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Thai Dam in Laos. ca. 1971

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1970-71

Thai Dam

LAO POPULATION

Draft

LAO VILLAGES: Social Structures in Vientiane Plan

The smallest social unit in the Matu - lineaire Society of Laos is the "Nuclear family" although the big family was regularly found in the rural zones. The village is the most important element of the social structure studying under the angle of the organization it is the principal center of the daily life. The Lao peasants don't have a lost of sense of the state and the nation. The inter action in the village is especially on the base of the personal relations and not of the work relations. In the traditional hierarchique structure, we distinguished 3 elements:

NAI BAN -

PHO BAN: Chief of the village, he is elected traditionally among the elders of the village and by them, until now, the government try to intergrate the rustic (Villager) organization more or less authonomous in the administrative structures of the nation. Now; The Chief of the village represents the village beside the authority and the states for his fellow citizens.

PHO THAW PHO DEA: It is a group of the old age people (50) years and more who are often consulted by the villagers for the lawsuit (or litigation) (family's dispute; dispute for the land). Generally a Lao people leaves the active life and retures at 50 or 55 years old; he has then all the leisure to indulge in these activities; as well as social and religious activities. The old age people are often the informels leaders.

CHAO ATHIKARN WAT: Is one of the most powerful persons village; this "Abbe of Temple" has a great influence in 87 to 97 % circumstances; In case of the lawsuit of (litigation) the villagers consulted the Chief of village or the elders usually the village is built around the Pagoda; because the Pagoda is the center of interest (learning). All oldescent people spent a few times in the Pagoda and he come a monk. Monks are very respected (People) because they help the villagers in the religions affairs. Buddhism religion is like a factor of resistance; forbidding the introduction of the new ideas and modern technique keep the people satisfied with what they have and not interest to partly the mature condition of existence. That's wrong in some circumstances. Although a lot of peasants think that their present life is conditioned by the development of the acts during their anterior life many of them however think that the organization of the future resolve many problems which concern the culture. So a lot of fact show us that the Buddhist are interested in the development and an ardent cureority for the extens world. Many are the monks who learn English. Build or rebuild and repair their Pagoda with the modern assistances (perro-conereted) concrete interested in the politique.

ASPIRATIONS OF THE VILLAGERS

One asks the people what would they are going with a (lenth) of 100.000 K.
63 to 77 % answer are: They will invest in the land (Soil) with 100.000 K.
earning in the (loterie) 35 to 47 % invest in the land 12 to 17 % invest by
building a new house.

ASPIRATIONS IN THE OTHER LIFE

5 % only would change their life themselves 43 to 60 % hope that their children
or nephews will get a job like civil servant teacher; doctor. 30 to 34 % hope that
their sons will remain peasants. The ogriculture has been seen by 41 and 47 % of
these answers like an occupation in the high social statete. At the Ngon and Na
35 % consider agriculture like a job which procure the highest statute; 36 %
consider that the civil servant like the most valuable in the soðial statute.

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INTRODUCTION OF THAI DAMS' RESEARCH

The Thai of indochina tribes (ortai) are divided under the differents names in
all the provinces of the " delta Tankinois" which encircle east to north and the
west too. Which means (indigeous). The Vietnamese people aall them"Tho". Thai are
original of Tsechouen member; it is very hard to state precisely the first relations
with the vietnamese. First wese they occupy the "Tonkinois depla" and then pursue
by the Vietnamese. Wese they arrived in the period that the Vietnamese people
are ~~not~~ harly organize in the plain? and these nomtaineer have to ~~live~~ live in the
highest free land of the country now a day; The East and the North of the North
Vietnam; thai people is mixed with the chinese people which we call them now "Nung"
and Yang". The other thai remain more homogeous that of LANSON - CAO Bang; Ba alae
at the West they occupied all the country that ~~is~~ is to say all the flooding valley.
Except the mountainous which is populous by mountainer. Muong so Muong Lain. Thai
don (white) of (phong Tho) "Laichan" thai dam (Blade) (Muong Theng) (Muong La Song La)
Thai deng (red) of Sam Neu, Phu on Laotien people (Belong Probany, Vientiane basal
lu (Nam V.)

SIP - SONG PHAN NA:

The Siamese people who lived in Menam Valley, these tribes are ~~all~~ Diferent of cach
other by women costum. Every where men wear almost the same costume although the
tremendous impenetiable mountainous before them they don't keep a great gimilarity

in their language. A " Tho " of cambang try to make people understand him at Bang kok. " Thai" became chief everywhere they are settle whether they look the free ~~at~~ land or purchase by force the first occupant and usually owned a rich valley of high country. They have been prepared the field since many centuries. Although they lived in the plain, the Vietnamese consider them like mountainer thai people are not afraid of the attihed; when it is very hard to flood their field they are settle in pakhao (Plateau of Lao Kay) ~~good/meters~~ 800 meters high same height for sanla thai dame country. The great plan dieu Bieu plu is almost 600 m. high. Before trench's arrival; among several tribes of this; Laotien is the most powerful in the country; all the neighbor mountainer population was their tributary otherwise their slave; because Lao people is numerous; more intelligent ; and is the first occupant. The other reason; is they are more homogeous. Among the Thai cultures the mat intentring to leave is Thai dam one because it is soreer seience in which Thai white is invited in the important ceremony.

LEGENDARY ~~OR~~ ORIGINE

A tradition that Thai (Divided) with the Laotien assign like the same civilisation for these two races. The great plain of Muong Then (Paradige) also called Muong Theng (Pumpkin)s country Dien Bien Phu (In Vietnamese). The Thai legend is only a variant Lao's and kmu tradition. For the Thai dam (Black) the sky and the Easth are formely joined together with a big line (rope) calling Chook Khao Kin with which people of two wordlds (Sky-Easth) xould visit easily each other.

One day; or the Earth; a window went often in Muong FA; (Sky). In this period; (people) humaity look like creature callin Sin Khon; This widow; want to lusk rice she calls her brother to help her who is in paradise, to help her. Her brother was still on the sky; she is very angry this women took a score and cut immediately chook khao Kan. and interupted the way to the sky. In this moment way thing is alive; tree also can speak and the god want to know the behave (Leart) of everybody

It seems that he is dead all the animal go to the sky and manifest their sorrow in these words; Then Tai; Tar tang ju. Putai; tu tang kin

The King of the Heawen is dead we lived easily the aucested is dead we can eat every things happily. The tortoise walk slowly was late and stopped by a broken tree; can't continue her way; in this moment fortunetely commonity (men) was behind her she asks men to help her to cross this obstact and promise him that she is going to teach him a lamentation lesson in the honour of the King.

At last they arrived and the tortoise begin to lament. The King is dead we don't have nothing to live the ancestor is dead we don't have nothing to eat humaily lepeat after the tortoise. King hears these sympathinges lamentation woke up and said. "You; the animals you are happy to see medic know that you are bad; after this moment you can't talk anymore, only man can talk, allowing humanity to

eat. Nobody don't want to revolt except the tiger cobra, sucke, and thon whose don't want humanity to eat them. When they came back on the Earth they prefer to fight with humanily. The humanity feels that they are feeble to protect them-selves by asking with these there animals. Arg you afraid of what I had just build? not at all, they say. It can on the contracy be usefull to us as shelter. We will sleep there comfortably come in seeing that you might find it very good says the man. So did the three fellows who settled comfortably. But the man stired the fire with a stone that the Chao Fa gave him as a gift, and set fire to a stack of strow. The tiger jumped through the unit twips. I rom this day on, the tiger wore long, black stipes. The snakes crawled as fast as they could under the fire, out they were also fully maked by the coals from this incident date, the constant guarell lives, of the man and three animals. He avoids the encountes with these and when he sees them it is for him that the scom of death is next. But that deesn't stop the man from eating their meat, unless his family name farbids him to eat one of their species.

NOTE - The TAI spelling corresponds to the promunication in use at Sai Chau and Dien Bien Phu. The Lao and the Tais say THAI that means free man.

(Manners and traditional customs ~~Thai~~ of Thai Dam of Son Lar

Coatume - Laige shirt

- Tight pants

Men - Hair cut like the ecesopeans'

- They seldom wear clothes white or khaki

a wig, indigo, turban wrapped around their heards.

Ladies A long skirt with a sort of black shirt used for working the field as well as ceremonies. Under the skirt one won penets cut large. Buns on the back of the neck for young girls. Buno on the top of the head for the marries ladies.

HABITAT Always on stakes on columes of bamboo on wood floors made of woven bamboo underneath the house they keep wood, domistic animals, buffaloes cows, horses, pigs, ducks, chickens walls and clilings ~~of~~ of woven bamboo also.

At the entry: a big boom reception room our meeting strangers. A central room used as a meeting place for the men. A room where the Ladies attend to their domestic chores. On the two last rooms they face the small rooms serving each particular apartment for family. Small rooms often wedely scpanted up a simple curtain. The house of cheifs are generally much bigger and its recoginzed by extentions that carry extension mades of the roof that constructs a sort of cross of tarraine.

MORAL CHARACTER

Farmer only in an important circumstance will be consent to leave his village.

Lady is attached to her village and serious.

COMMUNAL ORGANIZATION.

The present communal organization seems to be a temporary one, which soon must give way to the Lao communal system. In any case, it is totally different from the traditional Thai communal organization. Formerly the village chief was a simple functionary entirely devoting himself to the village administration. It was honorary position, and much sought after, offering considerable make advantages in the farm the customary manner. He was allocated a rice paddy and had the right to call on free village labor. Generally the position was more or less hereditary, the son taking up the father's place unless he was really unworthy of it and the villagers opposed the succession. At present the command of Nai Ban is hardly a source of wealth. The village chief receives 6 or 10 different receipts taken from the taxes collected on diverse occasions in the village. His authority is much more informal, depending on his ascending upon his fellow citizens, than formal and resting on a real power. In the old time for such or such task or free labor to provide, the chief of the village designated the "volunteers" and meted them out in groups at present, the chief solicits the collaboration of these fellow citizens for ~~at~~ a common task. He does it, as in the Lao villages, by the intermediate of chiefs of area, but nothing can make one work he who has not the envy of it, Thus one year ago, was constructed the school, with the collaboration of villagers A and B over 80 to 100 male persons available on Saturday and Sunday or after working hours, the days of the week, there had never been more than 10 who came, and it was always about the same still about the construction of the school, cam Uyinh reports he had imagined a proportional and decreasing tariff calculated on the number of children of a family, so that the subscription for the school be meted out fairly (100 Kip for the first child, 80 for the second, 60 for the third). The villagers did not understand very well the reasonableness of this reform compared with the system of taxation formerly where each family or home gave the same contribution.

The present organization being in full alteration, it is difficult to establish how and to which level to take decisions. The questioned inhabitants, generally, may be because they imagine that the idea is fashionable, especially with the Europeans, stress on the democratic and community character of the village organization. It is especially the most educated and those who have an European veneer who give you this picture of their village organization. It becomes difficult to establish who detains the authority in the village, because there is no more formal authority, neither that of the chief of the village, than that of the "old people", of the "Old" However it seems that the "Old" keep an incontestable moral authority and voice to the chapter for all which

concern the activities for traditional, religious, mupic, etc.. charactrer.

On Saturday, June 27th was held a villagers meeting to organize the XEN Ban anticipated in the month of July, festival in the honor of the Pho Ban cult, ceremony which had not been held since several years, and which was decided on account of various misfortunes which were fallen on the village in the year 1969, and which called back the villagers to their duty. Before this meeting which gathered 21 persons (in principle each house delegates a representative) were held the preparatory palavers open air discussions, in the course of which they had taken the opinion either individually, or in restricted council, of the "Old", in the occurrence five personages;

Mr. Cam Ngoc, former Chao Muong Mr. Cam Hinh Fia Tasseng Mr. Baccam Binh Fia Tasseng chief of the village: Lo Van Thuc or "Fia" (tasseng) Cam Binh, former Chao Muong.

These 5 persons seem to constitute a powerful group on account of three criterious:

(1) Their respectable age (Except Cam Ngoc: about 45 years old) and their farmer position (2) Social (3) Administrative. Formerly in Thai country.

In addition, for CAM NGOC, this according to two or three persons who have given a precise ansiver, many people ~~don't~~ do not speak out or not knowing what to reply, to the question "who is the most powerful now of the village", it would seem that Mr. CAM NGOC profits of a supplementary advantage, he is the richest of the village, and the "smartest" in the economic questions: Chief accountant at tonolini, which is in fact a rather important and lucrative position).

In fact for the precise case of the XEN BAN the invluense and the power of deciséion belong to the "Old stems", sole holders of the tradition and the only ones especially to readlly well know it.

On the other hand when the question is on more concrete or technical problems the young ones possessing an instruction, and competant in the matter have a more preponde-rant voice and they "listen to" their opinion and or put "trust" in them for the excution of tasks.

For example, for the construction of the schook, FA AI had an influence without respect with his age, preparing far the career of teacher for the school respensing 71-72), he was considered as a specialist of the education (teaching). However, his technical competence will never authorize him (he would not dare) to raise the voice in council in front of the old.

An only persons (only one person) spoke to me of the old with a strong shade of meaning of irony, toned even of aggressiveness. Epithat of the kind "These old snooks

who have two or three wives and drink choum and all they know is palaver, but are the incapables, That was the captain who has just left the ST-CYR coetquidan.

FILIATION

Contrarily to the system of Lao kinship which is of differentiated descent, and where one belongs at one and the same time to the family of one's father and to that of one's mother with the same extension, with the Thai one belong to the ~~family~~ family of one's father, and one bear the name of one's father, just as the man celebrates the cult of ancestors.

However, on the level of affective relations the maternal kinship plays a bigger role than the paternal kinship. A child, male or female feels more in affective security and will confide more in his maternal uncles and aunts than to the paternal kinship. For example, in general it is an aunt from the maternal side who serves as intermediary to the young man who thinks of getting married.

HERITAGE

Contrarily to the heritage rules with the Lao, besides rather not much defined, but ~~where~~ where in general the boy when he marries follows in some sort the interest zones of his wife, living most often first at his father in law, then in his own house but constructed in the enclosure or on the land of his father in law, these ~~the~~ heritage rules with the Thai are well defined the eldest son inherits from his father, and all male children in smaller proportion. The girls do not inherit.

The eldest son inherits of the house, of a portion of the rice fields and buffaloes etc... The other sons inherit of a small portion some ricefields, buffaloes, pigs etc.. The eldest son inherits of the biggest portion because he is in charge to replace his father and to supply for the needs of his younger ones. The girls, they do not inherit, when they are married, following thus the lot of their husband, and inheriting by ricochet of the father in law.

NONECLATURE OF THE KINSHIP(Cont'd)

Certain persons give appellations coming from Thai language (Thailand, Siam) others Lao appellations, others finally ~~Thai~~ Thai Dam appellations, this at the level of interviews and not in the common practice.

However, all give answers which show a dichotomy between elders and juniors. For the juniors all the answers fit in there is no differentiation of Lao. For the elders certain give.

PI for the eldest brother: Pi Say. Euay for the eldest sister: Euay Nhing.

For the juniors, all whatsoever the system to which they refer to give NONG whatsoever the sese certain saying NONGLA.

Those who give Lao appellation say AY for the elder brothers and EUAY for the elder sisters AI LUANG, AI TEUA, AI KOK = Various appellations.

Concerning the collateraly of ancestry, all the answers fit in; they do not make any distinction between maternal and paternal lineage with respect to the elders. The appellations are the some than with the Laos. The elder brothers of the father ar mother are called LOUNG, and the elder sisters are called PA. The distinction between the two lineages acts for the juniors; the younger brother of the father is AO and his younger sister A NA designates the juniors of the mother.

	<u>ELDERS</u>			<u>JUNIORS</u>	
	<u>Brother</u>	<u>Sister</u>	:	<u>Brother</u>	<u>Sister</u>
<u>FATHER</u>	Loung	Pa	:	Ao	A
<u>MOTHER</u>	Loung	Pa	:	Na	Na

MARRIAGE

It seems that at present marriage is the result of a natural inclination and shared between two young people, and not the result of a decision or a plot undertaken by the parents or the Social group.

There is no preparential marriage the least it does not seem that there exists.

There is on the other hadd forbidden unions (1) A boy cannot marry the daughters of his uncles and aunts both maternal and paternal side (2) A boy cannot marry the sister in law of his married brother sider of the wife of his brother.

In principle a marriage cannot be done without the consent of parents. In fact more and more these marriages are farming outside all sule although the parents authority subsists strongly, but ~~the~~ be informal.

(a) The parents are arranging, when they see two young people prequent each other assiduously and they do not appreciate this frequentation, in order that the affairs will not go further and "cut off" in time.

(b) They can come to influence their child in demonstrating to him the valied reasons (or) not of their reticence.

(c) They are aided by the fact that a child listens to his parents: The notion of generation conflict is still a very vague nation with the Thai, the least with a "Normal" and § "Sociable" youth.

(d) A structural fact acts a part in favor of parents; all the families know each other ever since. It results of it a relations network more or less preferential to which the / young man or the young girl are used to since their tender childhood.

(e) A marriage on a rash act, and with the formal opposition of parents is rather difficult on account of material consequence which result of a marriage not entering in the established norms (Rules); where will the young husband and wife go to live. They risk to be in the margin of the social like. In general the affairs never go so far; either that the parents send through them the community accept the state of fact and give their caution voluntarily, or that they could not do otherwise. freed marriage by birth in sight.

There exists cases of marriage which were passed without ceremony nor traditional pomps.

The marriage is only registered administratively with the ~~Nai~~ Nai Ban.

The date of the marriage is fixed according to precise norms. It is chosen by an old a MO, at present by the persons who in the village possesses the calendar and ~~the~~ the "Books" which give the rules at present it is the Nai Ban who is the Specialist of the ~~the~~ matter and decides of the: Auspicious Month, day, hour. They marry in the course of even months. Thai eight Month (NOV) Months Thai fourth month (FEB). During the first 15 days of the growing moon. One can get married in exceptional cases in the month of July, but it is very seldom and there must be a valid or imperious reason; departure on ~~the~~ studies trip or others during a long period, near birth resulting of extra conjugal liaison before marriage. Thus for example, this year a marriage has been taken place on July 26 at Nong Pene.

It is necessary actually to distinguish ceremony and Banquet. The ceremony is anticipated in function solely of mystic or cosmological criterions. The Banquet, prepare and Social festival, takes place at present ~~always~~ always on Saturday or Sunday, as in all countries. Where working hours only leave the people free on week ends.

There is thus no more coincidence between religious ceremony and Banquet which is the laic side at character of entertainment of the Marriage and which also a Festival at prestige source.

One finds again besides a dichotomy similar and resulting also new existence conditions, in the gifts. The gifts offered by the young man's parents at the occasion of the official request are obligatorily of traditional character gold, bracelets, chickens, dry fish, betel nut, never, they will not bring for this kind of gift, presents coming from the modern industrial civilisation. In the other hand at the occasion of the Banquet, the guests have more and more tendency to offer gifts and presents coming from modern commerce, Such as Radios, ~~the~~ Fans, various household ~~the~~ utensils, or even amounts of money in kip. These gifts are often chosen in function of their possible utility and they serve to set up the young household.

The young household, in general rule lives during two or three years in the house of the father of the young woman. In the course of this period, the husband pays in about the

half of his salary to his father in-law with whom he lives; after which when he has enough savings, he constructs his house and settles down at his own account, helped besides by his father-in-law who helps about for 50% in the installation and the construction of the house.

A ~~man~~ man can also marry several women, thing rather common in the Thai country, which becomes more and more rare at present, for economical reasons it seems, and for other reasons more subtle also resulting of a progressive entry of Thai in the modern world, especially for the ~~near~~ neighboring villages of Vientiane. Have several ~~wives~~ wives, supposes a pace of house and a rather consistent installation, without speaking of resources necessary to support ~~several~~ several wives and feed the children of these various households. It seems that the town offers ~~new~~ means, also that the promiscuity of the modern life on the working spots, simpler ways and less onerous to satisfy the taste which certain individuals can have for the "poly gamy". In other respects, what formerly was source of prestige, seems now to be source of ridicule, the thing not being at the fashion; There are only the old of long ago who are still polygamous, declaring in laughing the young generations, when one finds them who are quite willing to admit that there is polygamists in the village. *

INSERT 6 PAGES (SEE BELOW)

FUNERAL RITES

The funerals ceremonies are men's affair. The sons as the sons-in-law have each their role to play in the affair, as well as eventually a sorcerer to determine favorable moments and places. The son-in-law goes in the place where traditionally they bury representatives of his family a forest for example, with a clock, sticks of sorcerer, or a fresh egg that he throws at random and which gives the good spot if it falls down without breaking, it determines the spot where will be constructed the funeral house of the deceased.

The son and the two or three most next of kin persons of the direct family of the deceased with the same means of investigation, seek in the same forest a favorable place to bury the urn containing the ashes. This place remains secret, no one apart from them knowing the place. They bury generally the urns in a secluded place and difficult of access and nothing permits to disclose the sepulture, this in order that an enemy family, or the bad phys do not come to seize the ashes and thus cast the spells in the family and its descendants.

The body is incinerated on a wood house in order to purify it and free the ~~soil~~ soil. They construct the funeral house on the model of a traditional house, but always with compartments in even number; they plant around ~~banana, trees, orange~~ banana trees, orange trees etc... the ~~funeral~~ furniture are placed inside. And every day they send a servant or a volunteer to feed the deceased, dishes being brought to him in his new dwelling. The house is kept up each day during 3 years by a servant, and deep ditches are dug all around to prevent the fierce beasts (Note: the tiger and the cobra from coming in)

FUNERAL RITES

FAAI's great-grand mother is buried (house) in a brick house in the open forest.

The place of burial is very important and can influence on the destiny of a family. Cam UYINH had a grand mother who was buried in a such favorable place that (Great men) the cocks stopped crowing during 3 days and 3 nights and the dogs barking. He was predicted a future of great mandarin during 3 generations.

After a funerals ceremony as of visit to a confined woman further more, they purify themselves with rice water; water where the sticky rice has been soaked. Funerals are not a great mishap, on the contrary, a man who dies under your roof brings you happiness. It is a good sign where as a birth at your house of a child coming out from the belly of a woman not belonging to the near family ~~is~~ is a very bad omen. This poses a problem with the refugees families, for they cannot twin a refugee woman who is going to be confined out of doors on pretext that she is going to carry mishap to you and yet.

At present, the funeral ~~rites~~ rites are inclined to disappear in the villages A,B,C, lack of free land. They can only bury their dead on the ground of the pagoda provided by the monks. They do well the clock, but on a minuscule ground that becomes symbolic. As for the ashes they are laid to the Lao and buddhist fashion in the tombs in the form of Lao Tomle.

Those who have the means of it and dare to transport a dead without declaring it (forbidden by the law) proceed as far as BAN NONG PENE "religions" center of the community, where they find as in Tonkin vast territories and forests at BAN NONG PENE, all the inhabitants as in all Thai Dam rural villages get themselves buried according to the old fashion.

CULT OF PHYS (PI)

Different classes of Phys.

Individual Phip = Phys of the soil or ~~land~~ land of the ancestors: PI HÒ HEUAN (House)

Phys of the province district = PI MUONG Phys of the conton = PI TRUONG. Phys of the village = PI BAN.

In principle diverse ceremonies meted out all year long; each year before the sowing at the moment of the harest a ritual.

Honors these spirits at the level of Social group at the individual level.

The owner making the ritual of offerings to the spirits of his own ancestors.

(1) When the buds appear on the rice. (2) Sacrifices a pig or a chicken at the period of new rice.

A sacrifice is offered to the rice spirit after the harvest to incite the spirit to ~~sleep~~ sleep in the ~~grain~~ grain (Seed) attic.

Each individual has 32 spirits or souls. (1) = 2 male spirits, 1 female spirit.

In the noble families, close relation with the spirits of the soil, with a noble, ~~of~~

6 of his spirits are spirits of the soil. The social stratification of the Thai meet again in their conception of life after death. The common men go into a village of a neighboring world where life resembles to that which is on earth. The members of the nobleness share out according to their rank in villages more or less idyllic, the highest chiefs living in the ~~the~~ bigger villages. Sometimes the souls, except these of the great lords, come down again on earth. The children go in a "paradise" for children. The Phys have lodgings scattered in all regions where the Thai's have passed. Thus, in Laos a sort of "capital" for the cult of Phys, corresponding to the altar of Son - LA has been installed at BAN NONG PENE, where lies a big Banyan tree at the foot of which generally is installed the altar. A ceremony for the begging of forgiveness in the name of the province lasts up to five days. The supreme MO (a supreme priest existed at the village B three years ago of the clan ~~LO~~ LUONG: ~~his/his~~ he is dead) must call the Phys one by one and as they do not know where they are, it is necessary to call them in all places where they are susceptible to be, i.e., every where where the community has lived, from the Vientiane plain, to Son - LA in Tonkin passing through ~~Xinh~~ Xieng Xouang etc... The priests: originally belong to two clans the (LUONG - KA. The function hands down from father to Son here in Laos, the supreme MO being dead, without a male child, it poses a problem of succession. This priest is called in Thai MO LUANG (Great priest). He had a great Son - in - law, but this one studies in Europe and does not seem interested by the profession of MO LUANG.

It will be necessary to find another candidate, to choose among the descendants of families of the traditional social class of MO.

They can temporarily classify the people who have more or less relations with the ~~supernatural~~ supernatural powers in three categories.

(1) The priests: MO, MO-LUANG MO.

(2) The "sorcerers" As the MOT-LAO, because of its name one can wonder whether at the origin, these sorcerers did not come from Laotien "Tribes" they call in his aid, when someone gives exterior signs of insanity or of lack of balance. They believe him then inhabited by a evil (Maleficent) Phy. The MOT-Lao arrives with his material a bag containing various accessories, drugs or others, and a sword. He makes the blade red-hot and sets about to execute a menacing (Threatening) mimic as if he wanted to kill the patient (Sick); the question indeed is to chase the bad Phy. He pronounces at the same time magic incantatory words.

(3) The men MI MON (=who have a MON= supernatural power, magic gift, capacity to foresee the future, and to have a force of clear sightness.

PHYS.....CULT.....Etc.....

PHY BAN - PHY Celestial. PHY MUONG - PHY Land. PHY Aquatic. PHY of Mountains. PHY of Plains.

PHY aquatic ~~three/levels~~ - PHY of Mountains - PHY of Plains. Three~~l~~ levels of spirituality corresponding to the Social stratification. (Habitat of celestial gods (THEN) nirvana). (Habitat of ancestors) (Habitat of common people).

~~BAN/+/MUONG/+/~~ Ban Nong Pene is the place where is found at present the altar of the PHY Muong, and where they celebrate the festivals at the level of all the ~~federal~~ federation. One finds there a square post in very hard wood of 2 m. height, 30 cm. of diameter with an inscription: " here the place of celebration of the PHY Muong".

The principal Sacrifice to the PHY Muong which was held ~~yearly~~ frequently in the old time, was only held twice since 1955 - That is costly though 100,000 kip.

The name of the ceremony: Tee Laam Lon black and white cult. Corresponding to the level of the MUONG. A sacrifice of two water buffaloes one black and one white. The religious ceremony last year has lasted from midnight to 6 O'clock in the morning. It is celebrated by a masculine "priest".

Big games took place afterwards. LAR - VAC: Two groups pull on each and of a bong rope.

TOD - KON : two groups face to face - one of the players throws a sort of ball filled with rice and prolonged of a tail in rope with which they make small mills in order to send the projectile with force the adversary must catch the ball, if he misses it, he must give a token: a piece of clothes, a jewel or other object having a value. Generally the groups face to face are of opposite sex, and the games open to possibilities of exchanges and baits of intrigues (Plots) between boys and girls.

Between adults groups, generally the token will be a gift of money or the obligation to drink at the far of chom.

SEEN - KEZ Redemption of family ancestors; ceremony celebrated by a woman. Sorcerer knowing this very important rite redemption of ancestors; they beg to the celestial gods to free them. In fact, the ancestors who go sometimes to pay their respects to the THEN (Gods, celestial) go up to the THEN (The highest habitation) if an ancestor ever at the time of his visit has committed a mistake, he is kept prisoner in these places. As they can never know whether the ancestors are in good or bad posture, they do by caution (Prudence) this ceremony to beg at all hazards the redemption. The ceremony begins after the preparations about 5 O'clock in the evening. They must offer all the dishes (Foods) the most succulent that they could find on earth; that is worth to the point that all year, when the hunters go in forest, they pick up all the rare plants or small beasts they can find on their way in view of the future ceremony. It lasts all night and can cost 100,000 kip. In principle, there should be one next year at cam UYinh, if he can find the woman priestess and if they can get the books containing the formulas ~~of~~ of the ritual. This will be the 1st time since 1955.

LOX: After this ceremony, they ~~do not~~ invite the ancestors to the altar of the family ancestors ~~to~~ they kill a pig.

CULT OF ANCESTORS: Two roles of the cult of ancestors in a house.

In The Very House "KLO - HONG" forbidden place to the living ones: altar of Ancestors of the family chief. They celebrate there the cult of "paternal ancestors" PAU - POU " who are at the same time the protector PHYS of the house: The protector genius that they invoke, the benefic genius of course.

Other way to name the KLO - HONG: PHY - HEUAN. PHY - HOUSE"

In the garden surrounding the house: " THIENG - TANAI" " Hut" - "Maternal ancestors" altar of maternal Ancestors sort of small construction imitating more or less the form of a hut or shelter. The woman celebrates there if necessary the cult of these ancestors thus for example, in the case of a whatever misfortune falling upon a family, if the "sorcerer" declares that these are the mother ancestors who are not pleased and claim a sacrifice, it is in front of this altar that will be done the ceremony.

TWO CEREMONIES AT THE LEVEL OF THE MUONG WHICH ARE INCLINED TO DISAPPEAR. 1- XEN - CHA

The most important ceremony that they could make with the Thai - Dam, the "XEN - CHA; ~~the~~ sacrifice for all the ded of the province, and for all the PHYs who inhabit it, as well as all the protector genus, genus of forcests, grottos, mountains, rivers, torrents, springs etc... This ceremony must take place every 6 years or 12 years, if it cannot be done every 6 years. It took place in Tonkin in the capital of the MUONG, at MUONG - MUOI (Thuan Chau located at 37 km. of son - la) for the ceremony, they had to construct a special small house beside the big house of 12 rooms belonging to the Chao MUONG (Baccam QUY); the small house had to be connected by a staircase with the big one (To note that the house of 12 rooms, even number they have made it 15, odd number, because of 3 supplementary secondary compartments anyway, the house had 12 rooms i.e., the number the most important that they could possess in Thai country. Besides, the really forbidden number is 4 (4) never for compartments, the 4 figure 4 being reserved to the dead one never finds of house of 4 pillars of support. The ceremony which was celebrated by the great MO / dressed in a red gown, lasted three days and three nights during this time, the MO can neither eat nor drink, and cannot urinate nor accomplish any function of natural evacuation either.

They sacrifice a black water buffalo: QOAI - CHA + buffaloes, pigs, chickens, ~~ducks~~ ducks which the number corresponds to the number of citizens who come to attend to the ceremony, i.e., all the Notables: of the province. This ceremony ~~had~~ had never been taken place since the Thai are in Laos Reasons to that, or at least explanations: The political and administrative structures do not exist any more Muong - Muoi was the center of the province; Ban Nongpene does not have the same geographic importance (all the This are more or less scattered in Laos, it results thence problems of communication; the Notables do not exist any more in so far as such and in other respects the Thai not being settled

any more on a territorial base at rural vocation, where could it find all the buffaloes and other animals to sacrifice for the occasion. In other respects the supreme MO is dead 3 years ago and he did not have a Son The succession is practically very difficult, otherwise impossible on account of the very long initiation that they require for this situation. On other respects the "profession" of MO is not an occupation that they can carry on only from time to time, during a week end and outside the working hours or professional regular hours to which are subjected the Thai, especially all the former notables who in general are all employees, on account of ~~the/competence/~~ their competence and of the experience they had of the franco - Vietnamese administrations, in the Lao administrations or the big trades. There exists a MO of average importance at the village importance at the village B, it is a retired old notable. His son who should take over the succession, will not any doubt take it over; he is a student, prepared for a full time career in the administration and does not manifest much interest for the initiation.

On other respects, at Ban Nongpene, there does not exist of big house of 12 rooms, whence impossibility to have the Banquet and to house all the guests for this ceremony. To not also that it is costly. All this makes that this kind of sacrifice will perhaps never exist again.

(2) - TEE - QOAI" or TEE LAAM - Lon Buffalo offering, Buffalo offering black - white.

This sacrifice took place twice since the Thai are refugees in Laos. This is a ceremony tied to serious and exceptional circumstances, that they celebrate when the Muong is in danger, threat of invasion, grave epidemic, war etc... Last year in 1969, they ~~celebrated~~ celebrated this ceremony to ask for ancestors and genius to protect all Thai men enlisted in the Lao army and fighting against the communists.

There again this ceremony risks to disappear for reasons of practical organization. All the Thai must come; where to house them and where to perform the big ritual banquet as at Ban Nongpene there does not exist the big house of 12 rooms which existed at Muong ~~X/Mo~~ - Muoi. It is a costly ceremony and which in the conditions of the present scattering of ~~X~~ Thai all over Laos, is difficult to organize, In the Thai country, as at Ban Nongpene the religious ceremony itself takes place in the forest (it can also take place at the mouth of a river forest and rivers being the privileged and sacred places with the Thai.) *

NOTES ON THE THAI DAM: Beliefs in The Religious and Supernatural Domain.

PHYS: One day, one (a) Tiao being of passage, the custom wanted that they killed a pig in his honor, that was not done a tiger, extremely rare thing penetrated in the ~~inclosure~~ inclosure in broad daylight and killed the pig, but did not take it away, (in fact these are the screams of inhabitants alerted by the uproar who prevented him from accomplishing his crime to the end) are these ~~the~~ the PHYS.

Another day two young girls slept in the same room, suddenly one of the two disappears out of the window; the other stirv up the village; they fetch the sorcerer who declares: ~~the~~

She is in the tree there at the opposite: this tree is the dwelling of two PHYS. They are requesting her to leave her body (to undress: leterally) to marry them. It is ~~not~~ necessary to send a bull to free her. The sorcerer pronounces incontatory words then mimics the bull, and all of a sudden, they see the child arrive from the border of the forest crying, and haggard. She seems suffereing from amnesia. The sorcerer brings her back to the reality by magic words and asks her what happened to her: She tells the same story, but the house in her version is not the tree, but a big brick house. There ~~are~~ families marked by the spell. All the members at any rate at least one at each generation die eaten by the tigers.

The PHYS Are good or bad if they are bad nothing is lost. They can please them and neutralize them by offering them gifts. It is the sorcerer who takes care of that.

BAC an BAO had a daughter who screaned very night, without eryleng daytime she was silent. BAC sent for an aunt of his, sorcerer, who cured the child. The religion with the ~~Thai~~ Thai is hardly constraint. If you do evil, no threat of helly, ~~now~~ nor deval who lures you to him so long as the Thai were at their homes on their soil, the social customs and structures were solid, and there existed a social moral. But at present the power of laws does not exist any more or nearly no more since these are refugees BAC Cam Quy and his son inlaw would like that the Thais integrate completely to the LAO life, and especially adopt the Buaddhism and go to the pagoda, in short that they adopt a religion with all its "cercitive and Moralizer" System, it is ~~is~~ especially imperative for the young, with whom there are many delinquents..

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FAMILYAL AND DOMESTICLIFE:

On the left
entrance
women side



On the right
entrance
men side

The men continue always to enter by one side (side kitchen).

The men, if the economic conditions permit it, eat apart, and the women alike.

This because a daughter inlaw cannot eat facing her father-inlaw. This is always respected, a husband if he wants to eat with his wife, will not eat with his father.

When a young man, traditionally wants to get married, he goes to live with his father inlaw and works for him 10 years if the question is of a noble family (3 years of engae-ment + 7 years of conjugal life) 7 years if the question is of commoner (1 year of

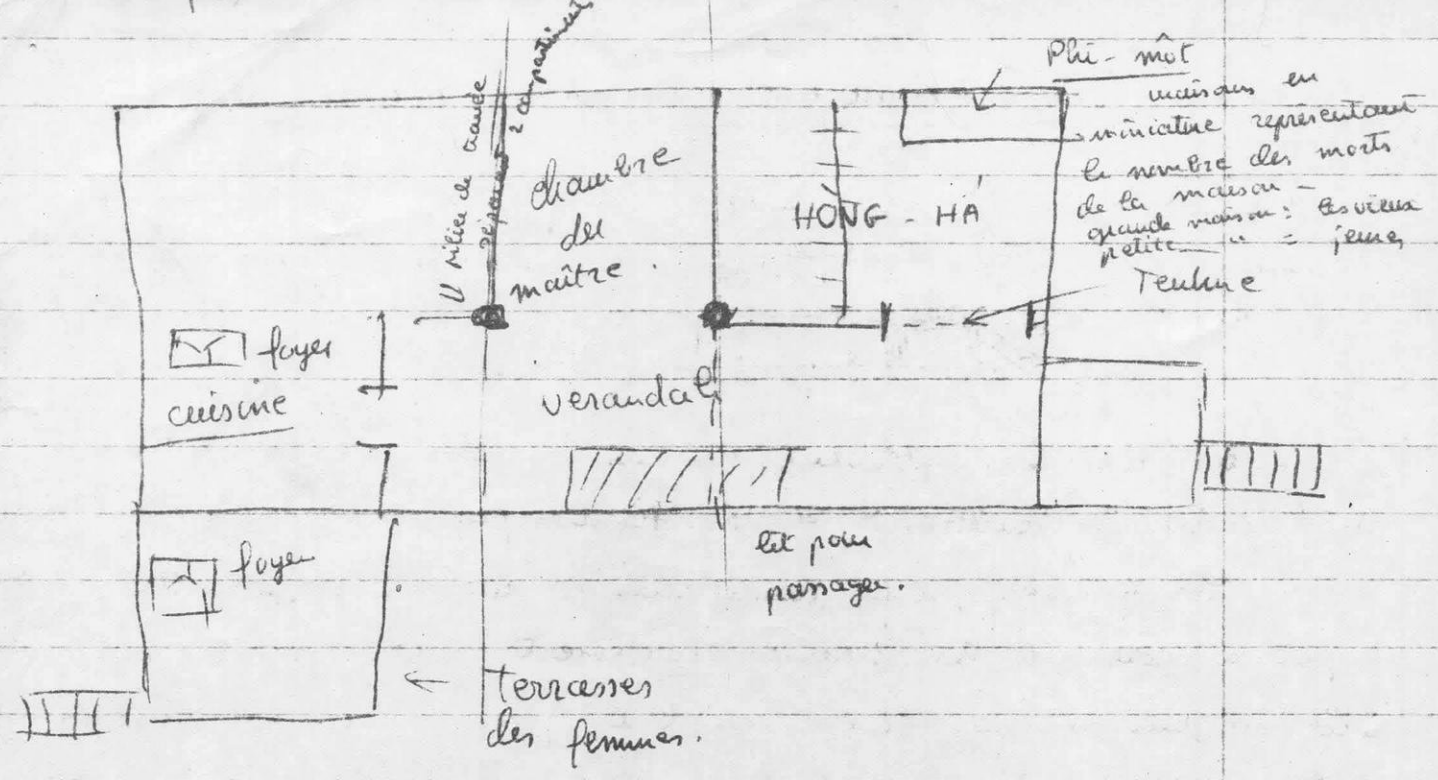
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PLAN ~~DES~~ PARCELLES OU QUARTIER THAI-DAM
VILLAGE B à NONG BOLA THONE
au 1 / 1000

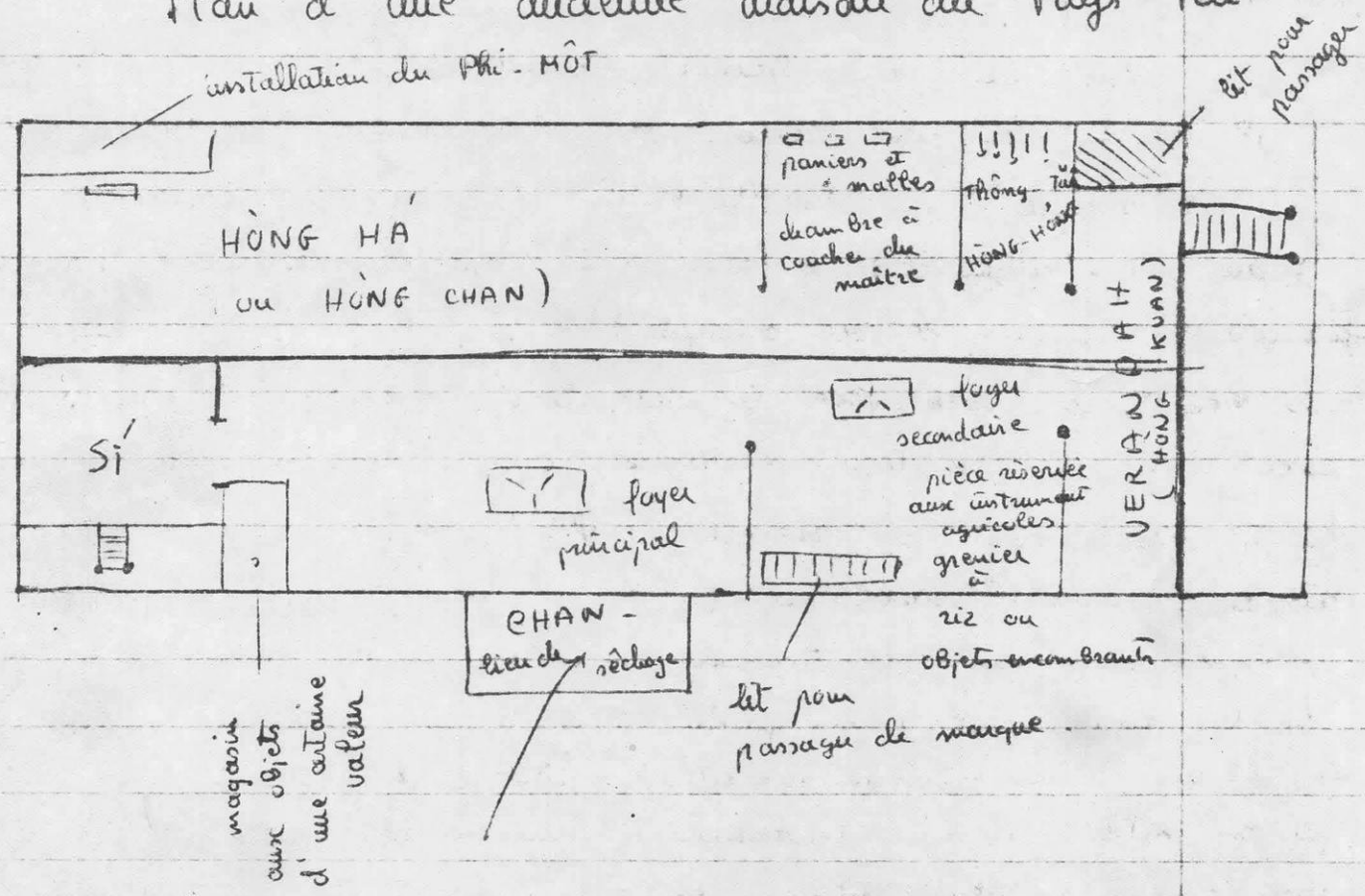
TERRAIN DE PHO VATH



au pied de la terrasse réservée aux femmes -



Plan d'une ancienne maison des Pays Tai



engagement, 6 years of conjugal life) at the end of this period, the husband receives from the father-in-law the dowry of his wife, traditionally that permitted him to acquire what was necessary to settle at his account: ricefield, buffaloes, poultry, etc... This disappears with the evolution, (more lands: i.e., that here the resources come from the work in town). The husbands if they live with the father-in-law (in general 2 to 3 years, that is variable the common men respect this old tradition more than the nobles who are inclined to take liberties) pay in one part of their salary to the father-in-law with whom they live. The marriages between various ~~social~~ Social classes which did not exist formerly are inclined to exist now.

According to the declaration of FA-AI, in the nobleness, they get married virgin, principally the young girl, but also the young man (to check) the declaration only involves his author. Love courtship not codified on the occasion of festivals, or the summer nights, the young people take a walk in groups in the village and recite poems or play with musical instruments.

THE DWELLING:

The house must always be parallel to the waterway. The site can have an importance for the fate of the owner. Thus the father of cam Uyinh killed by the Vietminh, had his house at Niag-lo perpendicular to the two rivers, and more serious thing yet, on the land not far existed a big termitary, place of dwelling of a PHY who jealous and displeased that the father of cam Uyinh had built his house on this land wanted to do him harm- (Respected rite) especially in the country sides, in town they forget it). The house always possesses an odd number of compartments; In Tonkin that went as far as 11; at present generally 3- or 3 principals and two secondaries. even figure for the houses of the ~~dead~~ dead.

The stair cases always have an odd number of steps; for the houses of the dead even number of steps.

At the village, one sole example of house of two compartments.

The principal interdiction concerns the number 4 which is the principal number reserved to the cult of the dead the number 4 is forbidden for any harmony: never of stair cases of 4 steps, never of house on stakes mounted on 4 pillars etc.....

Seance of Cult of Phys (Saturday - May):

8 days before during funeral ceremonies a buffalo had sacrificed. A "priest" in the assistance noticed that the soul of a person among present people, had come from his body to drink the buffalo's blood spread on the soil///very bad omen. He announced to the village what which he had been witness in describing the person without naming it. The description being very precise, the person concerned is recognized immediately and promptly feels less and less well. They decided to make offerings to the Phys to ask them for.

Interview of An Old CAM-VAN-~~NINH~~ HINH:

Former chief of circumscription (114 villages) dependent of SON-LA.

Life was easy in Thai country, without problems, no need of money, the neighbor cultivates rice, me I cultivate cotton, we make exchange the rivers were full of fishes, and we raised carps in the ricefields water. We ate lots of games pheasants, roe, buch, deers etc..... and little beef meat (as here in Vientiane). A great many gardens with vegetables very good earth, very good water from rivers, clear and pure here bad water, gives diseases over there never sick except a few malaria and cholera. Fortunately for only 1 doctor for Thai country. Here many doctors, and many illnesses specially for the children. Life is completely changed, nothing more like that the same. Houses in Thai country with big balls of wood and big bamboos as uprights, here the wood of the saw-mill is less good. ~~TH/NE/NO~~ His house as Lao house less good smaller, hotter; here it is too hot and much ~~rain~~ rain, in Thai country, fresh and less hot shade, lots of trees at beautiful forests.

Do you Belong to The Noble Class:

Yes, but all this is finished all different, before privileges and respect for hards here distinction is terminated, everyone the same refugees.

Did these nobles work in Thai country? yes, because sometimes poor nobles, poorer than the commonalty, the commonalty occasionally chief of village.

Were The Classes Mingled In This Village or Regrouped by Districts:

Everybody mingled same way of life for everyone. Any distinctive sign? yes, on interview of an old CAM-VAN-HINH.

The roofs, special cross at the top of the roof, sometimes bigger house so noble rich, but not always.

BUT AT THE VILLAGE "A" THE CENTRAL STREET DIVIDES THE VILLAGE IN TWO CLANS: ON THE
RIGHT THE NOBLES, ON THE LEFT THE COMMONERS? AND HERE AT THE VILLAGE "B" THERE ARE
ONLY NEARLY NOBLE FAMILIES?

Yes, but it is hazard, because all came her altogether and the families are ~~gr/pw/~~
grouped, cousins etc... to buy the land, gathered not because the nobles want to stay
among themselves, but because these are the ties of kins kip which make that they
associate to buy a land, divided afterwards into plots. But here we do not have lands,
all is changed. It is necessary to go buy everything in town, at the market before
production of cotton and the women made themselves the clothes. Even the fishes were
raised in the ponds and ricefields; big corps long as the fore arm all is changed
here, before the young had the respect for the old ~~na~~ and obeyed to the Thais laws
now refugees, they live near the towns as Vientiane, movie, drinks, alcohol, bad
prequestations, they have no more respect, steal and become bad before, in Thai
country, no big towns, no chance to become bad.

NOTES:

Nothing in the name reminds the tie of "kinship" of a wife with her husband.

EX: CAM, VAN, THI Mr. Man.

COUPLE: BACCOM, ~~THY~~ THY, ~~NHUY~~ NHUY, Madam Mrs, Woman.

Annual Contrilention:

200 Kip per year for these who have a fixed and assured salary.

100 Kip for those who do not have a fixed and assured salary.

100~~0~~Kip for the women who have a fixed and assured salary.

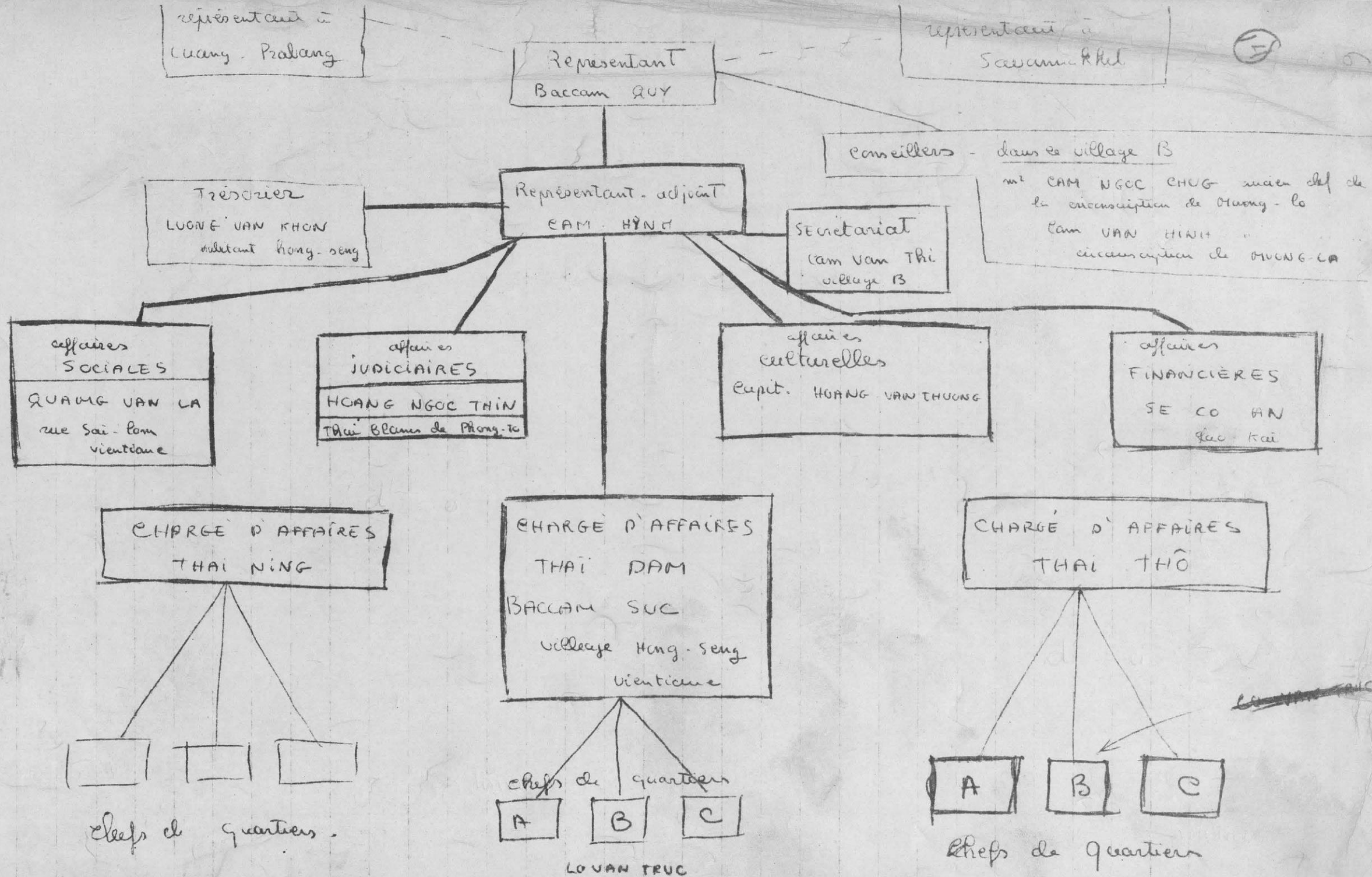
Taxes on the registration papers.

Marriage licence;

Birth certificate (35 Kip) Lao (Stamp) 20 Kip

Certificate of good conduct 10 Kip of work 10 Kip

Certificate of death 20 kip of living 10 kip.



Draft
X

(INSERT 6 PAGES ABOVE (SEE PAGE 9))

The more he will have of descendants, who after his death, will celebrate for him the cult of ancestors, will offer him food and present for his existence (life) in the next world, will intercede for him near the "Then" to have many children here before (on earth) is a burden, but in compensation they are sure not to miss of any thing and to have all in abundance in the next world. This is important and shows (indicates) the advantage that it may have to possess several spouses.

In the present context the cult of ancestors exists always, but it seems that the young generations live the cult of ancestors much more as a symbol, as a religions rete, a custom. They do not conceive any more the next world as a world as real and tangible than the world on earth. Also it matters little to them. That there be many persons who offer them gifts when they will be in the next world; it matters little to them that they have little or much to eat in the feasts of the world of dead ancestors also this motivation in the polygamy does not exist any more.

In other respects, each time that they marry a woman, it is necessary to "reimburse the pain that the parents have had to educate a girl", to pay the dowry. Normally they pay the dowry or counter present by going live at his father in law and by going to work for him in his field and rice fields. They can only take a second wife when they are already settled doesn't on their own, i.e., that they do not work any more at their father in laws' to "reimburse the dowry of their first wife". But to take a second wife, it is necessary normally to fulfill of the same obligation, to live and work at the father in law's during a certain time to carry out this obligation, it is necessary to find a substitute, i.e., pay a servant to work to his place or make gift to the father in law of certain goods. In exchange buffalo, pigs, horses etc..... That supposes thus rather considerable resources, which does not put the polygamy within the capacity of anybody. Nor especially the young. It can sometimes slip away 10 years before that a young couple settles down definitely in its own house. The husband and wife had to get over diverse stages since the time where they were promised to one another, or have been promised. There are those diverse stages;

- | | | | |
|---------|------|-----|-----------------|
| (1) | (2) | (3) | (4) |
| (1) PAI | CHOM | = | To go Negotiale |

When two young people are attracted by each other, where when two families agree to marry their respective children, the young man's parents look for middle men and middle women to open the negotiations. The number of negotiators must always be in even number, the even number symbolizing the couple 1 man 1 woman or 2 men, 2 women. If the agreement of principle is given, they proceed to the official request.

(2) VAY Official request

The middle men, bringing with them small present: cakes, alcohol, come to make the official request. The parents never come.

(3) THIONG MAY = Official Engagements

Meeting at the young maiden's house, The boy's parents. It is necessary to note that the marriages of conveniences can take different forms, and are not make without the consent of the interested parties who can have been in contact very early one to another, they are thus familiar with each other. This the parants of a Thai of the village B. got married, because promised one to another by the father's father and the mother's mother who loved each other and not having been able to get married to each other, had been promised themselves to realize this dream at the level of their respective children, now he has assured us that his father and onother loved each other truly atthouh that this marriage be in fact an arranged marriage. Do not attend. They bring presents gold, bracelets, chickens, dry fish, betel nut. The presents must always be in even number, sumbol of the couple and fecondity. The offered animal must ~~be~~ always be a female animall coompanied by her little ~~one~~ one; sumbol of fecondity. The ~~the~~ jewels, bracelets must be in even number (2).

~~XX~~

(1) (2)
(4) SOONG KHOUEI (1) Bring along the son in law: (2)

The frinds, cousins, middlenen, come at the exclusion of the young fiance is parents, conduct the ~~latter~~ latter to his future father-in-law's house, where he will have henceforth to live and work the fiance brings with him his "Kit" mattress, mosquito net, and other comon objects of personal use. It is not the question of ~~the~~ in important ceremony. There can be feast or banquet, if for example the two devellings of respective parents are very far away and that the delegation must ~~spend~~ spend the night under the roof of the father-in-law, to that case they entertain in the honor of the short stay hosts, and the people of the village are invited to participate to the aubaine. But ~~there~~ there is no official or retual banquet.

(1) (2) (1) (2)
(5) KHOUEI QUAN Son-in-law of the men is ~~side~~ side

This period can last between 3 months and 3 years. The intended son-in-law does not live with his intended wife and sleeps at the men's side. It is a testing period in the course of that the boy must show that he is ~~serious~~ serious and industrious, works hard to the task. He gets used himself also to his fiancée's family and to his very own fiancée. It is the time for him to conquer her heart, if it is not already done (in the case of marriager of convernience). He cannot have sexual relations with her. In fact the sexual relations are not rare,

and are not at all expressly forbidden, so much they are without ~~consequence~~ consequence (premature birth) and that they happen discreetly. In the case of accident they proceed rapidly to the marriage. It is not rare that the fiances provoked the accident voluntarily to decide the parents to shorten this period, and to marry them.

	(1)	(2)	(1)	ØØØ (2)
(6)	SOU	FA	TOGETHER	linen Linen put together together marriage

Old and respectable women of the village, having generally a numerous progeniture (fecundity symbol: come in even number (Symbol of love and of the couple) to arrange the nuptial room to do the bed, install the mosquito-net. Afterwards the couple appears in front of the women who declare them married. Then the son-in-law goes to prostrate himself in front of his in-laws (Parents).

(7) KHOUET- In the course of this period, the son-in-law works for his father-in-law and helps him in different works. His wife prepares her kit that she will take with when the couple will settle down in their own house pillows to offer to the men of her in-law family, hand embroidered head dresses to offer to the women. That period can last from 3 to 10 years and depends of the time that the son-in-law puts to "reimburse the price of his wife" that depends ~~thus~~ thus of conventions between families, and of the degree of wealth of the families.

It is this ceremony which aims to become the most important nowadays, on July 25th, a marriage of a Thai sergeant to a Thai was held at Ban Nong Pene the "religious" ceremony was held very early in the morning. But the main course of the affair was two feasts a banquet at noon for the "old" a very long table for the men, another one for the women 300 persons and a sort of dancing party in the evening with amateur's band, drinks of the western type, beer, whisky etc.....

~~parachutes~~ sails sergeant para used as roofing to cover the banquet tables; each invited guest ~~brought~~ brought a useful gift or a sum of money and received in exchange a hand embroidered ~~hand~~ handkerchief, by the young bride.

(8) This is the greatest ceremony and the only one really important in the cycle. It is a ceremony in two parts: (1) feast of the departure of the couple from the wife's house (the man's parents do not attend to it) (2) feast of the arrival and of the return of the son in his father's house (the wife's parents do not attend to it).

The son-in-law before leaving his father in law house makes an offering to his wife's ancestors buffalo, pig, chickens, etc... after the offering, the different gifts which compose it are shared out equitably between the near relatives of the in-law family this offering to the ancestors is thus rather important and costly enough. Afterwards, in front of all the assembly, two groups face to face representing.

one the husband, another the wife confront themselves in a contest imeloquence, propounding questions and giving answers on the existence since the birth of each of the husband and wife. The father in law sets back to his son in law what he gives him to settle down in life in a big family they give the horse, plus the harnessing richly ornated, the principal cooking-pot to cook the food, a big choum jar, the hunting knife or sword, a rifle, a fishing net and cattle sometimes in great quantity. The father in law is supposed to be ~~generous~~ generous and magnificent.

The procession moved off towards the husband's father's house. There it is the turn of the wife to make presents. She offers to her father in law and to the men of a Mo for the occasion pronounces the ritual words and presides the ceremony of her in law family pillows, and to her mother in law and to the women embroidered head dresses. In the father's house, takes place a big feast in the honor of the son's return.

Starting that period, the man has become a family chief, living at his place. If his father is still living, he will come to help him, if he is dead and if he is the eldest son, he will support to the needs of his mother or mothers, and of his non married brothers and sisters.

There are variables to this ritual. If for example the young girl's parents do not agree when the young man's parents are partisans of the marriage, the young man comes at night to fetch his beloved who fled with him and comes live with the boy's parents. The contrary happens if it is the young man's parents who are hostile. After that intervenes a period of state of fact and of statu-guo, after what they negotiate, they arrange and they proceed to the marriage. At present these traditions are respected in the while, but the periods are much shorter for the engagements and for the period in the course of that the son-in-law lives at his father-in-law. The marriage itself aims to resemble to a feast westernized: it is the opportunity to have a banquet, to dance and to drink.

The negotiations become more and more a symbolic formality, although there have 2 couples at the village B. married without the parents consent there had not been official marriage for them.

According to diverse sources, 75% of marriages since five years have been brought and concluded rapidly because of premature births. They showed us a young girl of 16 1/2 years old pregnant visibly, not married, who has been seduced in town by a Loa captain of police. The matter has been regularized in the course of the month of August.

It seems that the sexual freedom has become very great (at the contact of Laos?) formerly to be pregnant, when you were maidens or widows was a serious matter. If by accident occurred of period of dryness, they accused immediately the pregnant ~~women~~ women out of wedlock in the course of that year to call the anger of gods and they were judged responsible. They were subdued to a rather big fine. Young girls proceeded then to a ceremony called so NAAM PHOON. They prayer water rain. went from house to house to ask to the "Phys" to not be busy with these widows and pregnant girls who sowed the perturbation and caused them dissatisfaction. The inhabitants threw at them from their terrace water. (1) water symbol of rain (2) rice not cooked symbol of food. (3) cotton grains symbol of clothing. With the harvested rice, they made CHOUM and invited the bachelor boys to a feast. We see thus that a birth out of wedlock, not only was source of shame for a family, not only gave rise to a strong fine, but also was considered as a calamity for the whole social corps, the dissatisfied gods being able to send the dryness in reprisals. Now for a farmers' population the dryness is a threat that they do not make light of it. For the ~~Thais~~ Thais refugees of Vientiane, all this does not exist any more, not being any more farmers, they do not dread any more of the drought and the formal authority of the social body has disappeared, as well besides as of fines. The affection term employed between the spouses is "Mak" a husband who loves his wife says "Mak" in Thai, whom with the Lao they will say "Hak" a fiance and his fiancee say "Mak", and with the Lao "Hak" for a lover and his mistress they say "Mak" with the Thai, and with the Lao. With the Thai, the term "Hak" is reserved to the affection. Love between the father and his children, between brothers and sisters. The Lao make the difference between eternal love which lasts, and short lived love which has only one time, the 1st "Hak" concerns the love of the husband for his wife, parents for children and inversely; the 2nd "Mak" concerns the light or short lived loves and is used also to designate the thing (ex - I like this sweater, I like my new car) and perishable objects. "Mak Lai, Tai Sam" "who loves too much, ends up by dipping" With the Thai, it would seem that the two terms. The spouse or as a dister. You would be able to see with the Lao, on the contrary Thais who have no religion the moralizing tendency of Buddhism ascetic tendency, typical of oriental religions, that you will find again besides in the western heresies, catharism etc..... When you want to make courtship to a girl you must say to her "AI HAK NONG LAT" in Lao " I love you little sister" HAK is more or less) insulting! The love for his country, his land also. correspond to two notions differentiating by the density of desire.

"MAK" = I like (N I want to possess) = woman, ear, (more) clothing, house passion more than strong feeling , short lived "Pulsion".

"HAK" = I have the affection for = lighter feeling, more solid feeling for the children for the parents for the land of ancestors. It seems that the conception of love between spouses have nothing comparable, to our western conception; In fact, the young Thai are subdued easily to their parents decisions, if these people want to marry then with X, or to prevent them from marrying with Y, because in fact the most solid and natural feeling is filial love, the conjugal love in the western fashion makes every Thai laugh, such as is expressed in the western novels and films.

DRAFT

Cult of Ancestors

Refugees in Laos. It is a ceremony connected to serious and exceptional circumstances, that they celebrate when the Muong is in danger, invasion threat, serious epidemic, war etc.... last year in 1969, they celebrated this ceremony to request to the ancestors and geniuses to protect all Thai men engaged into the Lao army and are fighting against the communists.

There again that ceremony risks to disappear for reasons of practical organization all the Thais must come; where to accommodate them and where to do the big ritual banquet since at Ban-Nong Pene there doesn't exist the big house of 12 rooms which existed at Muong-Muoi. It is a costly ceremony and which in the conditions of the present dispersing of Thais throughout Laos, is difficult to organize. In the Thai country, as in Ban-Nong Pene, the "religions" ceremony itself is held in the forest (It can also be held at the mouth of a river forest and rivers being privileged and sacred places with the Thais).

CAAM SENG The Thai Dam observe a sort of "Lent", corresponding to nearly at the period of the Buddhist lent observed by the Lao. In 1970 the Buddhist lent in Laos began on July 18, and has lasted three months. For the Thais, the period lasts 2 months, beginning about August 2 and finishing about 15 days before the end of the Buddhist lent (15 October).

This period is marked by four days. (1) of interdiction (2) of offerings to the ancestors. These days are fixed according to a calendar established by the MO formerly, a sort of herald travelled through the streets of the village at night fall, to announce the start of days of interdiction and offerings at present, no announcement nor obligation is formulated officially. Each one is free to follow or not the custom. The days are announced from mouth to ear by the chiefs of area (Dizenniers) or by this circular note.

1st Day CAAM SENG: It is the day of the departure of ancestors, they leave on trip to "Then" during two months. It is necessary thus they bring gifts and with what to feast. The descendants on earth are thus charged to procure them all the necessary things.

The descendants of big families will offer thus with what to feast and enjoy in order that their ancestors make good face up there. The descendants of humble families offer to their ancestors what is necessary to them for the trip. They do not leave to feast but to accompany the lords and form the caravan of servants who follow to accomplish all the works of servitude, construction or reparation of houses etc.....

For the first, the offerings laid in front of the altar of ancestors, at about 08:00 PM. are placed in a bag symbol of the trip bag "Thong", the CAMS' family will offer chickens, fish, sugar cane, crickets (The cricket here symbolizes the Buffalo) clothes, and the hunting knife for trips.

For the second, the offerings will be pieces of wood, woven straw and various materials can be used for the trip and which would have need the masters.

Words accompany these offerings; they are of the kind "We wish you good trip; we will abstain from doing prohibited things and dissatisfying the gods, do the same and leave yourself well at "Then" for otherwise we will be obliged to make offerings in reparation, and that will be costly to us".

The offerings are left before the altar of ancestors the whole night and are taken out the next morning.

(2) In the course of that period of two months, these are still two days where they celebrate this cult: they renew the provisions.

(3) At the end of the period, they celebrate the return of the ancestors and they offer a feast to welcome them, to supply them with drink and to feed them after this long, tiresome try. They offer generally a pig.

Interdictions: (1) It is forbidden to go in the forest and to kill animals during these two months. It is necessary to note that it is the period of fecundation for the animals. It must be thus to leave them in peace, not to scare them nor to disturb them, and not especially not to kill them, in short let them reproduce.

(2) during the four days indicated interdiction of sexual relations. (3) Interdiction to carry loads on the ~~shor~~ shoulders or with a balancing ~~ple~~ pole. If they go fetch water at the well, carry the buckets by hands.