Activities

1) Prior to the beginning of the actual ceremony, those who didn't wish to include their offerings in the offering group made their presentations to members of the Kittinayong clergy. I received their blessings.

2) The clergy paraded in their new robes.

3) The ceremony began
   a) request/receipt of present
   b) warrant (affirm) by e-tahn
   c) sermon (during which monks danced their numbers)
   d) surng and hai phun.

I succeeded the ceremony in full.

2/10/67

Kathin Ceremonies:

The CNA told me today that there will be the following Kathin ceremonies in Mae Saiyiang:

1 Nov. - Amphi sponsoring a Kathin Sommakkhita at Wat Kittimongkon

2 Nov. - Group from Bangkok, " " " Kittimongkon

3 Nov. - Forestry Office, " " " Chiang Rai

Khun C’t also told me that Thajom will sponsor a Kathin at Wat Num Di p as well as Wat Harmsale. C’t says that Thajom has the first person in Mae Saiyiang to sponsor a Kathin.
END OF LENT EE ACTIVITIES:

Today marks the beginning of the end of lent activities in the
Sunday. There will be the day of activities:

13th day - 9th evening to 12th morning, 12th month (Northern Reckoning)
- preparations - decoration of houses - making of special food

14th day - 7th evening to 12th morning, 12th month
- 5-5:30 a.m. - Monks and novices from every wet in the vicinity of
  the town will go out along the streets to bintifbot
(संज्ञातिवत्ति) - i.e. collected alms. People believe that the monks
  should return to their wets before dawn.
- Some people will come to make special offerings at the wet - usually
  those who didn't present early morning alms.

15th day - 8th evening to 12th morning, 12th month (संज्ञातिवत्ति)
- early morning bintifbot - but by fewer monks and novices
- services at each wet
  - morning - receipt of alms
  - afternoon - sanātā (at Wat Kittīvīyā) - bathing and
  - afternoon - sermon

15th day - procession of candles and "to"

According to CKN, traditionally the 13th, 14th, and 15th days of

the wet are the days on which activities were held, but the

Amphoe office has requested the extension of one day to bring it

conform to the patterns. The CKN wrote in a letter received from the district officer, written by the

district official.
in the stead of the Dai Arthur, formally inviting (nimon) the monks to the district to dok binthákört on the 13th mentioned above. The CKA said that the ordinary populace would also make such an invitation.

(Amusingly, the invitation from the District Office had written the wrong date, 11th instead of 12th month).

The monks will receive the assistance of people carrying the harp to take up the Offered Food - miḥ bārät (miḥī 1000). And the help will come from Kews - and usually from Kents, the N. Indian being used according to the CKA. In return for this help, the Kews will receive all the Offered Food which cannot be saved. I had noticed today that the town is full of Kews (mainly Pus) and the CKA said that they had come because they knew that tomorrow the monks will receive a cup of food.

All of the costs from Wat Khumphang in the South to Wat Saphin in the North, and Wat Cam Chai in the East are Naim Dip and Thong Ka in the West will participate in the bintábört in Mae Sai country town.
Travnc Population in Haé Sarung & Haé La No: Districts:

The BPF has just finished a census of tribal peoples in Haé Sarung & Haé La No: Districts. The CKA obtained the summary figures which appear below (these have been rearranged for figures):

<table>
<thead>
<tr>
<th>District &amp; Tribe</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haé Sarung</td>
<td></td>
</tr>
<tr>
<td>1. Mâ Sarung</td>
<td></td>
</tr>
<tr>
<td>2. Mâ Khog</td>
<td></td>
</tr>
<tr>
<td>3. Kón Küt</td>
<td></td>
</tr>
<tr>
<td>4. Kong Bôi</td>
<td></td>
</tr>
<tr>
<td>5. Mâ Yuan</td>
<td></td>
</tr>
<tr>
<td>6. Mâ Thanh</td>
<td></td>
</tr>
<tr>
<td>Mâ La No:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Tribal Statistics

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haé Sarung District</td>
<td></td>
</tr>
<tr>
<td>Haé La No: Subdistrict</td>
<td></td>
</tr>
<tr>
<td>Mê Hây Sôn Province</td>
<td></td>
</tr>
<tr>
<td>District &amp; Tampon</td>
<td>Tribal Group</td>
</tr>
<tr>
<td>------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>M.E. Sariang District</td>
<td>Karen</td>
</tr>
<tr>
<td>1. M.E. Sariang</td>
<td>Litä</td>
</tr>
<tr>
<td>2. M.E. Khog</td>
<td>Karen</td>
</tr>
<tr>
<td>3. Bân Kà-t</td>
<td>Karen</td>
</tr>
<tr>
<td>4. Kong Kôi</td>
<td>Karen</td>
</tr>
<tr>
<td>5. M.E. Yum</td>
<td>Karen</td>
</tr>
<tr>
<td>6. M.E. Khutuan</td>
<td>Karen</td>
</tr>
<tr>
<td>M.E. La Nô-i Sub-District</td>
<td>Karen</td>
</tr>
<tr>
<td>1. M.E. La Nô-i</td>
<td>Litä</td>
</tr>
<tr>
<td>2. M.E. La Liông</td>
<td>Karen</td>
</tr>
<tr>
<td>II</td>
<td>Litä</td>
</tr>
<tr>
<td>II</td>
<td>Mô.0</td>
</tr>
</tbody>
</table>

Total: 2,364 | 2,360 | 2,380 | 2,271 | 9,215 |
Summary Statistics

Summary statistics are not always presented or reported, as they may not permit comparisons with previous figures.

<table>
<thead>
<tr>
<th>Unit</th>
<th>Tribes</th>
<th>Population</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>57</td>
<td>3,258</td>
<td>8,479</td>
<td>15,737</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>424</td>
<td>431</td>
<td>855</td>
</tr>
<tr>
<td></td>
<td></td>
<td>59</td>
<td>3,682</td>
<td>3,910</td>
<td>16,592</td>
</tr>
<tr>
<td></td>
<td></td>
<td>66</td>
<td>9,521</td>
<td>9,752</td>
<td>18,273</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8</td>
<td>1,255</td>
<td>1,201</td>
<td>2,456</td>
</tr>
<tr>
<td></td>
<td></td>
<td>74</td>
<td>9,371</td>
<td>10,153</td>
<td>20,524</td>
</tr>
<tr>
<td></td>
<td></td>
<td>71</td>
<td>3,597</td>
<td>3,641</td>
<td>7,238</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8</td>
<td>961</td>
<td>946</td>
<td>1,907</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
<td>46</td>
<td>44</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td></td>
<td>80</td>
<td>4,584</td>
<td>4,631</td>
<td>9,215</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12.6</td>
<td>10,825</td>
<td>12,120</td>
<td>22,955</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10</td>
<td>1,385</td>
<td>1,392</td>
<td>2,777</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
<td>46</td>
<td>44</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td></td>
<td>139</td>
<td>12,266</td>
<td>13,541</td>
<td>25,807</td>
</tr>
</tbody>
</table>

...
These statistics are misleading because they take no account of "tribes" living in villages or communities dominated by Tai-speaking people (e.g. B. Phu in T. Mai Son, B. Ng in T. Bàn Ké). The second set of summary statistics, when compared with those which I obtained when first arrived in Mai Saeng (note: 24/5/1967), suggest a serious in tribal populations.

1967 Figure (based on 1960 census) 1968 Figure (BP)

<table>
<thead>
<tr>
<th>1967</th>
<th>1968</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karen</td>
<td>19,860</td>
</tr>
<tr>
<td>Lao²</td>
<td>2,464</td>
</tr>
<tr>
<td>Total Tribe</td>
<td>22,324</td>
</tr>
</tbody>
</table>

These figures are interesting, nonetheless, when compared with those available obtained from the Ampha office when I first arrived in Mai Saeng (note: for 11/16/1967, compare Table A, 24/5/1967). At that time, the district was listed as having 8 tambons—probably the 8 tambons) in the Saeng District & the 25) in the la. Sub-district combined, these making the figures comparable with the last set of figures in the above table of "summary statistics". In 1967, the district was listed as having 85 mui, considerably less than the 139 listed for tribal villages alone. However, this, that the figure of 62 Karen mui in T. Mè. la. No. i is incorrect. The only population figures that can be compared to those for total population by Karen & Lao².
The 1964 Ampha. figures are probably based on the 1960 figures. If this is the case, if the figures were taken at face value, it would mean that the Karen population increased 15,170 in the space of 8 years and the Lahu population increased 12,170. Both increases are considerably less than the estimated 2.5% annual increase estimated for the whole population of Thailand.

KATHIN AT WAT SITTHI MONGKHAM:

Today I received a personal invitation from the abbot of Wat Sithimongkham, Lloyd Konkham. He is the wera khuno. (พระเจ้าเสนาบดี) or the Abbot of Wat Sithimongkham inviting me to attend the Kathin ceremony being sponsored at his temple by a group from Bangkok on the 15th & 16th of November. In his letter he enclosed a copy of the schedule of events for this ceremony. This schedule, as translated, reads as follows:

**Schedule of Events**

Ceremony of Welcome, Kathin Procession & Kathin Presentation

Kathin Sompakkhon, Bangkok, M.E. Society

To be Presented at Wat Sithimongkham, M.E. Siang District

1-2 November, 1968

By the Teachers' Association & the Teaching Staff of the Teacher's Training College

and the Student Group from the Public Relations School
Welcoming Ceremonies & Procession Kāthin Procession.

1 November 1968

15.00 hrs. The Official, Merchants, & People of the Sāinyū will assemble at the Corn City School to prepare the Welcome for the group coming from Bangkok.

16.00 hrs. The Bangkok group will bring the Kāthin to the Corn City School. Then there will be a welcoming ceremony including gong & drum music, singing, Fön lép dancing. The leading of the Maṅ Sāinyū Buddhist will place a garland on the head of the Bangkok group. If the Maṅ Sāinyū leaders will give a speech, followed by a response by the leader of the Bangkok group. Then the Kāthin will be taken in procession through the streets of Maṅ Sāinyū, turning left to enter Lēg Phraimit St, left again at Nai Siphād St., right at the Sainy St. S, then left to enter West Sāthinmongkhon. The people from Bangkok will then enter a quittance which will have been prepared for them in the West.

The Kāthin will be placed in a pavilion in the grounds of West Sāthinmongkhon.

18.00 hrs. An evening meal will be served to the Bangkok group.

19.00 hrs. The Kāthin celebration will begin with a monk chanting sūtra, followed by the lighting of firecrackers, a movie, & Burmese music.

Ceremony of Presencing the Kāthin Robe.

2 November 1968

7.00 hrs. Coffee & oatmeal will be served to the Bangkok group.
8.00 hrs. The Kathin Ceremony. The Chairman will lead in the service.

- The Tripitaka: recitation by preachers, presentation of the Kathin
- The leader of the sangha will receive the Kathin flowers and take them to
- make observance in the bān. Then they will return to the ceremonial

- The leader of the sangha group will give a concluding speech.

- The abbot will repeat the 5th Meditation of the Kathin (ānāpānamati).

- The attendant offering the Kathin will be presented. The ceremony
will end with the clergy's blessing.

11.00 hrs. The sangha group will be fed a noon meal.

12.00 The sangha group will depart.

---

Apparently the organizer of this Kathin is the son of the Chairman.

1. Late afternoon, who is now a professor in Bangkok. He was a monk for a short

spell in Wai Sith is the monk.

End of Lent Ceremonies:

During the last two days we have participated in the Lent Ceremonies.

(āni-pancha, or āni-pancha, as it is called in Thailand) ceremonies. We
were the only morning filling the monks' alms bowls. We went

- to be a bit at about 5 am. One group of monks had already passed

- by 7 am. The next day before 5:30, the official starting time.

People usually give the following offerings:

1) cooked rice, placed in the monks' alms bowls.

2) a banana, a piece of fruit or a drink - one per monk - given.
to the khàngjém who accompanied the monks.

3) - a sweet - usually a rice-flour khàngjém - was present magnificently
often several per week - also given to the khàngjém. (l.c.: substituted
orange for khàngjém).

The procedure was as follows. A group of monks would approach, racing
in order from about three through monks, to the nuns with local service.
As they approached, the layman holding a rice bowl would advance his
shoes 3 steps forward. The monks would stop, 9 the lay person would place
out a little rice in the bowl. If the monks used the cover on their bowls
(not all did), they would lift them enough to allow rice to be
put in. When the monks passed, the person holding the cover of
sweet would step forward 9 present them to a khàngjém. Grouped
khàngjém included both the regular de khaent T volunters Khaen
help (usually P’t D’t Khaen). These khàngjém also carried basket to receive
the overflow of rice. No word was spoken to or by the clergy during the
act procession.

This procedure is fairly standard for himkhaet, Thai style, except
that there are many classifications in ordinary days. In Burmese/Shan
monks follow a different tradition on ordinary days - each monk going
with a khàngjém in a different route. Moreover, they usually give
a khàngjém to the donor on the spot. This time, I didn’t observe
the giving of blessings, but the monks from our Utthey recon did
respect.

I counted the following with paying us - Constantine, Su-phun-
rayt, Kittiwong, Omawat, Sitthimangkham, Vhongny, Nûn Dîp,
Chingkal, Sai Mray, Uttheysom, SY Bunryag, Con Dorr (?).
There were also groups out from Wat's Sophrum, Tha Khun, Cao Cey, Thay Lai, but I don't think they helped.

This morning Sanga went out in the road behind our house. She counted only to sixty, but she didn't stay for the full course.

Today we went to Wat Kittinung for the morning activities which included the following:

1) talk by CKA about activities at Kittin
2) request for receiving a) present (S)
3) sweat men by monks during which people sai bai
4) presentation of food to monks
   a) wentien
   b) presentation
5) morning prayer service
6)倾向于 by monks

I think that before we arrived a large number of people also make individual offerings, though many were apparent.

After the ceremony, the CKA distributed the extra food from the morning's breakfast to the people at the wat to about 10 + Karen (all Plo). The CKA says that these Karen will carry the food back to their villages. They have slept at the wat. This same pattern is repeated in all wats. One of the villages from which a large number of Plo came was B. Thuy Pla, Kig. This must be a particularly poor village since we have often had people from there coming to beg at our house. The CKA says that two of B. Thuy Karen amongst the group at Wat Kittinung - an opium addict who lives in B. Phong. There was still a few Karen around the wat when I returned from there. The CKA said a few will remain to help tomorrow. Next, however,
returned home today.

At noon I returned to Wat Kitthan. After the monks finished their noon meal, the following activities/ceremonies took place:

1) Recept + reception
2) Acan went to ruin that (the first had been brought out before I returned placed on a table in front  of the noon)
3) Acan went to - dedication and ceremony
4) Bathing of that
   a) Make 4 few laymen in front Ruin
   b) Put 4 people outside
5) Sermon
   a) One for the dead / individual person
   b) One war sermon

I noticed as I left that a number of old people were set up to sleep in the ruin.

At the morning ceremony, there was a gathering of younger people. In the afternoon, mainly older people - even more so after the bathing of the relic was done.
END OF LENT ACTIVITIES:

Yesterday evening & this evening, there have been processions of young people taking candles (9 lamps) around to all of the wats in town. These processions are part of the end of lent ceremonies. Last night, the Burmese orchestra came with the group after the circuit of the wat had been made, returned with the group to Wat Omara Wut where it played until late in the evening.

Last night also, Sarge went to a evening service with sermon at Wat Sithimangkhun.

CEREMONY AT WAT OMARA WUT:

Last night a neighbor (a youngish man who seems to be close to Wat Omara Wut affairs) came at the request of the abbot of Wat Omara Wut to invite us to a ceremony this morning. The abbot was sponsoring a ceremony to make merit for his deceased parents. We couldn't go because we had to spend the day in Chiangmai in connection with an immigration problem.

In the course of inviting us, we asked the neighbor about the abbot. He says that he is from Maubin. He volunteered that he is so soft-hearted that he doesn't keep the nuns in line - in contrast to his brother, the former abbot, who was very strict.

I asked about the 3 nuns now at the wat. Apparently now plans to leave after lent. In fact, they seem to have been selected from families who didn't want to send their daughters on in school. The informant said that all of the families agree. (This statement led me to thinking that we would probably find a larger percentage of people from poor backgrounds in the clergy than in any other non-peasant occupation.) On the subject, the nurse is the son of a Sha wek Wan family who used to live in B. Phaung & now live in B. Doi near the...
7/10/68

... lumbermill when the letter came. The other 2 are Yuan. They are getting both "Thai" and "Burma" clerical training, the first from the school at Wat St. Bunrpay and the latter from the monks in Wat Ommarawit.

8/10/68

CEREMONY OF THE 'THOUSAND CANDLES':

Tonight, a ceremony of Shan origin, called in Shan hsi tian kek,

'the procession of the thousand candles' was held in the streets of the town that Wat St. Bunrpay. This is a ceremony connected with the Sadan of Lent. It has a single moniker. The same ceremony will be held at Wat Ommarawit on Saturday.

To do the ceremony properly, the sponsor must hold the ceremony for 3 consecutive years. An informant said that an alternative use to present 3000 candles in a single year. This is the third year for both Wat St. Bunrpay and Ommarawit.

The ceremony consists of 2 part:

1) a procession through the streets to every wai to present a small number of candles.
2) offering 3) 1000 candles & other items (tongon) to a specific wai.

The procession had the following components:

4) a car with the following objects:
   1) An image of a temple, carried by an attendant
   2) A long, white, cloth, carried by a man on a pole
   3) The sponsor and his friends/relatives carrying the alms
   4) The sponsor and his friends/relatives carrying the alms
   5) A group of young men, carrying canopies, with mahogany as don
parody of traditional dancing.

3) Other people, many of whom were wearing signal flares (fireworks) or other minor fireworks.

The procession started at the house of the mayor. But when I arrived, I do not know if they were there? (In the afternoon the mayor and colleagues were involved in making the decorations). This house was an Ig. Phairit street. The procession went first to Wat Chaiyaphum, then returned to town and to the main street. When it was clear up to Wat Cram Cay, I don't know, but I do know that it didn't go to Wat Cram Thong. Then it reached Wat Si Bun Rang at about 10.00 p.m. (hanging began around 7 p.m.). Along the way the two drummers did the group of drum players. There may have been as many as 500 people in the procession.

At Wat Si Bun Rang, the clergy process was not only the residents of that town but also some representative from each of the 10 other towns in town. The CKA was present toAlias the plan of honor in the procession.

1) The clergy was infront of them. The ceremony went as follows:

a) Wearing the Triangular Crown, Request & Accept of Present
b) Entrance by Thai
   c) Sermon by CKA

4) Presentation of Alms

5) Thewat Naem & Hoi Aireh

6) Final entry - Process followed by monks chant

During the service, the to \-roasted outside I prepared about 10 people with Al tambourines. Both before and after the ceremony, the drummers played, which had entered the entire played. The service was over at about 11 p.m.
Politics:

There has been a growing interest in the forthcoming national election of
MP's. The other day, Prayun, the head of the airport was talking to the KCA
about his candidacy. He is an old circuit buddy of Mr. Marshall Chevall.

Today, while I was at the airport, Insuan was discussing political
prospects with the KCA, who is the owner of the Department store. There
was also a few new head-space present (came down to pick up the
monthly salary). They were shut off by the KCA, who writes to avoid Prayun.

In the evening of 23rd June, Insuan, the head of the

Department store, a couple of others were again discussing politics.

Apparently, there are already 8-9 candidates including Prayun, Hdn,

Theppoton's brother Akiton (who used to be Dharmad agent). Akiton's late son),

perhaps Thongsoom from the Seriny (the real one from Mae

Hai's village). The point was made that a leader is the only person with

the contacts among all the people in a constituency. There seemed to be

some sentiment in favor of the 'Democrat' party.

In a similar vein, I was talking with Insuan about the new Assembly

of which he is a member. This Assembly has considerable responsibility over

the spending of the PDR funds which have been recently provided
to Nai Ang. First priority is the need to re-build. There also

to be a road on the opposite bank of the river from Nai Ang to Nai Sari.

Insuan felt that the local D.O. had wanted a road to follow

the Dharmad road on this side, but that it had argued in the Assembly

in favor of the road on this other side because the Dharmad road would

be better anyway. This led to the remark by both Insuan and the KCA that the

council Nai Angha knew nothing of the real conditions of the district.
BPD STATISTICS ON TRIBAL POPULATION:

Today I mentioned to the CKA that I thought that one of the figures he obtained from the BPD on tribal population (see note for 4/10/68) - namely the "62 N.d. K enemy muhban" in T. M enforce appeared to me to be in error. We then went to BPD headquaters to check. The CKA had indeed copied the 62 correctly. If the only explanation anybody at the BPD could offer was that the figure may refer to number of settlements rather than jurt. muban.

A more likely figure for muban in T. M enforce is 10. In the figures at the Sub-district Office in MWS (see note 4/22/701), a total of 21 is given for the number of muban in the tambon. 2 in villages named "Ngor", 2 in "Ngo", 9 in "Ngo", the rest are "Ngo".

I also learned that these figures are not the result of a recent census, but may date back to 1964 - thus obviating my analysis (4/10/68).

The M enforce village is on the border of M Lato. The village is divided by

BPD "TRIBAL" SCHOOLS:

The following information was obtained from a chart kept at BPD headquarters. I have not included the 2 schools which no longer exist as BPD schools were turned over to the gat. some time ago (at least 8. M. Koya B. wag).
BPP in Mi. Sairung

The BPP was first established in Mi. Sairung in 1952. It has been in its present headquarters since about 1954. Between those 2 initial years, it was located to one year at West Kitti way. The Kiri都市 that during that year, no. 6) The BPP offices were located in the commanderry because it is the modern's covering for security. The commanderry lived on the steps to the left.

A 'Shan' Tender:

We were visited this morning by the husband & the wife who owns the buah sale shop. He is help Shun - his father being Shun. He is the young, but he operates as a Shan trader in still going into Burma. He takes many items into Burma & brings out jewels, cloth, etc.

I asked him about Mi. Khar. He says it is a small town than Mi. Sairung. Although the main part of the population in Sheng there are Yunnanese there & people learn the Yunnan script.
Procession of a Thousand Candles at Wat Omnamawi.

Two days ago a woman came with the usual candle in a silver box to invite us to a Buddhist ceremony at Wat Omnamawi on Saturday the 15th. She suggested that if any of our girls were free, that it would be nice for them to help at the house or the temple. I actually did help.

However, because we have had guests (Hiroko & friends on Friday night & a group of 12 - Hide Hayama, Harinaka, 2 children, Clark Cunningham and 3 children, Paul Ashen + wife, + Davy Allie, wife, 2 children — yesterday) we didn’t see any of the procession. Moreover, because it was raining last night we did not see the procession until it arrived at the temple.

Procession included the following:
1) Burmese orchestra
2) Drum, song, & cymbals orchestra
3) A huge carrying box with candles & flowers
4) Dancers & relatives carrying offerings (flowers, etc.)
5) A highly decorated donkey containing a relic.
6) People carrying large decorated flags
7) Other people.

The procession reached the temple sometime after 9:30. We all (literally) went to see. After much preliminary arranging, the process, taking photos at the abbot’s & monk’s request, playing Burmese music, the ceremony got underway.

The procession chain was taken by the abbot & Wat Uthaya ran.

A lay leader in knowing the Burmese style, started with a...
in Shan. This was responded to by the monk in Shan. Then, the monk
received the precepts. Then the monk gave a sermon. The number of
speaking Northern Thai, saying that he usually gave sermons in Shan,
but that so many people found it difficult to understand Shan, he
would give a sermon in Thai. This he proceeded to do for nearly an hour
without text. This was followed by presenting of boxes containing
rice and fruit.

Monks had been invited from near and far. There was a division
between Thai & Burmese/Shan monks in the chanting. They were
all presented with tingan 7 ptoh boxes containing 7 eyes & matches.
Police Day in the BPP

Today is your treat! Police Day! Yesterday to BPP officers who used to be teachers in B.P. P4c. came to invite us to come and participate in the activities at the BPP headquarters. I arrived an hour early and talked for a while with the teachers about BPP activities.

In addition to education, the BPP also works with various districts in the East, including health and agricultural extension. - mainly in the villages where local schools are.

The station has responsibility for all the primary schools in the district. There are also stations in other locations.

There is a new program which provides higher education to children who have graduated from villages. Those who attend BPP schools. There seems to be some issue with those trained in this program as they are not eligible for employment in the north (K. Lim) to the north. At the moment, there are 2 students from B.P. P4c. & 2 from B.M. So'rip. I believe, 15 from the whole province.

This teacher himself spent 10 yrs in B.P. P4c. He last year transferred to M.E. Rim, BPP High in the north. He spent a few months there and then was transferred back to M.E. to become head of the education program there.

The actual ceremony involved Sanks, T. and from from Poon Baeg. Kimi, Young, B.S: Ban Gyey, T. from Wat Chayakkip. Actually the monks said that there was some problem in finding enough monks to accommodate today. So the police had invited 9, the police in K. P4c. had invited several. T. Wat Pung. P.S. had invited 10 Watts to participate in a luncheon ceremony. At BPP B.P., an event has also been involved.
The ceremony was the standard ceremony used at the temple.
1) Two leaders lit candles in incense
2) A can holding people in process of worshiping the Triple Jewel, requesting prayers,
   receiving candles from sr. monk
3) The monk
   a) started by one monk on a single (burn incense)
   b) incense was carried on a tray of incense
   c) the monks carried a bell of string which
   d) was attached to a bell
4) The bell was used to a bell which was hung around the building. The monk held the bell
   in the bell position during ritual
5) The monk lit a candle and held it over the liquid to
   make the bell
6) A can was taken (water)
7) Sermon
8) Furling of incense
9) Presentation of offerings around
10) Kirigami
11) Painting of the bell was made by the monk while other monks chanted
12) The monk with incense they were then taken to their seats
13) Facing of guests - drinking as well
Thợ Phâ-Pà. at Wat Omurara-wât:

Last night at the ceremony at Wat Omurara-wât, mimeographed slips were passed about which invited people to join in a thọ phâ-pà at 7th war today. The slip, in translation, said the following:

Invitation to Join in Making Kneit
at a Thợ Phâ-Pà. Sam Samâkhî.

Nay Amphorn Chu-watnakun and Nay Lég Nanthassombun will join in sponsoring a thọ phâ-pà. sam sa-mékhî at Wat Omurara-wât on the 13th of October, 2511 at 19:00 hrs.

All Buddhists are invited to join in the merits-making on this occasion beginning at 9:00 am. at the house of Nay Lég Nanthassombun, located next to the Thai Samut Pranît Insurance Company.

(Signed) Nay Amphorn Chu-watnakun
Nay Lég Nanthassombun
Sponsors.

We didn't attend the ceremony because we were too tired from the visit of the group from Chiangmai. I did see the "trees" offering being prepared, & we heard the procession, including the bamboo orchestra.
KATHIN AT WAT CHAIYALIM

Today we received an invitation to the Kathin celebration at Wat Chaiyalim.

KATHIN SAMAkkHI [SPONSORED BY] THE
REGIONAL FORESTRY OFFICIALS OF MAE SARIANG
TO COLLECT FUNDS FOR BUILDING
THE RATHI AT WAT CHAIYALIM

Tambon M2, Saray, Amphoe M2, Saray, Chiang Mai M2, Mhong Son

Owing to the fact that the Rathath at Wat Chaiyalim, Tambon M2, Saray, Ampaa. M2, Saray, Chiang Mai M2, Mhong Son has fallen into great repair because it was built 80 years ago and must be rebuilt, the Kathin Association of the M2 Saray Regional Forestry Office has agreed to sponsoring a Kathin giving ceremony at Wat Chaiyalim on the 2nd of November 1968. Thus, we would like to invite all relatives, friends, patrons of religion to support this Kathin according to their ability in order to restore the Kathin that it might be completed soon. We sincerely hope that we will receive your support in this worthy cause.

Schedule of Events

Saturday 2 November 1968
9.00 a.m. Preparation of the Kathin offerings at the M2 Saray Regional Forestry Office.
2:30 p.m. Procession from the M2 Regional Forestry Office to Wat Chaiyalim with the Kathin offerings. In the evening there will be a
celebration + firework display

Sunday 3 November 1968

10:00 a.m. Ceremony at Tha²t Kha²n.

10:30 a.m. Presentation of food to offering to humanity &

novices.

11:30 a.m. Sponsors present, presentation of associated Kha²n offerings,

chanting & blessing by monk; then, a feast for

those who have joined in the ceremony, and a

ceremony.

List of Organizers:

Mr. Don²t Khà²n Nàm Phàisàk Chairman

Mr. Sà²t Dù²t Chàkhamhànti Deputy Chairman

Mr. Dà²t Chàr Sòmbàt

[Followed by a list of community members & their Wili Comm. 1

Vicarship, and their community members.]
KAREN SCHOOL AND KAREN SOCIAL MOBILITY:

Today, while at Wat Kittiwong, I saw a Karen happen to mention that

he had used to be a school in Rangoon called the "Mainglongyee Karen

School." He thought it had been founded by the Bombay-Burma

Co., but employed Christian teachers.

Tonight, I visited the hostel at a school in Rangoon called the "Mainglongyee Karen

School." He was a Karen who teaches at the hostel. He happened to be visiting the hostel to answer my questions about the school.

Khru Sanh said that he doesn't know when the school was founded,

but it was about 25 years ago when he went there. It was actually

founded by the Rangoon Mission and had nothing to do with the Bombay-

Burma Co. It was founded for Karens, but employed some Thai

teachers as apparently conforming to the Thai system of education. It also had

Karen teachers from Burma to teach Karen and English. At one time Burmese

was taught, but the local Thai officials disapproved and the subject was dropped.

As it was the only school in Rangoon, the only school in Rangoon offering

more than a P4 education, many Thai (Karen and children) also

attended the school. They didn't study Karen, however. A hostel was associated

with the school, at which lived Karens from villages in the hills. The school was

founded by the Rangoon Mission when the Japanese came, then support ended.

A few of the teachers, including Khru Notto, who people living in the area combined
to transform it into a private school (provisional). But this endeavor

apparently failed. After the war, the Karens in Burma went into rebellion, and

new financial support was forthcoming. The same was true of another Burma

Mission financed school in Chiangmai. The school in Mae Seling was located

near the present-day airport, a hotel then owned by the Karen mission.
Discussion at the school led me to ask you about Karen who had been in the outside world. How long had she been away? It seemed that they had just like to associate with society (organization?) to make their homelife the example of his wife). Some of the graduates of the U.S. School include

Karen Sant, himself, the teacher at M.S. Place, his brother (also a policeman), who works at the court.

Besides him, and Karen Hattas he could think of, few others who had been in the Thai system. His brother has left the police to take up farming in Burma. His son, Chaiwat, is in a 'hill tribe' school in Bong. Fung-Eng has recently become a teacher. The Karen is now studying to be a BPD officer in the school at Lampang. Some work in the forestry dept.

I asked if any Karen had you to Burma for further study or to enter just service there. He said that he couldn't think of any besides those who had become evangelists. He then said that several Karen from M.S. Taing & vicinity had joined 'the army' in Burma (Karen Liberation Army or whatever it is called), but hadn't stayed long.

Karens have long been active in the teakwood trade here. He said that the richest Karen was Mr. Canta, now living in Bokor, who was a major elephant contractor. He apparently got into trouble over illicit lumber & started a return. Chaiwat, head man of M.S. Taing, is a close associate of this Canta. During Bombay-Burma times, many Karens from the Buma side came over here, with their elephants, to work in the teak trade.

(He said, incidentally, that prior to the war, only rupiah was used as currency in M.S. Also, he said, the market lang was mainly Bumare & heard as much Bumare as N. Thai on the streets.)

He told something about his own life. He was born in Bokor Phaing (Chatil) & came down as his was fairly old to overwork. He studied here in Chiengrai. After finishing school, he became a teacher, at first at
They went to school then at Sop'hun [Sop'han]. When war broke out, he left
just in case because he could get him a $25 a month. He took a job as
interpreter with Japanese, working with other tribes, where he knew 4
languages and translated into Thai for the Japanese. For this he received $75 a month.
After the war, he worked in the lumber trade for a while & then returned to
Teaching being taught at Kingwood, Sop'hun, M.E. then & finally at
Bamilo.

He has 5 children, first 2 boys, 2nd 2 girls & last a boy, who is 10,
abroad. The first a 2nd boy is 10, 2nd, 11, who is 19,
unmarried, and does well in his work. The third is studying in
Bangkok. 4 when he finished he plans to become a nurse & return here.
5th is studying in Canada, but not at Brun. The fifth is in school in M.S.

Education in the Shan States:

According to Imanuel, the first Thaish schools in M.S. were founded
shortly after Thai took charge of the area. The first schools in
M.S. were run by women. Of the first school teacher, was the Bright, teacher,
father of the present teacher, who visited here in the 30's.

Yesterday, a teacher at the new kindergarten, located across from the Baptist
Mission, visited us. This kindergarten was a project of the present tie.
Amata. It was just opened this year. I asked her if any
Kawuns attended the school & she said yes, 50 children

Burmese Karen refugees living in Burma live in Bany # (one's
natural child, Paht), No Kawuns come from neighboring villages.
This: Khin N. at Wat Canthawust.

A few days ago, a young woman (Employees?) of the Phanaisit Co. came to invite us, with candle in amber lantern, to a Khin ceremony sponsored by Thogyin at Wat Canthawust. Yesterday, we sent Phan & six to the Phanaisit Co. to help with the preparations. Today, we participated in the ceremony.

Although we were invited for 9 a.m. to come to Wat Canthawust, Thogyin & a few men as entourage proceeded to robes of Wat Monsarayon & Wat Suphinmangyi? before hand. The main celebration did take place at Wat Canthawust with the following personnel:

e) Monks: 2 from Wat Canthawust, 1 from Wat Suphinmangyi.

2 from Wat Monsarayon & Tul Pan from Mon Wirg. (not a full participant).

b) Amin: (or equivalent in Burma) - men with white armband who can write in Burmese.

Thogyin as main sponsor.

d) Guest: invited by method described above, helped by providing money for Thogyin.

e) Help: people from Phanaisit who made food, served monks & guests, etc.

The ceremony was entirely in the Burmese form.

I noticed that none of the Karen consulted with the Phanaisit Co.

The ceremony was entirely in the Burmese form, but the following part were identifiable:

e) Receipt of presents

b) Presentation of Khin robes (led by Amin in chanting)

performed by Thogyin - new monk, Tun An. 7-2-1
561

MONK.

(a) monks (by a nun) + sermon (by chief monk).
(b) presentation of food to monks (1 monk ate separately or not at all)
(c) presentation of offerings to all monks except to Pan.
(d) festive meal by chief monk - Thị chúa. Then join in festivities.
(e) lay khánh

When Cù says that Wat Canthara was used to be a Môn wat, but
when a replacement for a former monk was made, a Burman (the current
advent) was sent in stead of a Môn.

25/10/68

TRIP TO M.E. LA. NO.1 :

Today, I was arranged to take the CKA to go up to M.E. LA. NO.1. When
I finally left M.K. Tinu, I found that our group included 10 men
Phaieun, the head of the airport who is running for the Nat'l Assembly,
Sayun, the policeman who went on the trip to the south in 1961 of
Phaieun's campaigers, an ex-mend from M.K. Tinu, the CKA to
myself.

POLITICS

During the course of the day, I heard much about the politics &
connected with the forthcoming elections for the Nat'l. Assembly.
Phaieun is running on the (not. Daily) (the Sihu prachachai) ticket
because he is an old friend of Air Marshal Deere. He is not the
only goa of candidates for the one seat in M.E. LA. NO.1 - Phaieun
at least 2 in Angka. Hney, also Wichai, a nine month living in
CM partially / partially in M.S. & maybe others. Kitti, the
first BDF of the Baripat School is the only non-punt-candidate
branches yet in the race - represents the Democratic Party.

Pragun has several campaign aids (Thamachon):

Pragun, within (交往) Ommawai & a son-in-law of
the famous wealthy wealthy cousin, Champa (who was in
who got in trouble despite his elephant & land holdings in M.S. was
forced to flee to Pragun).

I can't quite make up my mind whether the CKA is really
supporting Pragun or really making much of him - e.g. he introduced
him in M.S. as an MP.

Cit thinks that Pragun's chance are small because he is
not well-known (he certainly doesn't act M. Pai). His only claim
to fame is his friendship with Devi. But Cit says, it really
doesn't matter which party he belongs to in M.S. because people
vote for the man. He said of Nihorn, Pragun's broth-
from M.S., was running he was to win hands down. He says the
Nihorn will vote the way the Phaewad & went then to do. With Nihorn
not running, he thinks within will win, not because he is a good man
(Cit thinks in sunk), but because he is well-known.

Pragun's attitude struck me as a somewhat naive & overbearing.

If I were a voter, I would think him a somebody, but not a person
who really understands local conditions.
Nothing particularly occurred on our trip to N.W. We went because the CRA wanted to check on the building of a new boat in the N. Wat. (It is worth noting that it will be a Chinese style boat.) Someone from Bangkok will donate the Buddha image for the boat.

I visited now with Tin Pan who is now living in the N. Wat. He tried to explain to me the 'flag' that hangs in front of most Shau Wats. He said that it had to do with the 5 Buddhas. I also admitted that it was connected with making merit for the dead. But he couldn't recall all the symbolism.

I noted that there were a large number of Khuns in town - in the shops.

We stopped at the Ampthas. Alice & I found it closed up - at 2:30. 2:40 in the afternoon. There is little to do in this district. In Cau said that originally the Gov. had wished to have the Ampthas. Alice & Mr. Lakay, but that the old people there didn't want it. Now they regret it. They didn't want to fear that it would mean more taxes.
Talk with Ed Hudson

Ed H. came down today to bring the gajettes. All the villages did not want him on. He says that the village names are usually named after a locally significant natural object or feature, such as a stream, hill, etc. Sometimes they have been transliterated too.

The Pino names for these villages are often transliterated, and sometimes transliterated too.

One village, B. Oh’t, gets its name, however, because in the past they used to kill goats for offerings in the village.

Ed says that the inhabitants think that they have about 100 Christians — mainly in B. Oh’t and P. La’up. There are no Christians in H. S.

He is finding quite a difference in dialect between two speakers here and those in H. S. His in-jamad is a Pino from B. Khaqun whose father was a T’ien (Khaqun = Shan?). He thinks that Pino here may, eventually, become T’ien ed. Even though Pino in H. S. because of the impact of the mines and trade here.

Change the Course of the Yunn:

The Govt. has a plan. As several farmers have told me, to change the course of the Yunn so it flows into the Diny rather than the Solwen.
THAI KATHIN AT WAT ST. BUNYANG:

Today a group associated with Wat Phra Siy in Chiangmai sponsored a Kathin at Wat ST. Bunyang. Over 200 people came from Chiangmai, arriving between 8.9.10 in the morning. The presentation took place at Wat ST. Bunyang after lunch. I did not attend owing to an infection, but Jane F. Sangadee says that there was much dancing & Burmese music. The following is a translation of the invitation put out for this ceremony.
Khao Bai Khao:

I mentioned to the CKA today that I had heard (from Ed Hudepohl) that the Khao Bai Khao is currently at Da' Eau in Ong Koi District. He said that he had heard this too. I added that he would be coming to M.S. in the 4th month (late month P. Mekong). He has been invited by Wat SI Niang. The CKA gave his approval on two conditions:

(1) that the Khao Bai Khao would keep, propagate, and respect according to the classical condition; and
(2) that the Khao Bai Khao not again use his name to take the novices, take 80, and before which they must shave their heads, express renunciation, and write a letter. It is apparent that the CKA regards to use the Khao Bai Khao's visit to not straighten certain mistaken impressions he has conveyed to his followers. After giving me this story, the CKA launched into a long monologue, as he has before, on the faults of the KBK - cutting illegal timber, allowing his followers to put out misleading teachings on his name, allowing his followers to use his name for profit. I asked a group of Wat SI Niang inviting the KBK whether people ever made obeisance to the KBK. At first the CKA denied, but on second thought said that some did because they considered the KBK still to be a monk.

CKA + Tribal People:

The CKA is arranging to take a group of tribal people to Bangkok in December. He already has a number of people willing to pay the $150 round-trip fare - mainly from the lowland Siamese villages. He also hopes to have two Thai students going as well.
ELECTION FOR NATE ASSEMBLY:

Today in Wat Khet, we went to pick up a campaign flyer by Udom Mohammare, Mahawana (-entity-), owner of the Nakhon Khet ('New City') S com in Mahawana. He announced his candidacy for the Nakhon Khet National Assembly. Interestingly, the party's identification, although some sources have said that he is associated with the CP's party.

Nakhon, the mayor of Nakhon, is a member of the party and is thought to have the best chance of winning, he has also declared his candidacy.

30/10/08

Name of Author: Wat Omnam: wat

Today, I learned that the author of Wat Omnam: wat is named Khintdog (entity-).  

31/10/08

Trip to Bin battery Kung

Today, I took a group including our active household to the space with his servant Tuk on a picnic visit to Binh Kung, an outstanding Khmer village included within the coverage of the hill center. There were very few people in the village due to the fact that harvest is going on. The K.B.P. personnel were also not present (they spend 10 days away from the hills in 10-20 days in the hills). Someone (female) was in the village looking for cucumbers, dragonfruit, and other fruits (entity-). There they bought red chili in the valley. Again, I was impressed both by the beauty of this village and the number of spiny cactus fruit.
TRIBAL DEVELOPMENT & WELFARE CENTRE

On the way back from Holai Kaly, we stopped at the Tribal Development Welfare Centre. At the shop, we saw a number of Karim, both Deo & Sikhs about. Popular items seem to be plaited, turned fish, "funnely" clothing, blankets, babbies. We then went to the shop run by N. Bhai.

We then went on to the Centre. I learned from the shop that usually drives the centre's car (but he is more than driver) that there are at least two Sikhs Karims on the staff. One is a development worker & formerly was a member of the Baptist hostel, but "he hasn't been to church in the 12 months he has been at the Centre." The interpreter (who is officially entitled something else as he went home to be paid off work) is apparently "more committed Christian." (Bun-Long will also become a headmaster of the school at the Centre).

There are a few 4-5 houses around the school, but the CKIA says that the plans is to move about 25 Acre. The settlers are given land & money to help erect their houses. In another cottage, the CKIA emphatically rejected the need for a centre being a "Nikheer."

I copied the following information from one of the wall posters in the Centre:

Max Henry Singh Tribal Development & Welfare Centre

Built 1965
Opened 1966
14 workers in 4 niaka
Estimated 20,000 hill tribemen in Missinwurin

"2,000 " - Miss. District
No. 9 - black people served by centre:

36 villages, 839 households, 4,966 people.

Eventually, the plan, graphically displayed on the wall, is to have centres from which the allotted tribes can be reached. But I suspect that this is more of a dream than a plan. At least it suggests their return to tribes rather than settlement.

Lumbering in As:

In easy reach that there are only 2 mechanized lumber mills in U.S. One is owned by Helen T. The other by the Shen sit Co. There are many sawmills using human power only (e.g. the one owned by Riga in, Ah Dara, known unknown).
Binh Dinh Province:

Yesterday we arrived in Nha Trang. I spent the evening and stayed with Mrs. Cheung. This morning we went out to get. Mr. Dinh was not there, having gone to Nha Trang to look after his sick brother-in-law. We went in search of him and shortly returned to Binh. In Binh Thuan, a group of leaders of the village interceded in development. We set up a camp and charged $10 for large vehicles, $5 for small to pass out of the village. The money is to be used for improvements to the road. The village is also completely surrounded by a fence with gates that are shut at night. Moreover, the village has its own home guard. An official there told Phung Thi Trinh that it was impossible to establish either a police or a home guard in Binh Thuan because the village is too spread out. Mr. Dinh thinks that it would be an improvement if the outlying hamlets in the village could be persuaded to live in a more compact area so that the village can be affected. Tri Ton (province) made the same request. Mr. Dinh then went to the other village elders who had gone with us in the car to Nha Trang about the Village Defense Force which had just been set up in the province. The men had heard of the Force but said that now had been established in the area. One man said that such forces were only necessary in border provinces. Mr. Dinh then added that in this area it was peaceful and no such force was necessary.

Later, Mr. Nghiem about his case. He said that the case hadn't yet been decided although it was considered by the court some weeks (months?) ago. In the end, he didn't pay any back to the court officials. Instead, the judge gave him $1,000. "To give to the judge," he told Mr. Nghiem. But he couldn't give it directly to the judge. Mr. Nghiem decided that the money might not reach the judge. He also had heard from another source that he should give the money to the judge's wife, but he didn't do so. A week or ten days ago
he had a visit from a high police official posted in the N.E. (he came into Maseru by plane). I believe this was in response to the article I wrote in the Social Science Review. Mr. Ng. did not admit to paying bribes to the police but did claim 5 possible repercussions for himself, and somewhat oddly to my mind, out of fear of what would happen to the policemen whom he bribed. Mr. Ng. hasn't been contacted by any of the friends of relatives.

Seng, he accused, since the trial began but he has been indirectly that if Seng is released he will try to kill Mr. Ng.

Meanwhile, Mr. Ng. was on with his improvements. He has enlarged his pig pen, is building an extension on his house & is building a well & fish pond. I noticed he took more care on the raising of animals & on accounting.

I asked a group of villagers including Mr. Ng. to PY. Dtem if they felt that the village had improved since we lived there. Mr. Ng. said he thought it had since the norm was now better. But as for personal standard of living, the HLA & the other villagers thought that things were worse. For 3 years the rains have been very poor & the rice crop has been poor as a result. Last year the kernel price was its lowest ever - 50 M. shilling - & people didn't make much money. This year the price is better - 1250 (kg) - but few people have planted wheat because of their experience last year. No encouragement has been forthcoming from the current army, who apparently is such a loss that the residents described him as having died.