใหม่

เหตุผลด้านการกิจกรรม เนื่องจากได้รับ

กรุณาจงลงนามในรายการด้านล่างเมื่อได้รับ

ทรงเทพา ทรงเทพา

ความเห็นชอบ

ต่อ

جرىที่จะให้

ทรงเทพา ทรงเทพา

เมื่อได้รับ

ทรงเทพา ทรงเทพา

เกณฑ์

ทรงเทพา ทรงเทพา

ต่อ

جرىที่จะให้

ทรงเทพา ทรงเทพา

เมื่อได้รับ
กำกับการทดลองและสูตรทางเคมีดังนี้

๑๔ พ.ย. ๑๐ เวลา ๑๕.๐๐ น. หมู่บ้านหน้าบ้านฯ บ้านกิ่บ ฯ และผู้บังคับกลุ่ม
ออกดูงานพื้นที่ประทับศูนย์พุทธิพงษ์ ๒๐ นาที แล้วเดินทางกลับที่
ศูนย์บริการพุทธิพงษ์ เสร็จแล้วเดินทางคัด ง่ายจาก ประทับศูนย์ เดินทางกลับภูมิ
พบว่ากลับหน่อย ฯ พ.ท.ง. กิตติ์ ศิริทวี และวิปรินิธิดารมหากาฬ ที่เบียร์
จ.ส.บาง

๑๕ พ.ย. ๑๐ เวลา ๒๑.๐๐ น. ครอบบ้านที่บังคับกลุ่ม และผู้บังคับกลุ่ม
เดินถึงบ้าน แล้วลงบริการพุทธิพงษ์กลับบ้าน เสร็จแล้วเดินทางกลับ
ข้างทางสายบ้านใหม่ เลยไปเสร็จบริการ พฤหัสบดี เวลา ๐๕.๐๐ น. และ
ขณะออกที่นั้นพบบังคับกลุ่มเจ้าหน้าที่ไอร์ซึ่งผู้เดิน พวกที่ พวกนางคุณ
เช่นลูกค้า (ตัวหนังกิ่บวงศ์บ้านใหม่ ที่ผ่านมา) ฟังจากนั้นเห็นมีการบังคับ
สมัยทั้งหมด กล้ากล่าวกันมีการต่างอย่างล่าข้างบ้านให้ทาน

๑๖ พ.ย. ๑๐ เวลา ๐๑.๐๐ น. รับบริการพุทธิพงษ์เสร็จแล้ว ทานพิธี
กล่าวคำสัญญา

เวลา ๐๔.๐๐ น. ครอบบ้านคนนี้มีบังคับกลุ่มของบังคับกลุ่ม พบาท
โปรดเขียนใหม่ ระหว่างทางและกลับ พอหลัง อายพระกิ่บหยุดที่นั่น เตรียม
ไปรับบริการพุทธิพงษ์ ที่บ้านของนัก สนองกลับเขียนใหม่ ถึงเวลา
๒๖.๐๐ น. พักที่คาเฟ่ และสูตรความงามอ่อนเครื่องใหม่

เวลา ๒๗.๐๐ น. ทานข้าว揆ีและสูตร การเสริมความขาวผิว
ประสิทธิ์สีสัน ดูเพิ่มความขาวผิวใหม่ ไปในสถาน มีการบังคับ
โภชนาการที่จะอยู่ในสถานี ที่บ้านกลางที่
ได้จากบ้านเขียนใหม่ (รับบริการพุทธิพงษ์)
October 24, 1967

Thåːt Kàṭhīn at Wàt Kittiwong:

The following is a translation of the announcement put out by the Bangkok group who are planning the forthcoming Kàṭhīn at Wàt Kittiwong.

SCHEDULE FOR THÅːT KÄṬHĪN AND PHÄːPÄː SÄːMÄKKHI:

BANGKOK - CHIANG MAI

14 - 19 November 1967

Thåːt at Wàt Kittiwong Ampèː: Mae Sariang, Cangwat Mae Hòng Sûn

and Wàt Chëːtûphon Ampèː: Mûːŋ, Cangwat Ching Mài

Owing to the facts that Wàt Kittiwong is situated in a poor amphoe: far away from civilization and that as an old temple its living quarters have fallen into dispair, it has been decided and approved by the Temple Development Committee that as an example for the year 2510 the wàt should be developed in order to maintain its prosperity. However, the wàt lacks the four requisites (catû pàtcai) to develop the Temple as planned and is without a trust fund for the support of the Temple and clergy. In the field of [social action] (lit., 'education and living'), this wàt is a center for the annual [gathering] of Thammâcaːrik monks (Monks who spread the moral code [of Buddhism] to tribal people). The [Kàṭhīn organizing] committee has decided to arrange a thåːt kàṭhīn in order to raise funds for developing the temple, supporting the monks and novices, and supporting the Thammâcaːrik monks, thereby ensuring the future prosperity of Buddhism.
Therefore, we extend an invitation in charity and with respect to all to give in spirit and strength by making a contribution in accord with your faith and ability thereby ensuring that Buddhism will flourish and our Thai customs will be maintained.

The Committee takes this opportunity to thank you and express its gratitude in advance.

The schedule for the thōt kāthīn and phā:pā: sā:mākki: is as follows:

14 November '10 [at] 1800 hours the procession of cars carrying the phā: kāthīn and phā:pā: sā:mākki: will depart from Hualampho:j temple. At Lopburi the procession will stop for 20 minutes and a Nā kho:in Sā:wān there will be a meal stop. The procession will continue on to Tā:k where there will be a rest break and then on to Thē:n, Lampā:n province, where a "sack" breakfast (khā:io hō:) will be provided by Police Col. Cīt Li:la:yūt.

15 November '10 [at] 6:00 a.m. the kāthīn / phā:pā: caravan will leave Thē:n for Lamphū:n where lunch will be eaten. After that, the procession will travel along Chiang Mai's highway and will reach Mae Sariang at 1530 hours. [In Mae Sariang the travellers] will view a beautiful reception procession of tribal peoples, drums, and [dancing in the styles of] fō:nlep, fō:n nā:n jōk, and fō:n sī:nto: (which is not the same as the sī:nto: performance in Bangkok and is today found only in Amphā: Pā:n, Amphā: Mae Sariang, and Chiang Mai province). Then the kāthīn will be ceremonially placed in the temple. In the evening, you will witness a show performed by tribal peoples.
October 24, 1967

16 November '10 [at] 7:00 a.m. breakfast will be eaten and then the phâ:kathîn ceremony will be held.

[At] 8:00 a.m. the caravan carrying the phâ:pà:sà:makkhi: will depart from Wát Kittiwong [Mae Sariang] and will take you to Chiang Mai [with shops along the way] for sight-seeing at 3:p Lnnaj and Wát Phrá Thà:st Sî: Co:m Thó:n and for lunch at Co:m Thó:n falls.

[On] returning to Chiang Mai at 1600 hours, [the travellers will first] rest at Wát Chëtûphon and then will tour Chiang Mai city.

[At] 1700 hours the ceremony of presenting the phâ:pà: will be performed. After that [you] will enjoy observing the Lòí Krathön festival on the Piñ River, one of the most magnificent and rarely seen [?] festivals of Chiang Mai. (Food will be served at the rest place [wát]).

17 November '10 [at] 6:00 a.m. after breakfast you will be led to pay your respects to Lnnaj Phô: at Chiañ Dào Cave. Before entering the cave, you will eat lunch in the Chiañ Dào Market. On the return trip, you will make side trips to see the beautiful Mè: Sà: waterfall in Mè: Rim district and the irrigation dam at Mè: Fà:k.

After return [to Chiang Mai] you may, depending on your disposition, rest or tour the market and look at the native products of Chiang Mai (Meal will be served at the rest place).
18 November '10 [at] 6:00 a.m. after breakfast you will be taken on a pilgrimage to Phrá Bôrommâthâ:it Do:î Sûthê:p and then to tour Phã:phi:î Râtchanîwê:î Palace, Hûai Kê:o Waterfall, Wát Sûan Dêk, Chiang Mai University, and then return. If there is enough time, you will be taken to admire the beauty of A. Sâmka:pa:ia:s, observe the weaving of silk, and examine [finished] Sâmka:pa:ia:silk ([Everyone will be responsible for] finding his own meals).

[In addition] you will prepare for the return trip [to Bangkok].

19 November '10 [at] 4:00 a.m. the kâthîn/phâ:pã: sâmûkkhi: caravan will depart from Wát Che:tâphon. Breakfast will be eaten at Lamphu:n, after which a pilgrimage will be made to Phrá' Thã:t Hârîphûnchâi and the museum will be visited. Travelling on to Bân Pà: Sa:ñ, [time will be taken] to admire the Pà:sa:ñ silks. Then a pilgrimage will be made to Phrá' Phû:ttha Bã:t Tã:k phã:. At Thã:n there will be a stop for the noon meal. From Thã:n [a side trip will be made] to admire the Phû:mîphon Dam. After that, [you] will travel on, returning to Bangkok at 2200 hours.

If any of you has the faith (cîtrâ:sàtthâ:) and would like to join in the rejoicing and merit-making of this thõt kâthîn/phâ:pã: sâmûkkhi: please contact [us] at the Hûalampho:î Temple Charitable Society (sâmâ:kho:m kà:nkusô:n, wát hûalampho:î), Tel. 32109, at S. Sa:îla:de:î (Prasît Cîtrâ:nûkhró') or at So:î Phra'ce:n, Wireless Road, Bangkok.

[Signed] Prasît Cîtrâ:nûkhró'

Chairman, Arrangements Committee.
October 24, 1967

Supporting Clergy:

Support Committee:
[26 lay people:
Na:i Ampha: 1 (Ba:ṇ Rà:k)
Sùksā:thíkai:n Khwe:ṇ 2 (Ba:ṇ Rà:k and Ya:n na:wa:)
Police Captain 2
Police 1st Lt. 1
A:sca:n 1
Uba:sika: 1
Na:i 2 (One Na:i Mè: Khā:n ?)
Khun Māhā: 1
Khun Na:i 3
Khun 12 ]

Arrangements Committee:
[Mae Hùng Sqn / Mae Sariang: 5 people and 1 committee
Governor of Mae Hùng Sqn - Chairman
Na:i Ampha: of Mae Sariang - Assistant Chairman
Chief of Police of Mae Sariang (phù: kamkàp) - Assistant Chairman
Sà:rawá:t Yài Mae Sariang (one or more than one ?) - Asst. Chairman
Khun (1)
Uba:sà:kà"/ Uba:sika: Comm., Wát Kittiwong
Bangkok: 81 people and 2 corporate entities]
October 24, 1967

**Bangkok People:**

Khun Khru: Yai (Headmaster) 6
Khun Khru: (teacher) 3
A:ca:n ('professor') 3
Police Sgt. Major 4
Police Sgt. 2
Police Corporal 1
Na:i Phet ('Doctor') 1

Huan: si:n yaowachon Wat Hua lampho:
('Head, Young People's Center, Wat Huanlampho:)

M.L. (Mo:m Luang ?) 1
Khun Na:i 3
Khun 50
Khun (Bireley-Bangkok) 1
Khun (Treasurer of Committee) 1
Na:i 1
Na:i 3

**Corporate Groups:**

Phaya: Thai School Committee

Kink:o Care:umphon Restaurant
October 24, 1967

8 people were identifiable as Chinese because of the term sâi in their surname. 3 people without surnames were also probably Chinese (names Lék Heiŋ, Cē Pyŋ, and Mrs. Pi̯m). Finally, a number of others (how many?) were Chinese - eg. Khun Prásit Cītraːnúkhró, the organizer (a relative of Sanga's through marriage) and owner of several filling stailions in Bangkok and Khun Prachum Trâteːnpha of Bireley-Bangkok.
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November 17, 1967

Loi Krathong in Chiang Mai

Because of a car breakdown we didn't get back to Mae Saiiang in time for the big Kathin there on the 15th and 16th, thus we decided to stay in Chiang Mai for Loi Krathong. Yesterday people floated small, individual krathong on the river and in moats and lit masses of little coconut oil and lamps in lanterns around their houses. Today was the parade of the big krathong (which are not floated) to the town. With literally thousands of others we saw the parade. There were also numerous festivals in schools and wats around the city but we didn't attend any.
November 20, 1967

Note: Returned to Mae Sariang on the 19th of November

Teaching of Christianity at Hospital

This morning Jane went up to the hospital to consult the doctor about a tetanus shot for Nicholas. While she was sitting on the veranda waiting her turn she heard a young Thai Christian (the early Thai Christian in Mae Sariang) give a sermon in Northern Thai to the waiting patients. Jane said that the sermon giver was dressed in a shirt and tie and seemed very foppi. The audience consisted mainly of Karen and a smattering of Thai. The sermon was in Northern Thai. The sermon giver made two main points: 1. the justice of Christ and 2. the decline of Thai morals. The first point stressed that Christ does not show favorites to the high status and rich over the low status and poor so that a Karen is just as important as a Thai. In relation to the second point he said that there had been a decline in Thai morals (politeness particularly) in recent period and that Christianity stressed these values, the old values.

Visit of the Princess Mother to the Tribal Development Center

According to Mark Anderson the Princess Mother paid a visit to the Tribal Development Center at Mù: 320 kilometers from here on the 10th of November. This is a part of a series of visits to each place (compare Bangkok Post, 11 11 67 and Khonkaen, 15 11 67 for pictures of visit to other places). At Mù: 320 she addressed the assembled Karens and gave them presents.
November 20, 1967

Sarha's Family

In the group of Bangkok people who came up for the kathin at Mae Sariang the old woman who lives in the same compound as Sarha in Bangkok called Yai (ยาย)—that is, mother's mother by most of the people in the household. Yai came back from Chiang Mai to Mae Sariang for a few days visit. Her presence here led Jane to inquire the family of Sarha.

Sarha's parents (1a and 1b) died in the same year in the 1940's when Sarha was in her twenties and at was still a school boy. The women of the household now call her grandmother (Yai) (No. 2) came to live in the household to take care of the younger children and Sarha's own children. (She had married and given birth to her daughters.) At that time the father of Nao, Sarha's next brother, was a soldier (he fought in the Sino-French War) and sent fifty baht a month home, a good proportion of his salary. Sarha herself sent 20 baht a month home from her job
November 29, 1967

as a servant in a Danish household. Ya:i herself had been a servant for
Westerners and travelled as an amah for Western families to Japan and
New Zealand. She also made a trip to Burma at one time where she had no
trouble because she speaks Mon (the whole family is Mon). Ya:i adopted
a Chinese girl (No. 3), age 6, who had been abandoned by her parents.
This woman was the mother of kôp and lives in the compound. She is
spoken of by Sarha as a good person even though she is Chinese. Sarha's
husband worked first at the Printing Works at the Bangkok Post. His
brother-in-law is an Englishman. After this job he worked at job con-

nect-ed with establishing gas 
bumps all over Thailand.
November 22, 1967

Talk with the Naii Amphi:

I visited the Naii Amphi today in his office. He also invited one of his assistants in to answer some of my questions. The Naii Amphi is preparing for provincial elections which will be held in January. Registration of the candidates will take place from the 20th of November to the 15th of December. The Naii Amphi is XXX planning a series of meetings in various Tambons to explain to the populous and particularly the tribal people the meaning of the elections (and of democracy).

I asked about the big thō:t kāṭhīn at Wät Sī: Ban Ryag and at Wät Kitti Wong. The Naii Amphi guessed that there were about 100 people, tribal people, at the one at Wät Sī: Ban Ryag. At the one at Wät Kitti Wong the assistant guessed that there were over 200. According to the Naii Amphi district officials carried invitations to the ceremonies to every village. The "tribal dancers" at the Kitti Wong kāṭhīn came from B. Kē: Thā, B. Phē’, and B. Pā: Phē’.

I asked the assistant about land registration. We talked by each other considerably mainly because I didn’t know the proper questions, but as I gathered there are three types of "registration": 1. bai co:m (บําคํอ:ม), or "reservation form" which indicates that a person has laid out a stake to some plot of land, 2. nāy:sākhan 3 (นํายาย:สําคัญ ๓) and 3. nāy:sākhan 2 (นํายาย:สําคัญ ๒). Both of the latter being titles of sort. According to the assistant land in the hills is at most recognized by the first type of "registration," and this is a recent occurrence.
Health Facilities in Mae Sariang

After leaving the amphoe office, my new assistant and I went to the health center (hospital) to get information on health facilities in Mae Sariang. We talked with the nurse there. She gave us the following information.

HEALTH CENTERS IN AMPHOE: MAE: SARIANG

First Class Health Centers

Town, Tambon Mae: Sariang

Second Class Health Centers

B. Phai:pha, T. Mae: Khátuan
B. Mae: La: Nöi, T. Krua: La: Nöi
B. Mae: Le: Luang, T. Mae: Le: Luang

Midwifery Stations

B. Kvoi, T. Kvoi Kvi
B. No: Nöi, T. No: Noi
B. Thung Lae:ng, T. Kvoi: Khong
B. Søp:ma: T. Bøm Kvat

At the first class health station there is one doctor (the second doctor was transferred and hasn’t been replaced), three nurses, and two midwives. The nurse said the people from the center did go out to service some ‘tribal villages’ but she mentioned only small cases and...
November 22, 1967

B. PhE as examples.

The second class health centers have one midwife and one health officer. The midwifery stations have only one midwife (who does do more than act as a midwife, however).
November 23, 1967

Education in Amphoe: Mae Sariang

This morning Sālā:ph and I went to the district office to see if we could get some records on education in amphoe: Mae Sariang. We first talked to the assistant educational officer, Mr. Prasāt Sālā:ph (พระเถระสุเทพ สังฆ์ศักดิ์) who was a native of Mae Sariang. He was first a teacher and has lived in the district most of his life except for 2 years in Chiang Mai. He also worked for a time as a teacher in EXX one of the mines. The educational officer, Mr. Thon in Chaowprāyūn (พช.ทองในบาล บังอรเมือง) I know from other sources that he has been here for a long time. The assistant provided us with the information in the following table.

I asked the assistant educational officer about how a Border Patrol Police school is transformed into a government school. He answered that it occurs when the school meets the conditions of being a government school (all the students live within 2 kilometers of the school, etc.). There is cooperation between amphoe: and Border Patrol Police in some cases in Mae Sariang. An example we found was in B. Mē: Sālā:ph (บ้านซ้ายปลา) where one teacher is from the Border Patrol Police and the other is from the district office. There is one more Border Police school in Mē Lā: Nō:i. The following table is a summary of educational statistics for the district.

Also in EXX this table there is some other information as follows:

There are 5 wats in the amphoe: with 75 Phra พระ ผักพุ. There are 44 clerical residents. The total population of the amphoe: is 33, 614. Information was also given on teachers' organizations. The number of
<table>
<thead>
<tr>
<th>No.</th>
<th>Name of School</th>
<th>Location</th>
<th>Type of School</th>
<th>No. of Students</th>
<th>No. of Teachers</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bùrīphat Sūkra (ชร.บุรีฟรัมสีกุล)</td>
<td>(เมืองศรีราชา)</td>
<td>Lower middle</td>
<td>305</td>
<td>16</td>
<td>These 3 schools are physically adjacent and known collectively as Mac Sariang School</td>
</tr>
<tr>
<td>2.</td>
<td>Māe: Sariang (ชร.แม่สะเรียง)</td>
<td></td>
<td>Upper elementary (ประถมปลาย)</td>
<td>257</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Thongsawat Wīthayakāhin (ชร.ทงสวัสดีวิทยาคาริน)</td>
<td></td>
<td>Govt. elementary (ประถมปลาย)</td>
<td>666</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>B. Cūm Căi'ng (ชร.บ้านคู่ชมชิง)</td>
<td></td>
<td>&quot;</td>
<td>200</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>B. Thūng Phráio (ชร.บ้านทุ่งพระวิหาร)</td>
<td></td>
<td>&quot;</td>
<td>161</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>B.P.P. School No. 45 B. Plā: Pāe (บ้านป่าบ่อ) B.P.P. school (ก่อนหน้านี้)</td>
<td></td>
<td>&quot;</td>
<td>204</td>
<td>2</td>
<td>both teachers B.P.P.</td>
</tr>
<tr>
<td>8.</td>
<td>B. Phām: Vā: (ชร.บ้านภามวะละ)</td>
<td></td>
<td>&quot;</td>
<td>30</td>
<td>2</td>
<td>1 teacher is Karen</td>
</tr>
<tr>
<td>9.</td>
<td>B. Thā: Khām (ชร.บ้านท่ากาม)</td>
<td></td>
<td>&quot;</td>
<td>85</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>B. Sēphām (ชร.บ้านเสภำ)</td>
<td></td>
<td>&quot;</td>
<td>142</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>B. Huăi Liăng (ชร.บ้านเขื่อนแสง)</td>
<td></td>
<td>&quot;</td>
<td>25</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>B. Phām (ชร.บ้านภาม)</td>
<td></td>
<td>&quot;</td>
<td>36</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>B. Māe: Hām (ชร.แม่หาน)</td>
<td></td>
<td>&quot;</td>
<td>43</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>B. Māe: Tū: p (ชร.แม่ตูป)</td>
<td></td>
<td>&quot;</td>
<td>24</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>B. Māe: Tū: p Nūa (ชร.แม่ตูปนาว)</td>
<td></td>
<td>&quot;</td>
<td>35</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>B. Thā: Phī:pūm (ชร.บ้านท่าปูม)</td>
<td></td>
<td>&quot;</td>
<td>66</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>B. Māe: Tā (ชร.แม่แท)</td>
<td></td>
<td>&quot;</td>
<td>45</td>
<td>2</td>
<td>1 teacher is Karen</td>
</tr>
</tbody>
</table>
# List of Schools in Amphoe Mae Sariang

**November 23, 1987**

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of School</th>
<th>Location</th>
<th>Type of School</th>
<th>No. of Students</th>
<th>No. of Teachers</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>16.</td>
<td>B. Lao Rung (ช.ร. напลาแยง)</td>
<td>(ต.ร. ปฐมก์)</td>
<td>Govt. Elem.</td>
<td>46</td>
<td>1</td>
<td>Formerly a BPP school</td>
</tr>
<tr>
<td>17.</td>
<td>B. Si: Nai Muang (ช.ร. นัยม่วง)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td>Govt. Elem.</td>
<td>132</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>B. Ph. Ph. (ช.ร. นิคม)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td>B.P.P. School</td>
<td>14</td>
<td>2</td>
<td>1 teacher from BPP 1 teacher from Amphoe</td>
</tr>
<tr>
<td>22.</td>
<td>B. Thung Phae: (ช.ร. ปทุมพะเอีย)</td>
<td></td>
<td></td>
<td>92</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>B. Hru: Sa: (ช.ร. นิคม)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td></td>
<td>53</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>B. Hru: Di: (ช.ร. นิคม)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td></td>
<td>133</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>B. Hru: Gy: (ช.ร. นิคม)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td></td>
<td>61</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>B. Ph. Kung Xa: (ช.ร. ปทุมภูเขายา)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td></td>
<td>29</td>
<td>1</td>
<td>Formerly a BPP school</td>
</tr>
<tr>
<td>27.</td>
<td>B. Ph. Ph. (ช.ร. ปทุมภูเขายา)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td>B.P.P. School</td>
<td>53</td>
<td>2</td>
<td>Both teachers BPP</td>
</tr>
<tr>
<td>28.</td>
<td>B. Ph. Ph. (ช.ร. ปทุมภูเขายา)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td>Govt. Elem.</td>
<td>63</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>B. Ph. Ph. (ช.ร. ปทุมภูเขายา)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td></td>
<td>51</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>B. Ph. Ph. (ช.ร. ปทุมภูเขายา)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td></td>
<td>43</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>B. Ph. Ph. (ช.ร. ปทุมภูเขายา)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td></td>
<td>75</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>B. Ph. Ph. (ช.ร. นิคม)</td>
<td>(ต.ร. ปทุมวิทย์)</td>
<td></td>
<td>236</td>
<td>6</td>
<td>1 teacher a da of Karen Fu, Phommyang No. Self, Phommyang</td>
</tr>
<tr>
<td>No.</td>
<td>Name of School</td>
<td>Location</td>
<td>Type of School</td>
<td>No. of Students</td>
<td>No. of Teachers</td>
<td>Explanation</td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>----------</td>
<td>----------------</td>
<td>----------------</td>
<td>----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>33.</td>
<td>บ. มี</td>
<td>(น้ำ ใต้)</td>
<td>Govt. Elem</td>
<td>52</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td>บ. มี: นุ่ม</td>
<td>(น้ำหนุ่ม)</td>
<td>&quot;</td>
<td>27</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
**EDUCATIONAL STATISTICS**

**AMPHOE NAB SANTANG**

September, 1967*

<table>
<thead>
<tr>
<th>Type of School</th>
<th>No. of Schools</th>
<th>No. of Teachers</th>
<th>No. of Students</th>
<th>Boy Scouts</th>
<th>Primary</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Govt.</td>
<td>20</td>
<td>62</td>
<td>52</td>
<td>115</td>
<td>1707</td>
<td>1349</td>
</tr>
<tr>
<td>Upper Primary</td>
<td>1</td>
<td>4</td>
<td>8</td>
<td>12</td>
<td>161</td>
<td>93</td>
</tr>
<tr>
<td>Lower Primary</td>
<td>1</td>
<td>7</td>
<td>2</td>
<td>16</td>
<td>132</td>
<td>116</td>
</tr>
<tr>
<td>Total</td>
<td>21</td>
<td>75</td>
<td>69</td>
<td>144</td>
<td>2040</td>
<td>1542</td>
</tr>
</tbody>
</table>

* Copied from chart in the educational office of the District Office on 23 November, 1967.

a
b
c
d
numbers of the khru:sâphâ: (ขรุษัพ) organization is 176. The number that belongs to the organization identified only by the initials Cho. Pho. Bo. (โชพ.โบ.) is 145.
November 24, 1967

Cremation of a Manager of a Mine

This morning Jane, Mick, Sàmà:n and I went over to wát pâ hîào. At first we only saw the old priest but then the young priest came in. He, along with the District Abbot and other monks have spent about 5 days at one of the mines where wolfram is mined to officiate at the cremation of the manager of the mine. The monks just returned yesterday.

Educational Survey

Sàmà:n and I spent about an hour talking with the headmaster of the Sôrîphát Sûksâ: school arranging to give the educational survey. We will probably do so at the beginning of the next month when school reopens.

Thôt Phâ:pà: at wát Pà: Hîào

This evening about 8:00 pm, we heard the sounds of Burmese music and discovered a procession arriving at the wat opposite. A thôt phâ:pà: (เพล ถิ่น ) was being held there sponsored by Phû: Asphà:n Chûwà:ttâ:kà:n ( Mrs. Kumphawat ) and Phû: Cî:yà:n, wife of Sàmbà:t, manageress of the Sàmbà:t store ( she is northern Thai ) and by Pà: Kham-là:ît Nà:nthà:sàmà:bû:n ( ป้า คำรรณ รัษฎาสมบุญ ), a local parishoner.

This ceremony was spiced as before by Burmese music played before and after the local orchestra. The main part of the ceremony consisted of the young monk leading the congregation in some Burmese style chants and of giving a sermon in Burmese. The ceremony ended with the Hàî phon given in Burmese style by the young monk, the old monk and the visiting elder monk from wát có:y sà:bû:n.

[No 2]
As we discovered when Jane X tried to sit with me, the congregation is strictly segregated by sex and adults, the men sitting forward, the women behind. I noticed that most of the older members of the congregation knew the Burmese style chant, while the younger (20 and 30 and under) did not seem to know them. The young monk says that only part of the congregation, XXX made up XXX primarily of Thai, Burmese, and Shan, understood the sermon. It is now interesting to note that the raison d'etre for the ceremony comes from the Central Thai.

[I later found out that this was not true.] The sermon was Northern Thai and the service in Burmese, again signifying the mixing of traditions in Mae Sariang.

[I recorded the whole service]
November 25, 1967

George Po

Mark Anderson says that George Po has moved to Chiang Mai and is living on the same street as Pete and Sally.

Visit of the Town Spirit

Since I visited the rundown ‘house’ of the town spirit some weeks ago the people in the neighborhood of this building raised enough money for the construction of a new ‘house’. The building (or rather buildings) consisted of a small sā:la: type building and a small structure in which flowers and incense and candles are placed) was finished on 11/11/67 and today the buildings were dedicated. The spirits invited to move into them.

When I arrived at the wát around 11:30 there were monks in the sā:la:. They chanted something I didn’t hear, were fed their noon meal and then the District Abbot sprinkled holy water around the crowd. This finished, the monks (which included the abbot of wát com cạ:q, the District Abbot, among others) departed.

After the departure of the monks the people began calling for the spirit to descend and manifest himself by entering (khāo son; โค้ซอน) and possessing a person. Sīt, who was with me, said that the old medium was dead and none of her relatives were around so the spirit would have to choose a new vehicle (literally called mā: - ม้า ‘horse’ in Thai). We waited around for quite a while listening to traditional Northern music (several flutes called pi) and a male and female singer being
played in the background and talking to the male custodians, older men whom I have seen at the wats before. By 12:45 no one had become possessed and we returned home.

About 4:00 Pit and I returned to find a middle-aged woman, not from town, but from the opposite shore, was in a state of possession. According to some people in the area the woman had been possessed first about 3:30, but by another spirit not by the town spirit. By the time we arrived, however, the first spirit had left her and the town spirit had entered. She was in the ładl dressed in a sarong, headcloth and shoulder cloth (made available inside the ładl). She was alternatively shouting explanations, wandering around the room, and blessing, (through blowing on them) such things as water, cigarettes, incense, medicines, etc. While observing the scene the spirit left her and she was possessed by another spirit. When we finally left about 5:15 she was still in a state of possession (I have recorded with difficulty, some of her statements while in trance).

The name of the shrine as I noted on a sign by the gate is ลบ ลบ ลบ (อานที่ ปะ ทะ ทะ ทะ) and the name of the town spirit ลบ ลบ ลบ (อานที่ ปะ ทะ ทะ ทะ)--literally, 'father-iron-hard hand-spirit'.
Interview with the Ṛaṭā ḅhārnā Asn̄a:

Today I visited with the Ṛaṭā ḅhārnā Asn̄a: and talked with him about
the following topics.

1. Visit to Māṇs̄a: (a mine)

The Ṛaṭā ḅhārnā Asn̄a: has recently returned (along with several other
local monks—see above) from one of the Māṇs̄a: in the south of the asn̄a:.
Contrary to what I had understood earlier the visit was not for the purpose
of a cremation of the manager (although the manager had recently died)
but for an annual merit-making ceremony held at the mine.

The manager of this XX mine, according to the Ṛaṭā ḅhārnā Asn̄a:, had
originally come to the district as a government official and then had
found this mine. He died several weeks ago in the hospital in Chiang Mai.
Although he was only a young man (37) he was a very heavy drinker ("he
drank liquor like water") and died of ḍāḥ khāṅ (ढाहऽ काङऽ) (literally
'hard liquor')—i.e., sclerosis of the liver. The Ṛaṭā ḅhārnā Asn̄a: had
gone to the cremation in Chiang Mai the day after the End of Lent. [Ac-
tually not the cremation, but the funerary rites]. The Ṛaṭā ḅhārnā Asn̄a:
truly regrets his death and says that they were good friends and the same
age. He says that his wife and younger brother are now managing the mine.

The Ṛaṭā ḅhārnā Asn̄a: said that at the mine there are about 300 Karen
workers, "but not our Karen, Karen from Burma." I mentioned about the
rumor I had heard (from Bob Coates, I believe). Wolfram is brought over
as from Burma by Free Karens and re-exported XXXX having been mined in
Hao Siring. The Ṛaṭā ḅhārnā Asn̄a: said that this might be the case,
November 29, 1967

but he didn't know.

2. Ceremony at wát pà: hiao after Lent

I asked about the ceremony I had observed at wát pà: hiao (see note: for 22-23, 1067). The čao khánám apha: said that the ceremony was called ta:n tian hęki (เท่าที่เห็น). He said that hęki is a Shan word, which I believe if I understood correctly, means XM 'winding around'. The ceremony itself is a Shan ceremony. I asked about sînto: which he says is usually called to:. He says that it has the face and features of a bird, the horns of deer, the body of a lion. It is of Shan origin and is related to the kinaree.

3. Thosit kâthin by group from Bangkok

The čao khánám apha: said that only 11 Lua showed up, all from Bà:n Pà: Pài: at the ceremony of the thosit kâthin sponsored by the people from Bangkok. The reason for this was the Lua' were harvesting at this time. Sînto: The Khams, on the other hand, they were those who lived in the lowlands, were along the roads, 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 sînto: and tribal peoples, were some Shan from Mò: lamñ:i. One aspect of the Shan presentation was the dance by ‘Na:ñ nök’ (นางนก ), literally, ‘Mrs. Bird’, which the čao khánám apha: says represents a peacock nok yuq (นกยูง ). Also there was another type of Shan dance called fû:n kàm bû: khoà: (ฝูนข้ามบุ้น ) which the čao khánám apha: translated into Thai as fû:n phî:sù:a sà:làwin (ฝูนฝุ่นสัมผัสร้าน ), literally 'dance of
November 29, 1967

the butterfly of the Salawin.¹

He gave me copies of the schedule of events for this thoyt kathin ceremony (see below).

I. Town Spirits

I said that I had been at the sàm sào on Saturday and had seen the sào khánà ampha: there and that I wanted to ask him about the ceremony and about the town spirits.

He said that the financing for building the new sàm sào had come in part from the townspeople in the neighborhood who had raised 2,000 baht and in part from the Phanasit Company which had provided the wood and the carpenters. A Kannan from Tambon Mae Sariang had been behind the scheme (he was, in fact, talking with the sào khánà ampha: when I arrived).

The sào khánà ampha: said that there are actually seven spirits who inhabit the place. He could only remember 5 of them.

1. sào phó: mài: lèk (ช้างดอกแครง)
2. sào phó: pài: lào dèk (ช้างป่าเถื่อน)
3. sào phó: yà (ช้างป่า)
4. sào phó: sò: lèt (ช้างสองแฉก)
5. sào phó: mây lày (ช้างแมวลาย)

When he was a boy during World War II the sào khánà ampha: remembers the spirit used to come down and possess the old medium and talk at length. He said that Mae Sariang was bombed during the war (there had been some soldiers here) and that (I didn’t quite understand what followed) the
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The spirit had either 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 swig and that the people fed the spirit with meat from slaughtered buffalo and cattle. I mentioned that Kraissi Nimmanhemin had written that the town spirit of Chiang Mai was formerly a Lua spirit. The ဝါးက်စနာမီးး் said that it was true that the original inhabitants here were Lua, but he didn't know whether the spirits were Lua or not. However, he agreed that the type of ceremony for feeding the spirit (buffalo sacrifice and liquor) sounded like Lua custom. He said that the police arrested the spirit (i.e., the medium in state of possession) because the spirit frightens people and demands sacrifices. Apparently, in consequence, the spirit said it was going to live at Bān Khąpua. The ဝါးက်စနာမီးး் has seen a person possessed by the spirit in that village.

The old medium is now dead and none of her relatives are living here. Now people said that the spirit is old and wants to make merit, thus now only flowers, candles, incense, and က်မီးးမီးး are given in offering. On the day of the ceremony two different people were possessed. The one I saw, who was from across the river, and another woman from town. He said that the first person had 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 monks for a *lian phra* on the morning of the
dedication.

5. Thēit Phā: phā: at Wāt Kittiwong and Wāt Phā: Phā

On the second of December a group of artists and students (more
than 60) from Bangkok are coming to sponsor a thēit Phā: phā: at wāt
Kittiwong. On the third they will go to Bān Phā: Phā: and on the
4th they will sponsor a thēit phā: phā: there. One of the artists,
Kā: O Cānthārárāt (แก่นช้างกระเร้า) is a native of Bān Phā: phā:
and a graduate of the Bāripfāt Sukā: school in Mae Sariang. The čāc
khānā amphā: gave me an announcement of the schedule of events (see
below).

6. Local Practitioners

I asked if there were mā: phā:, etc., in Mae Sariang. He answered
(as I expected) that there were, but I didn't get a list of titles or
names. However, he did say that the "calling of the spirit" in the
local language is hā:m khuan (ฮ่องหวาน).

Lawyer's Family

This morning Jane visited the lawyer's family in attempt to trace
down the special silver bowl which we were interested in buying. This
afternoon we both returned to conclude the deal. From the visits we
gathered the following information on the lawyer's family. The old
father, who lives at the shop house as well, is originally a Chiang Mai
man who was a soldier in both the 1st and 2nd World Wars. He once came
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...to work in Mae Sariang and ended up settling here. The lawyer is an only
son and has studied in Bangkok. The wife of the lawyer is from Angthong.

The Big kathin at Wat Kittiwong

The ordination ceremony gave me three sheets relating to the big kathin
at Wat Kittiwong. The first was a description of events, the second the
order of the welcoming procession, and the third, the list of places
where the guests were to stay. I include translation of the first two
(the third is of no interest).

SCHEDULE

Welcome--kathin Procession--Ceremony of Presenting Kathin

Sāmañña: Bangkok--Mae Sariang

at Wat Kittiwong, Mae Sariang

14th to 15th November 2510 (1967)

A. Rest Places

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

1. 3 pāla: at Wat Kittiwong

2. 3 guest houses for health officers

3. Choissat at Wat Kittiwong [for monks and laymen
only]

4. 2 rooms of the first class health station
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B. Ceremony of welcoming the Kāthīn Procession

A committee will travel by jeep to await the procession at the turn-off in Ampoe Hōt. There they will distribute yellow identification tags [literally bows] to the members of the procession and lead the procession to Mae Sarang.

The place of welcoming and the place of the beginning of the procession [in Mae Sarang] will be on the grounds of the B. Co:m Cā:ng school.

On the 14th of November the Bangkok Buddhist group will arrive in Mae Sarang at 3:30 p.m. The welcoming committee, the lay leaders, the fō:nlēp, fō:n na:n nōk, fō:n kām bōi, khoæ, and fō:n sīyto: dancers, the gong and drum players, and the kāthīn offerings from Bangkok will join together on the grounds of B. Co:m Cā:ng at 3:00 p.m.

When the Bangkok Buddhist group reaches B. Co:m Cā:ng, there will be the following ceremony of welcome:--

-Gong and drum player, and fō:nlēp, fō:n na:n nōk, fō:n kām bōi, khoæ, and fō:n sīyto: dancers
-A committee will present garlands to the head of the kāthīn procession and to others for whom the honor is appropriate
-The District Officer of Mae Sarang, chairman of the lay welcoming committee, will make an address expressing pleasure in welcoming [the kāthīn group]
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The leader of the Bangkok Buddhist group will respond.

Then there will be a procession along Wat Nai road, then turn left and enter Isan Phanit Road, turn left [again] into Nai Sükam road and then enter Wat Kittiwong.

Arrange the Kathin offering such the Sã:la:thai ceremonial pavilion in the grounds of Wat Kittiwong.

In the evening there will be a stage show [including] presentations by Karen and Lua' hill tribe groups, a narrative film, etc.

6:00 p.m. Dinner at the Mae Sariang district auditorium.

7:00 p.m. Evening chant by nine monks.

C. Ceremony of Presenting the Kathin

The 16th of November, the full moon of the twelfth month (second month [Northern reckoning]) is the day of the Kathin Sã:ma:kki:. 7:00 a.m. Once the Bangkok group has been fed khao tan the ceremony of presenting the Kathin will begin. The chairman of the ceremony will lead [those present] in worshipping the Triple Suns, receiving the Five Precepts and making the formal presentation of the Kathin cloth.
The clergy having received the kâthīn in the ðboisêt will return to the ceremony at the pavilion.

The chairman of the Bangkok Buddhist group will present greetings to the local inhabitants who have assisted in the ceremony. Then the abbot will give a blessing for the kâthīn revenue and the clergy will chant their gratitude at the end of the ceremony.

When the ceremony is over, the Bangkok group will leave for Chiang Mai, taking along with them those Karen hill tribes people who go to the Tribal Development Center at Mâ: Mô and S. Aîi Rêk.

All Buddhist in Mae Sariang are invited to welcome and to join in the thakihan kâthîn xx this Buddhist group from Bangkok.

The order of the welcoming procession was given on the other mimeographed sheet as follows:

1. that line of procession (sâk khâhuan  kratâng - probably an admixture of people)
2. to: (i.e., sîîkho:) dancer
3. Lua
4. Xâm bô: khon dancers
November 23, 1967

5. Dancers

6. น้ําฝน dancer

7. สิมนพ dancer

8. กับพิษ bearers

9. Bearers of XXX other alms [probably local people]

10. Playing of Burmese music

11. น้า or ท่าน (นาง, ขอ) ตำปั้น (โลง) drummers
November 29, 1967

The following is the program for the พระพาย to be held at วัดกิติวัง on 2nd December and พระพาย on 4th December as translated from the mimeographed program provided by the CNA.

Program

Welcome for Group Presenting พระพาย: สามัคคี:

Bangkok-พระพาย: สรีราษฎร์

To be presented at วัดกิติวัง and พระพาย:

พระพาย: สรีราษฎร์

2-5 December, 1967

Owing to the fact that more than 60 people from the "Art Development Group" and the "สุลากาษิก Student Group" in Bangkok will present a พระพาย: สามัคคี at วัดกิติวัง and พระพาย: in พระพาย: สรีราษฎร์ district between the 2nd and 5th of December, 1967, the พระพาย: have arranged the following welcome and accommodations.

A. Places to Stay

For the 2nd of December, 1967 arrangements have been made for the ศาล of วัดกิติวัง.

For the 3-4 of December, 1967 arrangements have been made for บ้านพระพาย: School in พระพาย: Village.

B. Welcoming and Presentation of the พระพาย:

Ceremony

On the 2nd of December 1967 the พระพาย: group will arrive in พระพาย: สรีราษฎร์ at about 2 p.m. The welcoming ceremonies will be held in the
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courtyard of Wát Kittiwong. When the Phâ:pà: procession has arrived, the Assistant Abbot of M.S., welcoming committee chairman, will give an address expressing the happiness in welcoming [the phâ:pà: group]. The chairman of the phâ:pà: group will reply. Then the phâ:pà: offering will be taken to be arranged at the sã:la:\: Thai [a partition owned by the District office] and there will be fô:n lâp and fô:n kâm-hâ: khor dancing. At 5 p.m. the Bangkok Phâ:pà: group will be given dinner at the sã:la: of Wát Kittiwong. In the evening there will be movies, a music presentation by the Bangkok Phâ:pà: group and fô:n kâm-hâ: khor dancing by the faithful B. Mâ:la: Nâ:i. Then the phâ:pà: will be presented at 10 p.m.

On the 3rd of December at 7:00 a.m. a khaotôm breakfast has been arranged for the Phâ:pà: group from Bangkok. Then the group will travel by motorized vehicle [the CMA told me that they would be using dump trucks since the road to Phâ:pà: was too poor for the bus from Bangkok tours] to B. Phâ:pà:. At Phâ:pà: village there will be the following ceremonies:

On the 3rd of December at 9 a.m. the welcoming committee, the faithful, the dancers, the gong and drum players, the alms, and B. Phâ: will be brought together at B. Phâ: which is to be used as the place of welcome. When the vehicular procession of the Phâ:pà: group has reached (there), the welcoming committee chairman will give a speech of welcome and the chairman of the Phâ:pà: group will respond. Then the phâ:pà: [offering] will be taken in procession to Wát Phâ:pà:. In the evening there will be a display of music by the group from Bangkok,
movies, slides, Naːː Nōk dancing, and the lighting of fireworks. At noon the Bangkok Phâːpâː group will be fed at the B. Phâːpâː school.

On 4th December, 1967 the phâːpâː group from Bangkok will prepare and offer morning and noon meals to the monks and novices and will distribute clothes and other things to Phâːphâː villagers who are poverty-stricken. A khomloːi will be set aloft. In the evening there will be movies and a display of music and fireworks. At 8 p.m. the Phâːpâːsâːmākkhiː ceremony will be held.

On the 5th of December, 1967, the Bangkok Phâːpâː group will be fed khâːtōːm and given nice packages. At 8:00 a.m., the group will depart for Chiangmai.

All Buddhists in Mâː Sâːriaŋ are invited to welcome and join in this phâːpâː sâːmākkhiː merit-making with the "Art Development Group" and the "Sāːlākaːrâːk Student Group" from Bangkok.

(Signed) District Abbot of Mâː Sâːriaŋ
Abbot of Wâːt Phâːphâː;
28 Nov., 1967
November 30, 1967

Customs Related to Erecting a New Building

This morning it took me to the Phanasit's tobacco curing station where there were to be some 'ceremonies' in advance of erecting 6 new curing sheds. The ceremonies consisted of three parts: (1) an offering to the 'gods' of the 4 directions, the heavens and the earth, (2) wai khruu by the chief carpenter, and (3) blessing of the first post put up.

(1) Offering to the Gods of Direction, Heaven, and Earth:

An old man, Luang Nā: Phuţa: (ฉลูงเจ้าพุทธ ) who had been acting as chief layman in Northern Thai ceremonies and who is employed by the Phanasit Co., officiated. He is also called 'ācān. For each of the 6 gods to be propitiated, a small banana leaf container, called khāak (กล้วย according to Naːl Mēːt spelling), were filled with various pieces of kho:ā wāːm, cigs. (banana leaf ), and betel. For the gods of the 4 directions, each offering 'plays'; for the gods of heaven, there were 4 'plays' and a black 'umbrella'. For the Earth goddess, there were none. The following is the list of the names of the Gods, the direction they represent, and the colors of the plays for each in their offering plus some additional information taken from the dictionaries.

A. Guardians of the Four Directions—According to Siːt's rendering of the specialist's spoken term, these are called in N.T.  (

(tīːː o tīːː sīːː ). According to Naːl Mēːt's dictionary it is written

tīːː sīːː (tīːː o tīːː sīːː ).  tīːː o tīːː sīːː is the same as the Thai

and tāːː (tāːː o) - 'Lord'; tāː or tāː = tīːː sīːː , all , and tīːː sīːː ...
four. In Thai they are called ฉุน (สุ: 16: k han) or
(Thǎ: o 16: k han).

1. East:

According to ‘it’s rendering of the spelling this would be
(tha’la’tha’). Nai Mét’s dictionary lists, as the Thai name for the
Lord of the East, either ท่าด้าๆ (Thǎ: o thāt thāt com-
phīière) or จำานหนังสุนันท (com khonhan). The N.F. version I obtained
is identical, although with a different spelling, with the first of
these. Using Met. dictionary, the last of these was the "Elephant of
Indra, Chief of Ghosts/demons" while the second, according to the same
source ภูติ the second could be defined as "chief of 'the heavenly
Gandharaas' of the Vesa." Met, pp. 176-7 says further, "He was a deity
who knew and revealed the secrets of heaven and divine truths in general...
His habitation is the Sky; his especial duty is to guard the Soma.
He is supposed to be a good physician because [177] the Soma is con-
dered the best medicine. He is also regarded as one of the genii who
regulate the course of the sun's horses. He follows after women and is
desirous of intercourse with them." Alternate spellings in Thai of the
1st of these include ทิศอิ้น, ทิศอิ้น, ทิศอิ้น, ทิศอิ้น, สิษณรงค์.
The color associated with this direction in the  sağlık was red.

2. South:

According to ‘it’s rendering of the spelling, this would be
(‘intia’). Nai Mét’s dictionary lists, as the Thai named for the lord
of the South, either ท่าด้าๆ (Thǎ: o thāt thāt com-
phīière) or จำานหนังสุนันท (com khonhan). Com
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The:wada: or ศัพท์วิรุฬห์ (com kumphän). The N.T. version I
obtained is not identifiable with either of them. Rather, it seems
to refer to Indra, Thai อินทรา, อินทุ, อินทระ, อินทาร, "King of the
minor deities of the Hindu pantheon and King of the lower Deva heaven"
(McF. p. 998). McF. dictionary identifies Thāo Wirunhok (alt. spelled
วิรุฬห์ and วิรุฬห) as the guardian deity of the South. Com The:wada
means "chief of the The:wada:" and may be the basis for the shift
to Indra in the N.T. system. Again using McF. the second divinity
would be definable as "the chief of the goblins." The color associated
with this direction is white.

3. West:

According to McF's rendering, this would be อินทราเทวาน ("intā:
tutān"). Na:i McF's dictionary lists, as the Thai name for the Lord of
the West, พระพุทธอินทาร (Thāo Wirupak Com Nē:k). The N.T.
version is not the same, and is unidentifiable (thus far) unless its
components mean (using McF's dict.) 'Indra-Buddhist monk— for
B. monk or divinities.' As is apparent from the name, Thāo Wirupak
(alt. spelled วิรุฬห or วิรูป) is 'chief of the Nagas.' No
more info. from McF. The color is blue.

4. North:

According to McF's rendering, this would be บุญธรรม (ka'wi'rú'ha').
Na:i McF's dict. lists, as the Thai name, พระพุทธอินทาร (Thāo
Ku:weirá' Com Yāk). The N.T. is the same being. McF. (pp. 41-112)
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Gives the following information: "Kuvera, the son of रावण, a character in the Ramakaan, who became governor of Ceylon. He was son of Palastya, half-brother of Ravana, and Chief of the evil beings or spirits living in the realm of the Shadis. He once reigned over Lanka and was expelled to Alaka in the Himalayas by Ravana. These two cities were both built by Visvakarma. Kuvera performed austerities for thousands of years and obtained the from Brahma that he should be immortal, one of the guardians deities of the world, and god of Wealth. His region is the North. Brahma also gave him the great, self-loving social bar, Pushoaka, which was stolen from him by Ravana. Kuvera is represented by a white man, deformed in body, having three legs but with only eight teeth and waited upon by the Kinnaras, but receiving no worship." The color is black.

B. Earth Goddess:

The Earth Goddess in N.T. is Mē: Thōlānī, and خ in Thai Mē: Thōrānī ( พระขุนไถ ). No color representation.

C. Divinities

There was also an offering for the the:wada: (divinities), which had a black 'umbrella' and blue flags.

These offerings were placed on a tray with a shein of cotton. Another smaller tray contained containers of flowers and incense and candles.

The offerings were taken to the SE corner of the new bldg. where there was a wooden frame of the following shape and with the following referents:
The practitioner began by and raising the tray of offerings in a wâi. Then he placed all the offerings in their proper places and then he took a candle, lit it, and placed it at the bottom of the frame. He then 'worshipped' râ: Thôrâni: by reading, in what I call the N. style of reading formal N.T. in the wâts, from a notebook written in N. Thai. He did the same thing for each of the other directions—

(2) Thô:waâ:, (3) East, (4) South, (5) West, and (6) North.

These worshipping, or rather propitiating the spirits of the directions, was done exclusively by Lung nâ:. No one assisted him, and none of the workcrew, who were busily preparing the cornerposts, paid him any attention. Only in the preparation of the offerings were others involved—a young married couple who work at the tobacco store were preparing when Lungnâ: arrived.

(2) wâi Khru; by the chief carpenter:

At the same time as the offerings mentioned above were being prepared, the chief carpenter was also preparing a tray of offerings to make his wâi Khru: obeisance prior to beginning the construction.
On a metal tray he had placed the following: areca nuts, betel, candles, flowers, an unopened coconut, white cloth, red cloth, 1 litre of mixed rice, and bananas. This was carried from the sorting shed to the curing barn. There he also placed on the tray a number of carpenter's tools: a chisel, carpenter's square, plum line, and something called .negtl (l3:mr1) - lit., 'wooden tube.' This tray of things he took over by the wall of an already constructed curing barn, knelt down, facing the wall, (lit the candles?) and held the tray in a wai position for a few minutes. I am not certain if he said anything. [This 'ceremony' was very brief and afterwards the bananas were eaten by those present (with no ceremonial meaning) and the coconut was used in the next 'ceremony.'

(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 into a wooden 'horse.' The post chosen must be, according to cit, the 'eastern' one—in this case it was actually the one in the SE corner. This first part is known as sofek (sao'e:k) or so monkhon (sao mongkhon) — lit. 'first post' or 'auspicious post.' To the top of this post was attached the following: banana stalk, a coconut, sugar cane stalk, the flowers of the Eugenia alaini or Jambolan plum tree (thaphas-wah in N.T. and หน้า in Thai), bananas, Bermuda grass (alfalfa) and a skein of cotton.

When this was attached, lurnt took a glass of nhán lomr (either Albizia myriaphylla or munroe varak [see ceremony at Wat Kittiwong,
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'washing the relic,' for use of some liquid) -- น้ำยบ ปี้ -- and, saying some sacred words, poured it over the whole of the pole. This ended the ceremony and the pole itself was put in place. Then the workmen began in earnest to erect the building. A special lunch was held, prepared by wives and employees of the tobacco station, of ลีพ.

Visit to พระธาตุทอง

After observing the above ceremony, it took me to visit พระธาตุ which overlooks the whole valley on a hill above the village just across the river from พระธาตุ. The printed name of this พระ is not พระ, as I had written before. This is a mispelling— it should be พระ. พระ (khiri) means 'a low hill or knoll,' พระ (kamm) means 'the highest, topmost' or 'chief' and พระ (thong) means 'gold.' The view from the top is quite spectacular and the whole atmosphere of the พระ, as ผู้ said, is tranquility พระ (thong). We talked with the abbot (and only monk in the พระ).

He said that although there are no other monks, there are 5 novices. One of these novices is the son of Lua's parents, has finished P4, and is now Thai. There are also many Lua and Karen who live in villages below who come to make merit at this พระ. There was apparently another monk during 1 in this พระ.

The monk himself is a native of พระ. He spent 3 lents in the พระ in that village, 2 lents at พระ, and 3 lents at this พระ.
He is a khoumyân.

Important ceremonies at this wât include (taâk hâ:t khâo sà:m) on the 15-16th of December. At this time the thêt maha: tâ:t) is presented. Other important ceremonies include the 'Entering of Lent' and the 'Ritual Bathing of the thêt' on the 8th day of the waning of the moon in the 8th lunar month.

Doesn't know anything of the history of the wât, but monk knows it is over 100 years old. Čít says he thinks it is older than wât Co:m Cà:q, but the monk thinks they were built about the same time. However, he says that the 2 che:di (in Burmese-or Shan-style) and a, now ruined, brick wihâ:n were here before the wât was officially established.